

A

CATALOGUE RAISONNÉE
ORIENTAL MANUSCRIPTS

BY THE

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BY THE

REV. WILLIAM TAYLOR

~~1916-89~~
TAY

VOL - I

MADRAS,



PRINTED BY H. SMITH, AT THE FORT ST. GEORGE GAZETTE PRESS.



PREFACE.

IN publishing the first Volume of the Catalogue Raisonné prepared by the *Rev. William Taylor*, it occurs to the Custodians of these Manuscripts, that it is desirable to preface the same by some account of the several Collectors by whose researches these treasures have been brought to light, together with a brief narrative of the circumstances under which they have been deposited in the archives of this College, and are now being catalogued and described for the information of the learned world. The following Memo : has been therefore compiled.

Excluding some 300 Vols. which are understood to have belonged, for the most part, to the "old College" Library and the history of which cannot be particularly traced, the Collections are three in number, and are known as the "Mackenzie;" the "East India House;" and "Brown's."

I. The "Mackenzie" Collection is so named after the late *Col. Colin Mackenzie*, c.a., sometime Surveyor General of India. The following Extracts, partly from the evidence of *Sir Alex. Johnston*, late Chief Justice of Ceylon, before the Select Committee of the House of Commons, on the affairs of the East India Company, (A. D. 1832.) and partly from *Col. Mackenzie's* own letter to the same distinguished friend, written in 1817 and published in the Journal of the Royal Asiatic Society—Vol. I. page 333, will be found to afford an interesting account of Mackenzie's early career, his life and pursuits in India, and the measures he adopted in accumulating what has justly been termed "the most valuable collection of historical documents relative to India that ever was made by any individual in Europe or in Asia."

Sir A. Johnston—"Col. Mackenzie was a native of the Island of "Lewis; as a very young man he was much patronized, on account of his "mathematical knowledge, by the late Lord Seaforth and my late grand "father, Francis, the fifth Lord Napier of Merchistoun. He was for

" some time employed by the latter, who was about to write a life of his
 " ancestor *John Napier*, the inventor of logarithms, to collect for him
 " with a view to that life, from all the different works relative to *India*,
 " an account of the knowledge which the *Hindoos* possessed of mathe-
 " matics, and of the nature and use of logarithms. *Mr. Mackenzie*, after
 " the death of *Lord Napier*, became very desirous of prosecuting his
 " Oriental researches in *India*—*Lord Seaforth*, therefore, at his request,
 " got him appointed to the Engineers on the *Madras* establishment in
 " 1782, and gave him letters of introduction to the late *Lord Macart-*
ney, the then Governor of that Presidency, and to my father, who held
 " a high situation under his Lordship at *Madura*, the ancient capital of
 " the *Hindoo* kingdom, described by *Ptolemy* as the *Regio Pandionis*
 " of the peninsula of *India* and the ancient seat of the *Hindoo* College
 " so celebrated throughout that peninsula from the fifth to the tenth
 " century, for the extent and variety of the knowledge which its mem-
 " bers had acquired in astronomy, in mathematics, and in every branch
 " of literature. My mother, who was the daughter of *Mr. Mackenzie's*
 " friend and early patron, the fifth *Lord Napier*, and who, in consequence
 " of her father's death had determined herself to execute the plan which
 " he had formed, of writing the life of the inventor of logarithms, resided
 " at that time with my father at *Madura*, and employed the most distin-
 " guished of the *Brahmins* in the neighbourhood in collecting for her
 " from every part of the peninsula the information which she required
 " relative to the knowledge which the *Hindoos* had possessed in ancient
 " times of mathematics and astronomy. Knowing that *Mr. Mackenzie*
 " had been previously employed by her father in pursuing the literary
 " enquiries in which she herself was then engaged, and wishing to have
 " his assistance in arranging the materials which she had collected, she
 " and my father invited him to come and live with them at *Madura* early
 " in 1783, and there introduced him to all the *Brahmins* and other liter-
 " ary natives who resided at that place. *Mr. Mackenzie*, in consequence
 " of the communications which he had with them, soon discovered that
 " the most valuable materials for a history of *India* might be collected
 " in different parts of the peninsula, and during his residence at *Ma-*

"*dua* first formed the plan of making that collection, which afterwards
 "became the favorite object of his pursuit for 38 years of his life, and
 "which is now the most extensive and the most valuable collection of
 "historical documents relative to *India* that ever was made by any
 "individual in *Europe* or in *Asia*."

Extracts from *Mackenzie's letter to Sir A. Johnston*, above referred to
 "The first thirteen years of my life in *India*, from 1783 to 1796,
 "may be fairly considered as of little moment with regard to the objects
 "pursued latterly, as collecting observations and notices of *Hindu* man-
 "ners, of geography and history for, with every attachment to this
 "pursuit, to which my attention was turned before I left *England*, and
 "though not devoid of opportunities, yet the circumscribed means of a
 "subaltern officer, my limited knowledge of men in power or office,
 "and the necessity of prompt attention to military and professional
 "duties, did not permit of that undeviating attention which is so neces-
 "sary at all times to the success of any pursuit, much more so to
 "what must be extracted from the various languages, dialects, and
 "characters, of the peninsula of *India*

"A knowledge of the native languages in particular, which is so
 "essentially requisite, could never be assiduously cultivated, in conse-
 "quence of the frequent changes and removals from province to pro-
 "vince, from garrison to camp, and from one desultory duty to another
 "Official encouragements to study the languages of the vast countries
 "that have come under our domination since my arrival in *India*, were
 "reserved for more happy times, and for those who are more fortunate
 "in having leisure for the purpose From the evils of famine, penury
 "and war, the land was then slowly emerging, and it struggled long
 "under the miseries of bad management, before the administration of
 "the south came under the benign influence of the British Government

"On the whole of this period, in which I have marched or wander-
 "ed over most of the provinces south of the *Kistna*, I look back with
 "regret, for objects are now known to exist that could have been then
 "examined, and also traits of customs and of institutions that could
 "have been explained, had time or means admitted of the enquiry

" It was only after my return from the expedition to Ceylon in
 " 1796, that accident, rather than design (though ever searching for
 " lights that were denied to my situation,) threw in my way those means
 " that I have since unceasingly employed, not, I hope, without some
 " success, of penetrating beyond the surface of the antiquities, the his-
 " tory, and the institutions, of the south of India.

" The connexion I then formed with one person, a native and a
 " Brahman,* was the first step of my introduction into the portal of Indian
 " knowledge. Devoid of any knowledge of the language myself, I owe to
 " the happy genius of this individual the encouragement to pursue, and
 " the means of obtaining, what I had so long sought, for which purpose
 " an acquaintance with no less than fifteen different dialects, and twenty-
 " one characters, was necessary. On the reduction of *Seringapatam*, in
 " 1799, not one of our people could translate from the *Canarese* alone,
 " at present we have translations made not only from the modern charac-
 " ters, but the more obscure and almost obsolete characters of the *Sassa-*
 " *nams* (or inscriptions) in *Canarese* and in *Tamil*, besides what have
 " been done from the *Sanskrit*, of which in my first years in India, I could
 " scarcely obtain any information but from the moment the talents of the
 " lamented *Boria* were applied, a new avenue to *Hindu* knowledge was
 " opened, and though I was deprived of him at an early age, his example
 " and instructions were so happily followed up by his brethren and disci-
 " ples, that an establishment was gradually formed, through which the
 " whole of our provinces might be gradually analysed by the method thus
 " fortuitously begun and successfully followed so far. Of the claims of
 " these individuals, and the superior merits of some, a special representa-
 " tion has been made to this Government †

* The lamented KARELLI VENKATA BORIA, a Brahman, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all sects and all tribes to the course of inquiry followed with these surveys. After seven years service he was suddenly taken off from these labours, but not before he had formed his younger brothers and several other useful persons of all castes, *Brahmins*, *Jainas*, and *Malabars*, to the investigations that have since been so satisfactorily pursued.

† Note.—In 1817, the Madras Government bestowed on Karella Venkata Lutchmiah, the grant of a village near the Presidency, to be held by him and his two next heirs, in recognition of his public services—D. F. C.

" For these thirteen years, therefore, there is little to show beyond
 " the journals and notes of an officer employed in all the campaigns of
 " the time : first, towards the close of the war of 1783, in the provinces of
 " Coimbatore and of Dindigul ; afterwards on professional duties in the
 " provinces of Madras, Nellore, and Guntore ; throughout the whole of
 " the war, from 1790 to 1792, in Mysore, and in the countries ceded to
 " the Nizam by the peace of 1792 ; and from that period engaged in the
 " first attempt to methodise and embody the geography of the Dekkan,
 " attempts that were unfortunately thwarted or impeded by measures
 " which it is unnecessary here to detail : the voyage and campaign in
 " Ceylon may be noticed as introductory to part of what followed on my
 " return to resume the examination of the geography of the Dekkan.

" Some voluntary efforts for these purposes had at last excited the
 " notice of a few friends in the field, in the campaigns in Mysore, too
 " partial, perhaps, to my slender talents, and my ardour for the pursuit :
 " and in 1792, after the peace of Seringapatam, I was sent from the army
 " in Mysore, by the desire of the late revered Lord Cornwallis, with the
 " small detachment at first employed in the Nizam's dominions, for the
 " purpose of acquiring some information of the geography of these
 " countries, and of the relative boundaries of the several states then
 " assuming a new form and new limits.

" It would be tedious to relate the difficulties, the accidents, and the
 " discouragements that impeded the progress of this design from 1792 to
 " 1799,—the slender means allotted, from the necessity of a rigid (no
 " doubt a just) economy ; the doubts and the hindrances ever attendant
 " on new attempts ; difficulties arising from the nature of the climate, of
 " the country, and of the government, from conflicting interests, and
 " passions, and prejudices, both difficult to contend with and unpleasant
 " to recollect.

" In the year 1796, a general map of the Nizam's dominions was
 " submitted to Government for the first time, compiled and digested from
 " different materials of various authorities, described in a memoir that
 " accompanied it, and designed rather as a specimen for future correction
 " and to shew what was wanting, than to prove what was done. It

" had, however, the use of bringing the subject into one point of view, " further inquiry in 1798 and 1799 improved its supplements, and some " encouragement was then held forth that induced perseverance in the " design, though but little effectual assistance was given, and my removal " from any share in the direction of the *Dekkan* surveys in 1806, put a " stop to the further prosecution of this map. It has not, however, been " neglected, and it is hoped it may yet be resumed by the revision of the " materials since collected, though on a more circumscribed scale than " was once intended.

" On my return to *Haiderabad* in 1798, for the third time, to resume " the investigations of the *Dekkan geography*, measures were proposed, " and in part methodised, for describing the whole of that territory, and " before 1799 considerable assistance was obtained from a copy of the re- " gular *Official daster* of the *Dekkan*, in its provincial and even more " minute divisions. This has been since translated from the Persian, as " well as certain MSS. of authority, which were proposed as the ba- " sis of the plan to be followed, in the inquiry and description. The " *Dekkan* was in fact then a *terra incognita*, of which no authentic ac- " count existed, excepting in some uncertain notices and mutilated " sketches of the marches of *Bussi*, and in the travels of *TAVERNIER* " and *TREVOR*, which by no means possess that philosophical accuracy " demanded in modern times.*

" This plan was nearly over at the commencement by the new war " with *Tiru* in the year 1799, it may be satisfactory, however, to know, " that the attempts then made were not without their use both in a Mili- " tary light (as described more fully in *Official reports*), and in anticipat- " ing measures that have since been, or may still be, advantageously " followed in arranging the history, antiquities, and statistics of that " interesting country.

" After the reduction of *Mysore* in 1799, and in the arrangements " that followed, I was employed in furnishing the Commissioners with " geographical information, to assist in the arrangements of the limits of

* See *GENTILLES Opinion on the Geography of India — Voyages aux Indes*

"the subject of partition. On my return to *Madras*, the Governor General (the Earl of MORMANTON) being justly of opinion that a more complete knowledge of these countries was indispensably necessary for the information of Government, was pleased, in the most handsome manner, without solicitation, or any personal knowledge, to appoint me to survey *Mysore*, with an establishment suited rather to an economical scale of expenditure than to so extensive an undertaking, intended to be carried through a country so little known, that the position of some of the provinces ceded by the treaty of partition could not be ascertained* till this survey was carried forward, and that under peculiar circumstances of embarrassment.

"In conformity with my original ideas, I considered this opportunity favorable for arranging a scheme of survey embracing the statistics and history of the country, as well as its geography, and therefore submitted a plan for this purpose, which was approved of by the Government. Three Assistants and a Naturalist were then for the first time attached to me, yet this moderate establishment was immediately afterwards disapproved of in England, and a design that originated in the most enlightened principles was nearly crushed by the rigorous application of orders too hastily issued, which were received in India in the end of 1801, when I had, at very considerable hazard of my health, just completed the survey of the Northern and Eastern frontier of *Mysore*.

"How far the idea suggested was fulfilled it is not for me to say, from adverse circumstances, one part was nearly defeated, and the natural history was never analysed in the manner I proposed and expected in concert with the survey. The suspense I was placed in from the reduction of the slender stipend allotted to myself, both for my salary and to provide for increasing contingencies, was in itself sufficiently mortifying, and the overthrow of the establishment first arranged for

* For instance *Hollolka ra*, ceded to the *Mahrattas*. *Gud kotta* on the N.W. of *Cit* the dry mistaken for a small part north of *Kolar* in the East of *Mysore* and many other instances whence some knowledge of the country rendered a survey indispensable.

+ Mr MATHER, Lieutenant WARREN and Lieutenant ARTHUR, Assistant Surveyors and Dr HENRY Surgeon and Naturalist.

"the work, while other branches* were favoured in the application of
 "the orders of the Court, the effects of these measures on the public'
 "mind and even of my assistants, all contributed to deaden and to
 "paralyse every effort for its completion. Notwithstanding these diffi-
 "culties, however, the success attending the early researches, and a
 "conviction of its utility, induced me to persevere till 1807; the geo-
 "graphy of the provinces of Mysore was actually completed to the
 "minutest degree of 40,000 square miles of territory, considerable
 "materials were acquired for the illustration of its statistics and its
 "history, and the basis laid for obtaining those of the peninsula at
 "large, on a plan which has been undeviatingly followed ever since.

"Much of the materials collected on this occasion were transmitted
 "home in seven folio volumes, with general and provincial maps; but
 "it is proper to observe, that still more considerable materials for the
 "history of the south are in reserve, not literally belonging to the
 "Mysore survey, though springing from it.

"It is also proper to observe, that in the course of these investi-
 "gations, and notwithstanding the embarrassments in the way of this
 "work, the first lights were thrown on the history of the country below
 "the Ghats, which have been since enlarged by other materials con-
 "stantly increasing, and confirming the information acquired in the
 "upper country. Among various interesting subjects may be mention-
 "ed:

- "1. The discovery of the *Jaina* religion and philosophy, and its
 "distinction from that of Budd'ha.
- "2. The different ancient sects of religion in this country, and
 "their subdivisions—the *Lingavanta*, the *Saivam* and *Pandaram*
 ". "Matts &c. &c.
- "3. The nature and use of the *Sassanamis*, and inscriptions on stone
 "and copper, and their utility in throwing light on the important
 "subject of Hindu tenures; confirmed by upwards of 3000 au-

* In the regulations of survey of 9th October, 1810, no less than twenty military officers
 were attached to the quarter-master-general, exclusive of the military institution and the
 establishment of native surveyors under the revenue department. The results arising from
 these departments, compared with that of the Mysore survey, would afford the most just
 means of judging of the utility of either of the works.

" authentic inscriptions collected since 1800, hitherto always overlooked,

" 4. The design and nature of the monumental stones and trophies found in various parts of the country from *Cape Comorin* to *Delhi*, called *Virakal* and *Maastikal*, which illustrate the ancient customs of the early inhabitants, and perhaps, of the early western nations.

" 5. The sepulchral tumuli, mounds, and harrows of the early tribes, similar to those found throughout the Continent of Asia and of Europe, illustrated by drawings, and various other notices of antiquities and institutions."

Shortly after the date of this letter, Col. Mackenzie quitted Madras for *Calcutta*, on being appointed Surveyor General of all India. He took his collections with him, and was accompanied by the natives who had hitherto worked under him, it being his design, with their assistance, "to effect a condensed view of the whole collection, a Catalogue Raisonné of the Native Manuscripts and Books, &c., and to give the translated Materials such form, as may facilitate the production of some parts, should they ever appear to the Public." In the meanwhile, his friend *Sir A. Johnston* took every opportunity of calling attention to the importance of his literary labours, in England. "On my arrival"—quotation is again made from his evidence before the Select Committee—"I explained to *Mr. Grant*, the former Chairman of the Court of Directors, the great advantage it would secure for Oriental history and literature, were *Col. Mackenzie* to be allowed by the Directors to come to England upon leave, in order that he might, with the assistance of the different literary characters in *Europe*, arrange his valuable collection of materials. *Mr. Grant*, with the feeling for literature and liberality which always characterized his public and private conduct, agreed, on my application, to propose to the Court of Directors to give the Colonel leave to come to *England*, and to remain in *England* upon his full pay and allowances for three years, for the purpose which I have mentioned. No steps were, however, taken by *Mr. Grant*, because in the meantime I received accounts of the Colonel's death in *Bengal*." *Mackenzie* died in 1821, without

having had leisure to engage in the preparation of any "condensed view" of his Collections. With the sanction of the Honorable the Court of Directors, these were purchased, at the suggestion of *Sir A. Johnston*, by the then Governor General, the *Marquis of Hastings*, for £10,000 from *Mackenzie's* widow. The whole expense incurred by the Collector is certified by *Sir A. Johnston* to have amounted to upwards of £15,000.

On their coming into the possession of the East India Company, an offer was made by Professor *H. H. Wilson*, at that time Secretary to the Asiatic Society of Bengal, to compile a Catalogue. This was accepted by the Government of India, and in the year 1828 there was printed at Calcutta the learned and perspicuous work, known as "Wilson's Mackenzie Collection." The nature and object of the Professor's task will best be learnt from his own account of them—which is as follows:

"In the absence of any account prepared by the collector, the following Catalogue may be received as an attempt to convey some accurate notion of the nature of the Collection, and a short view of some of the principal conclusions that may be derived from its contents. It will be necessary however in the first place to explain the circumstances under which the Catalogue has been prepared, that no censure may attach to the compiler for not performing more than he has endeavoured to accomplish, or for undertaking a task, to which he acknowledges he brings inferior qualifications, the languages of the South of India never having been the object of his studies.

"The officer who succeeded *Colonel Mackenzie* as Surveyor General, professing no acquaintance with the subject of *Colonel Mackenzie's* Antiquarian collections, and expressing his wish to be relieved of all charge of the Establishment connected with them, it became a matter of some perplexity how it should be disposed of, in contemplation of its becoming the property of the Company. As no other person in Calcutta, was inclined to take any trouble with such a collection, or perhaps so well fitted for the task, as myself, I offered my services to the Supreme Government to examine and report upon the

" state of the materials. The offer was accepted and the Manuscripts " and other articles of the Collection were transferred to my charge. I " then learned that the native agents had set to work upon the Colonel's " death to make short Catalogues of the articles and books accumulated, " and these were completed under my supervision. In the course of ex- " amining the Lists as well as I could, I found them not only too con- " cise to be satisfactory, but in many cases evidently erroneous; and " altogether devoid of classification or arrangement. I therefore on " submitting them to the Government suggested the necessity of a care- " ful revision, and the advantage that might be derived from the publi- " cation of the result, which suggestions were favorably received, and " the present Catalogue has in consequence been prepared."

" The various languages of the Peninsula being unknown to me " except as far as connected with Sanscrit, I had no other mode of " checking the accuracy of the natives employed in cataloguing the " manuscripts, than to direct the preparation by them of detailed indices " of the works in each dialect. These indices were accordingly compiled " and translated, and their results again compressed into the form in " which they will be found in the following pages, the accuracy being " verified by such collateral information as was derivable from some of " the translated papers in the collection, or from printed works of an " authentic character. Although, therefore, some of the details may be " occasionally erroneous, I have every reason to hope that the account " of those books which I could not personally verify by perusal, will be " generally correct and worthy of some confidence."

The bulk of Professor Wilson's two volumes are devoted to manuscripts in the original languages. The Collection comprised 1,568 of these, which "may be regarded as the Literature of the South of India." The numbers in each language and character are thus tabulated.

<i>Language.</i>	<i>Character.</i>	<i>Number of MSS.</i>
* Sanscrit.....	Devanagari.....	115
* Ditto	Do. and Nandi Nagari ..	103
* Ditto.....	Telinga.....	205
* Ditto.....	Kanara.....	28

<i>Language</i>	<i>Characters</i>	<i>Number of MSS</i>
* Sanscrit	Tuluva	10
* Ditto	Malayalam	10
* Ditto	Grandham	96
* Ditto	Bengali	2
* Ditto	Orissa	18
* (Of the Jainas)	Halakanara	14
Tamul	Tamul	274
Telinga	Telinga	176
Halakanara	Kanara	144
Kanara	Do	32
(Of the Gainas)	Do	31
Malayalam	Malayalam	6
Orissa	Orissa	23
Mahratta	Mahratta	16
Hindi	Devanagari	20
* Persian and Arabic	Nashalik, &c	114
Hindustani	.	8
* Javanese	Javanese	37
* Burman	Burman	6
		—
		1568

The remaining portions of the Collection are indicated in the list following viz

Local Tracts, &c “short accounts in the languages of the Dekkin “of particular places, remarkable buildings, local traditions and peculiar “usages prepared in general expressly for Col. Mackenzie by his native ‘agents or obtained by them on their excursions

<i>Country</i>	<i>Language</i>	<i>Vols</i>	<i>NUMBER</i>
Telinga	Telinga, Canara, &c	64	462
Dravira	Tamil	43	358
Ceded Districts	Telinga &c	69	619
Mysore	Tamil and Canara	20	147
Canara Coast	Ditto	9	115

<i>Country.</i>	<i>Language.</i>	<i>Vols.</i>	<i>Tracts.</i>
Malayalam.....	Tamil and Telings, &c.....	19	274
Mahratta.....	Mahratta.....	40	95
		<hr/> 264	<hr/> 2070
		<hr/>	<hr/>

Inscriptions.

Copies of High Tamil.....	17	236
Do. Various.....	60	7840
	<hr/> 77	<hr/> 8076
	<hr/>	<hr/>

Translations &c.

Note.—Some of these are the above local tracts “in an English dress,” but the far greater portion of those Tracts “are yet to be translated.”

Translations and Tracts, in loose sheets	679	
Do. in Volumes.....	75	1480
	<hr/> 75	<hr/> 2159
* Plans.....	79	
* Drawings.....	2630	
* Coins.....	6218	
* Images.....	106	
* Antiquities (i. e. Vases, Statues, Beads, Seals, Rings, &c.).....	40	

The Catalogue of the whole was prepared by a short but luminous “view of the chief results of the collection, and the degree in which it “may be expected to illustrate the Literature, Religion, and History” of Southern India.

* Dated 20th February 1823. From a letter* which Professor Wilson addressed to the Supreme Government towards the conclusion of his labours, it appears that a considerable portion† of the Collection, viz. the Sanscrit, Arabic, Persian, Javanese and Burmah Books, together with all the Maps, Plans, Drawings, Coins, Images, and Sculptures—had been transmitted to England, “in two dispatches, one in “January 1823, and the other in January 1825.” Seventeen Volumes

† Marked with an asterisk in the foregoing list.

of the translations had also been sent thither. The rest of the Collection was still under his charge, and the following suggestions were made for its disposal. "I should wish, if I may be permitted, to recommend the despatch to Europe of the remaining Volumes of Translations and the original unbound Translations and Reports. The Volumes containing copies of public papers, already amongst the records at the India House can be of no value at home, and would be advantageously placed with the Asiatic Society of Bengal and the books and tracts in the Languages and characters of the South of India will be of little value in Europe, whilst they will no doubt be a most acceptable addition to the Library of the College of Madras, or the Madras Literary Society, where in the course of time it is highly probable they will be turned to good account. Whether the first and second of these suggestions were carried out or not, the Board have no means of knowing, but in

From the Secretary to Government at Fort William dated 18th August 1828 No 895 accordance with the last, the whole of the Manuscripts and tracts referred to were forwarded to this Presidency, and deposited in the College Library in the month of September, 1828.

The number of MSS in each language has already been specified. They are, for the most part palm leaves, and not a few of them are in duplicate or triplicate. It may be proper to give the number in each class of literature for each language.

I TAMIL

a	Pauranic and Legendary History	44
b	Local History and Biography	39
c	Plays, Tales, Poems, &c including Religious and Ethical compositions	72
d	Philology	10
e	Astronomy and Astrology	14
f	Medicine	10
g	Arts	3

II TELUGU

a	Pauranic and Legendary Literature	36
b	Local History, Biography &c	23
c	Poetry, Plays, Tales, &c	82

II.	TELUGU.	
	d. Philology.	9
	e. Astrology, Medicine and Mechanics.	6
III.	HALA KANARA.	
	a. Paurani and Legendary History and Biography....	48
	b. Local History and Biography.....	17
	c. Tales, Poems, Ethical and Religious compositions &c.	18
	d. Philology, Astrology, Medecine &c.....	16.
IV.	CANARA.....Miscellaneous ..	31
V.	MALAYALAM.... do	6
VI.	MAHRATTA.....do	12
VII.	URIYA OR ORISSA.....do	23
VIII.	HINDI.....do	12*
IX.	<i>Jain Literature.</i>	

In Wilson's Catalogue 44 MSS. are entered.' Of these those in *Hala Kanara* and *Tamil* were alone transmitted.

The nature of the Local Tracts has already been indicated. Last, but not least in importance, come the Inscriptions. "Very few of them" (Wilson. Introduction p. xx) "are translated, but the whole of them "have been examined, and abstracted and drawn out in a tabular form, "stating the object of the Inscription, the date where found, and in "whose reign or by whom Inscribed. Of three folio Manuscript Vol- "umes containing these abstracts, two have been prepared since the death "of Col. Mackenzie."

The collection had not long been in the custody of the the College Board, before a proposition was made by the Secretary to the Asiatic Department of the Madras Literary Society and Auxilary of the Royal Asiatic Society for "turning it to good account"—as may be learnt from the following Extract of the Secretary's letter to Government, dated 9th March 1830.

" I have theh onerto state that a letter was last year addressed
 " to me by Carely Vencata Lachmiah, a Bravin who was for 30 years
 " in the service of the late Col. Mackenzie, and employed by that

* There are 18 Catalogued, the last six were not sent.

" officer as head of his Establishment for collecting Manuscripts, copying Inscriptions, &c., in which *Carely Vencata Lachmiah* proposed " to continue the prosecution of his master's unfinished researches, and " to examine and arrange such Papers as were collected by him, and " having been transmitted by *Bengal* after his death, are now in the hands " of the College Board

" Circumstances prevented the Society from taking any notice of " this proposition during the past year, but his letter has now been brought " under consideration, and the Committee are of opinion that, although, " owing to the deficiency of funds it will not be in the power of the " Asiatic Department to adopt the plan proposed by *Carely Vencata Lachmiah*, in its full extent, yet, that by selecting one or two subjects, " and applying their whole resources to them, they may be able to extract much interesting and valuable information from the mass of papers, " which now lie in a confused and utterly useless state. The two subjects " with which the Committee propose commencing, are, the literature of " the Jains and Inscriptions in general, and if the Government should " approve of their intention, and be pleased to consign the *MacKenzie* " Collection now under charge of the College Board to the Asiatic Department of this Society, the Committee will immediately proceed to " execute their plan

Under the orders of Government, the Collection was transferred accordingly, but it does not appear that the intention thus announced by the Society was ever carried out by that learned body

In 1836 *Mackenzie's* Pandit himself made an offer to the *Madras* Go-

From Carely Vencata Lachmiah dated 16th June 1836 vernment to continue the researches made by his late master throughout the several provinces of this Presidency, provided the Go-

vernment would secure him from all loss and expense. He asked for two coadjutors in every district, who should make copies of inscriptions in temples and other ancient structures remaining in localities still unexplored, and for a central Establishment at the Presidency to be presided over by himself. Further, to shew his competency to the task, he submitted a statement he had drawn up " of the progress of the General History of the Peninsula of India from Ancient times, more particularly

"within these 2000 years back, illustrative of the General Researches of
"Indian literature collected by the late Colonel COLIN MACKENZIE, C.B."

To Secretary to the Government of India No. 909, dated 21st September 1836.

This project was referred, through the Supreme Government to the Asiatic Society at 'Calcutta, where it was submitted to the scrutiny of the "Committee of Papers." The Committee observed in their

Report, that, what was wanted was, not so much the collection of new materials, as the thorough examination of that already existing; that they had no faith in the pretensions of *Carely Venkata Lachmiah*, whose "abstract" was merely based upon the summary contained in *Wilson's* work, eked out by sundry jejune conclusions of his own, and that they therefore found it impossible to recommend any large outlay of public money in the way proposed. "Not" they continue, "that it is undesirable to complete the examination of the MACKENZIE papers. On the contrary, all who had read Mr. WILSON's catalogue, will grant that to be an object of high, of national importance. The British Indian Government has spent a lakh of rupees in purchasing these ancient records; to refuse the requisite aid for their examination and conversion to public use when they are known to contain a vast store of curious and interesting matter, would be false economy, only equalled by the case of the BUCHANAN MANUSCRIPTS in Calcutta, which cost even a larger sum, and which the Government has recorded its unwillingness to print even free of expense, or to take a single copy of it printed by others."

"But happily in regard to the MACKENZIE Collection; such neglect cannot now be feared. Independent of Mr. WILSON's able summary, we are aware that Captain HARKNESS, Secretary of the Royal Asiatic Society, has undertaken to translate and digest a portion of the Manuscripts in London, and M. Jacquet of Paris has intimated that the mass of the Colonel's inscriptions, to which the Honorable Court of Directors have handsomely allowed him free access, are to be included in the *Corpus Inscriptionum Indicarum*," upon which he is now busily engaged; while in Madras itself has lately appeared

* The present Editor

† Oriental Historical Manuscripts in the Tamil Language, translated with Annotations.—by WILLIAM TAYLOR, Missionary. 2 Vols 4to pp 600, Madras 1835

" an able and zealous expositor in the Revd. MR. W. TAYLOR,* whose previous study of and publication† on, the History of the Peninsula, eminently fit him for the task." They conclude with strongly urging the propriety of securing Mr. Taylor's services publicly "for the thorough examination of the MACKENZIE records," and of sanctioning the publication of those "which he might select as the most valuable, either in elucidation of history or native science, philosophy, religion, customs, &c." MR. TAYLOR having expressed

From Government of India No 682, dated 10th May 1837 his willingness to undertake the work, the Supreme Government sanctioned his employment thereon for a period of eighteen months (his own estimate) and at an outlay of Rupces 400 per mensem, as remuneration for himself and his native Assistants and copyists.

The results of his labours were published by Mr. Taylor from time to time in the pages of the "Madras Journal of Literature and Science," in a highly interesting series of Analytical Reports, the last of which will be found at P. 173 of the Journal for 1848. No action, however, was taken thereon, either in the manner suggested by the Asiatic Society of Bengal, or otherwise; a neglect which, it is to be hoped, will not be allowed to follow his present investigations.

II. The *East India House* collection.—This Collection was dis-

* The Collector of the third Series; *Vide infra.*

covered in the India House Library by Mr. Charles Philip Brown,* of the Madras Civil Service, in 1837. The Manuscripts composing it are mainly in the Telugu, Tamil and Canarese characters, and had lain in the Library many years unexamined and unnoticed from the want of scholars in England learned in the languages current in Southern India. Mr. Brown formed catalogues and at his suggestion, the whole store was transferred in 1844, on the application of the Madras Literary Society, to the custody of that body. In forwarding it to

Despatch No 6 of 1848.

Madras, the Honorable Court mentioned that the collection was chiefly made by Dr. Leyden, whose MSS. the Company had purchased at his death.

The Indian* career of John Leyden (to which alone there is occasion to advert here) commenced on the 19th August 1803, when he landed at *Fort St. George*, with the appointment of an Assistant Surgeon. It was not long before his acquirements as a linguist and a *Sarpanch* procured for him the Office of "Surgeon and Notary to the Commissioners, who were appointed under the superintendence of Major Mack-

^{† Col. Colin Mackenzie from whom the first of these 'Collectors' is named.} "enzie," to survey the provinces in the *Mysore* conquered from *Tippoo Sultan*, in 1799.

While engaged in this duty he drew up many useful papers which he communicated to Government, "relative to the mountainous strata which he had an opportunity of observing and their mineral indications to the diseased, medicines and remedies of the natives of *Mysore*, and the peculiarities of their habits and constitution, by which they might be exposed to disease—to the different crops cultivated in *Mysore* and their rotation—and, to the languages of *Mysore* and their respective relations." Exposure to the climate soon resulted in his being compelled to relinquish his office. He left the commission, and in search of health visited in succession *Seringapatam*, the *Malabar Coast*, *Travancore* and *Penang*. It is recorded of him, that, "in all these journeys, and even when oppressed with sickness, he never for a moment lost sight of the great objects of his pursuit, but turned on attentive and searching eye to whatever was connected with literature in the towns where he stopped, and the regions through which he travelled. At *Seringapatam*, when confined by illness to his room, he made considerable progress in the *Sanskrit* language, and amused himself with translating tales from the *Persic* and *Hindostani*. Wherever he went, he visited the temples and remarkable buildings on his route, copied and translated the ancient inscriptions, and in every place sought after materials to illustrate the history, the customs, and the religion of the natives." His residence at *Penang* afforded him opportunities of prosecuting an enquiry into the peculiarities of the *Malay*

* These particulars are taken from an interesting biography of Leyden published in 1819 (with a collection of his Poems) by the Revd. James Norton, 1819, London, Longman, and Edinburgh, Constable and Co.

rice He embodied the information gleaned in his researches in a "Dissertation on the Languages and Literature of the Indo-Chinese 'Nations' This is printed in the Asiatic Researches, Vol. X. "It contains an investigation of the origin and descent of the various tribes that people the *Malayan* Peninsula and Islands, by comparing together, and tracing the affinity of their languages and customs with each other, and with those of the nations more to the westward," and is justly referred to by his Biographer as "a wonderful monument of his genius and industry." From *Penang*, *Leyden* proceeded to *Calcutta*, where, in 1807, the publication of a learned treatise on the "Indo-Persian, Indo-Chinese, and Dekkan: languages" led to his employment in the College of *Fort William* as Professor of *Hindustani*. He subsequently held some other appointments in Lower *Bengal* until 1811, when he accompanied *Lord Minto* in the expedition against *Java*, where his "bright and brief career," * was destined to come to a close. The occurrence is thus described. "Going out one day, with the intention of exploring a library (at *Batavia*), said to contain a valuable collection of Oriental MSS he accidentally went into a largo low room in one of the public buildings, which had been the depository of effects belonging to the Dutch Government, and was also said to contain some Japanese curiosities. With fatal inadvertence he entered it without using the precaution of having it aired, although it had been shut up for some time, and the confined air was strongly impregnated with the poisonous quality which has made *Batavia* the grave of so many Europeans. Upon leaving this place he was suddenly affected with shivering and sickness, the first symptoms of a mortal fever, which he himself attributed to the pestil-

" His bright and brief career is o'er,
 And mute his tuneful strains,
 Quenched is his lamp of varied lore,
 That loved the light of song to pour;
 A distant and a deadly shore,
 Has Leyden's cold remains !

" *Lord of the Isles'*

Besides Scott *Leyden* counted among his friends all the most distinguished of the Great Masters & Northern contemporaries

"tial air he had been inhaling. He died on the 28th of August (1811)
"after three days illness, in the thirty-sixth year of his age."

* Sir John Malcolm "His studies," we are informed by one*
who knew him well, and, as an Oriental Scholar at least, who no incompetent judge, "included almost every branch of human science, and he was alike ardent in the pursuit of all. The greatest power of his mind was perhaps, shewn in his acquisition of ancient and modern languages. He exhibited an unexampled facility, not merely in acquiring them, but in tracing their affinity and connection with each other; and from that talent, combined with his taste and general knowledge, we had a right to expect, from what he did in a few years, that he would, if he had lived, have thrown the greatest light upon the more abstruse parts of the history of the East. In this curious, but intricate and rugged path, we cannot hope to see his equal."

His collection of MSS. which he spared, neither pains nor expense to accumulate, he desired by his will might be sold for the benefit of his aged parents, who were in very humble circumstances in Scotland. It was purchased, as above stated, by the East India Company.

No Descriptive Catalogue of Dr. Leyden's MSS. has as yet been drawn up, but lists were at once prepared by Mr. C. P. Brown in Sanscrit, Telugu, Tamil, Maloyalam and Canarese, according to the language in which the original is written, and from a notice printed by

* No. 33, p. 97 of Journal of
1817. the "Madras Literary Society" in their journal,^{*} it appears that the collection numbers 2106 MSS. viz.

<i>Language.</i>	<i>Character.</i>	<i>Number of MSS.</i>
Sanscrit.....	Telugu.....	272
"	Canarese.....	446
"	Grandham.....	373
"	Devanagari.....	165
"	Malayalam.....	41
"	Uriya.....	7
<i>Total (Sanskrit Language)</i>		1,301

<i>Language</i>	<i>Character</i>	<i>Number of MSS</i>
Telugu	Telugu	108
Canarese	Canarese	528
Tamil	Tamil	56
Malayalam	Malayalam	11
Urja	Urja	9
Burmese	Burmese	90
Total (Vernacular)		<u>802</u>

On completing these lists, Mr Brown added to the collection his own large Library of MSS. This magnificent donation was warmly acknowledged by the Society in a vote of thanks which will be found at Page 202 of their Journal of 1847.

III *Mr Brown's Collection* has been catalogued by that eminent scholar himself on the same plan as was adopted by him with the 'East India House Collection'. On the authority of the entry in the Madras Literary Journal above referred to it comprises 2440 MSS. and it is thus, *pro tanto* the richest of the three.

<i>Language</i>	<i>Character</i>	<i>Number of MSS</i>
Sanskrit	Telugu	1,73
,	Devanagari	16
,	Malayalam	5
,	Bengali	5
Telugu	Telugu	1,116
Canarese	Canarese	18
Malayalam	Malayalam	3
Burmese	Burmese	4
Total MSS		<u>2 440</u>

To this donation *Mr Brown* was continually making additions up to the date of his departure for England, in 1855.

* The Collection, it will have been observed is almost entirely in the *Telugu* character one half of the MSS being in the *Sanskrit* language, and the remainder in *Telugu*. Distinguished by his attainments in nearly

every other language of India, whether vernacular or classical, Mr. Brown particularly attached himself to the study of *Telugu*. The best years of his official life were passed in those districts where that dialect is current. He was the first who applied himself to a thorough examination of its literature, and if others shall hereafter be enabled to follow his example, it will be only by the light of those nids which he has left for their guidance.

On the eve of leaving India, their late learned colleague was induced by his friends to compile some details of his own literary life. But as this narrative was not printed for publication, the Board do not deem it proper to make free with its contents. At the same time they may, perhaps, have his pardon for extracting from it the following lists of the works published by him either as author or editor, a perusal of which will convey some slight conception of the nature and extent of his labours.

List No. I.

"A Grammar of the Telugu language : first edition, 1840—and a second edition entirely re-written and much extended.

English—Telugu Dictionary—1400 pages royal 8vo.

Telugu—English Dictionary : of the same size, and in 1300 pages.

Dictionary of mixed Telugu and the language used in business : 130 pages.

This work has since been corrected and greatly enlarged in preparation for re-publication.

Telugu and English Dialogues. And a second edition of the same : with a Grammatical Analysis. These Dialogues have also been printed in Tamil and in Kannadi.

English Irregular verbs, explained in Telugu. The same in Tamil.

The Vākyāvalī ; or exercises in English Idioms : translated into Telugu. Also into Tamil, and Dakhini Hindustani.

Telugu Disputations on (Mirasi) Village business : a record written about A. D. 1760—1790 ; with an English translation.

The Wars of the Rajas : being a record of occurrences in the Bellari district, about the year A. D. 1750.

The Tatachari Tales, a collection of popular stories, including a portion of the "History of Hyder"

The verses of Vemant, with an English translation printed in 1829. Several editions have since been printed without the translation.

The prosody of the Telugu and Sanscrit languages explained, 1827.

An Analysis of Sanscrit prosody, printed in the English character—London 1837

Essay on Telugu Literature in two parts printed in the Madras Literary Journal

Cyclic Tables of Hindu and Musulman Chronology [Mr Brown refers to this valuable compendium, as the work that cost him most pains, next to his Grammar]

An Ephemeris, shewing the corresponding dates according to the English, Telugu, Tamil, Malayalam and Mahomedan computations from A D 1751 to 1830, with a Chronological Table of events Pages 600

Memoirs of Hyder Ali and his son Tippoo translated into English from the Mahratta

Various Volumes translated into Telugu for Educational Societies

List No 11, (being new Editions with improvements)

Three Treatises on Mirasi Right by Mr. Ellis, Col Blackburne, and Sir Thomas Munro

The Proverbs of Solomon and the Book of Psalms in Sanscrit metre, reprinted from the Calcutta Edition, in the Telugu character

The Tale of Nala in Telugu (Dwipada) couplets

The Tale of Harischandra in Telugu couplets

The Gajendra Moxam, in Telugu metre

The Kucheloppakyanam in mixed metres.

The Garudachalam in Telugu musical metres

The Manu Charitra, a classical poem with commentary in Telugu

The Vasu Charitra, ditto ditto

The Tales of Nala and Savitri in Sanscrit, being extracts from the Mahabharat.

" There also remain, not yet printed —

The Hitopadesa in Sanscrit, with a Telugu commentary.

The Pancha Tantram, with a Telugu commentary.

The Kuliati Sauda (Poems of Sauda) in Hindustani : the only complete edition ever prepared : with a commentary written in Hindustani."

Above all, a Telugu version of the Holy Scriptures (the special work of twenty years) has been completed. Also a version of the Apocryphal books. And a Telugu Translation of the Book of Common Prayer.

These last three, it is believed, were presented by Mr. Brown to the local Committee of the Gospel Society.

In notifying to Government this accession to their MSS. the Literary Society requested that a small establishment might be entertained for From Government dated 25th April 1845. the care of their Oriental Library. This was sanctioned, the Government, at the same time asking to be furnished with a Catalogue Raisonné of the contents of the "East India House" and "Brown's" collections, similar in character to Professor Wilson's Catalogue of the Mackenzie MSS. The Society

Dated 12th January 1847. replied that the preparation of such a Catalogue would be attended with an expense far beyond their unaided means, since it would require the maintenance for the time of a special staff of Pandits and copyists, at a cost at least of Rs. 250 per mensem.

They suggested that Government should bear this outlay, and that the whole of the collections should be transferred to the custody of the College Board.

The Board were directed accordingly to accept this charge, and the Honorable the Court of Directors were referred to on the other point. The Honorable Court were pleased to sanction the proposed outlay, stipulating only that quarterly reports of the progress made should be submitted for their information.

^{Mr. C. P. Brown,} Literary Society's Journal of 1847, P. 211 to 216. being much occupied with the preparation of his Telugu Dictionaries, declined the task of supervising the formation of the Catalogues, which was then undertaken without any charge to Government by another distinguished scholar, Mr. Walter Elliot, of the Madras Civil Service.

The paramount nature of other duties proved, however, a great obstacle to the advancement of the work in his hands. After the lapse of a considerable period, Mr. Brown, now more at leisure, proffered his services, engaging to bring the work to a conclusion in three years.

The Honorable Court, to whom the proposition was submitted for their orders, remarked, that, considering the Despatch No 15 of 1852 onerous public duties Mr. Brown had to discharge (he was then Post Master General) they could not consent to impose on him the further labour which the preparation of such a Catalogue would involve. Upon this, the Board, after consulting Mr. Walter Elliot, nominated the present Editor. The selection was approved by Government on the 11th February 1853, and Mr. Taylor entered forthwith upon his duties. On the completion of the Catalogues, which are to comprise every MSS. in the Board's Library, Mr. Taylor designs to draw up a General Preface, which those who possess the main work can have adjusted by the binder into its proper place.

The question still awaits decision—how shall this magnificent collection be turned to the best account? The Honorable Court have directed that no steps shall be taken to this end without a reference to them. The suggestion, therefore, that the interests of literature will be best advanced by publishing texts of all the chief classics prepared from careful collations of all the MSS. in the collection—will remain for their consideration. It has emanated from Mr. Walter Elliot, and is fortified by the example of the learned editors of the "Bibliotheca Indica" in Bengal.

Mr. Elliot's observations on the point are as follows. With them the present Memo may be fitly brought to a close. "The importance of such an undertaking has long been apparent to me, and I consider it to be well worthy the patronage of a liberal and enlightened Government. The *Tamil* is perhaps the most interesting and important in a philological point of view of all the Southern dialects, and is probably the root (or at least its nearest extant scion) from which all the Southern dialects have sprung. It was highly cultivated in the time of the *Pandyan* and other dynasties of the South, under whose

" patronage many eminent poets and grammarians flourished, whose
 " works are still extant. The attention, however, formerly paid to
 " Vernacular literature is daily waning before the superior advantages
 " attendant on the acquisition of English. Few take the trouble to
 " make themselves acquainted with the old authors, whose writings,
 " rather curious than useful, do not suit the practical tastes and habits
 " of the rising generation. It is not too much to predict, that, in a few
 " years, the critical study of the classical *Tamil* will become wholly
 " neglected, and that many works only existing in Manuscript or per-
 " ishable *Cadjan* leaves or Country paper will be entirely lost.

" A favorable juncture is now presented for obviating the irrepara-
 " ble loss which would be occasioned by such a fate. A collection of
 " unrivalled value and extent has been placed at the public disposal, an
 " individual of competent qualifications* offers to undertake the task of
 " collation and translation at a very moderate cost, and the Government
 " have, on many recent occasions, evinced a disposition to encourage
 " such enterprises. The task of translating portions or the whole of
 " the works published might be combined with the recension of the texts,
 " and be printed in the same volume, thus neutralizing the objection
 " taken to the isolated publication of such specimens. Should the Go-
 " vernment feel disposed to promote such an undertaking, I feel assured
 " the work would be hailed with interest in Europe. Let any one look
 " at the scanty materials with which Heeren founded that portion of his
 " historical researches relating to *India*, and the value of such a large
 " accession of materials will at once be apparent. It is true that nume-
 " rous translations and editions of *Hindu* authors have appeared since
 " Heeren's last edition was published in 1821, but these are nearly all
 " of Sanscrit texts relating to Northern *India*. The literature of the
 " South contains a mine hitherto almost unexplored out of *India*, and
 " affording ample materials for speculation and research by the *literati*.

* This is in allusion to a proposal from the presented for the Revd W Taylor then under consideration on August 1850.

Note.—4th German edn on 1824 English Translation with Supplemental Appendix No 10 from the author dated about 1840, published in 1845.

" of Europe, to whom such an undertaking, as that now proposed, would supply both the incentive and the materials".

(By order.)

Board of Examiners' Office,
Old College, Fort St George,
March 23rd, 1858.

D. F. CARMICHAEL,

Secretary.

SYNOPSIS OF LANGUAGES AND LETTER.

	Page.
Sanskrit, Deva or Nandi nsagari letter.....	1
Grant'ha "	71
Telugu "	207, 474
Canarese "	313, 475
Uriva "	476
Malayalam "	478
Telugu language and letter.....	486
Tamil "	509
Canarese "	522
Malayalam "	666
Uriva "	671

SYNOPSIS OF GENERIC DIVISIONS.

[By means of this Table, if so required, the evidence on any one subject may be consecutively read The inceptive page only is given].

Advaita, page 1, 207, 313, 478, 622	Jaina, p. 369, 475
Agricultural, p. 666	Law, p. 184, 302, 477, 482
Alchemical, p. 1	Lexicographical, p. 109, 213, 392, 477, 482, 493, 512, 554, 673
Almanacs, p. 2, 210, 323, 474	Logical, p. 25, 111, 246, 309, 483
Alphabet, p. 71, 478, 507	Medical, p. 27, 117, 250, 401, 497, 513, 555
Architecture, p. 71, 315, 479	Meritorious devotion p. 256, 410, 661
Arithmetical, p. 211, 314, 486, 509, 523, 662	Mimamsa, p. 33, 118, 261, 441, 474, 498
Art of poetry, p. 3, 314, 478, 526	Mineral (Conchology,) p. 47, 130, 555
Asectical, p. 486, 517, 522	Miscellaneous, p. 47, 138, 203, 418, 483, 499, 513, 559, 661, 667, 673
Astrological, p. 6, 74, 212, 316, 487, 527	Music and dancing, p. 56, 153, 291, 433, 504
Christian Theology, p. 215, 509, 528, 666	Palistry, p. 57
Culinary, p. 332, 528	Panegyric, p. 674
Descriptive, p. 671	Pantanical, p. 57, 153, 291, 434, 483, 504, 515, 576, 665, 668, 675
Dharma Sastra p. 11, 184, 215, See LAW	Puranas local, p. 69, 162, 439, 497, 516, 585, 665, 675
Divination, p. 332, 573	Rhetorical, p. 165, 294, 589
Dramatic, p. 11, 80, 222, 333, 476, 479, 515, 529	Romance Historical, p. 60, 165, 205, 450, 484, 520, 589, 605, 668, 675
Frigmas, p. 312	Saiva, p. 300, 457, 606
Ethical, p. 12 83, 224, 334, 475, 480, 490, 510 529, 662, 671	Sectarial, p. 176, 300, 301, 442, 507
Erotic, p. 86 223, 343, 481, 491, 534, 667, 671	Tales, p. 64, 194, 300, 437, 521, 622, 677
Lxegetical, p. 493, 612	Vaiva metaphysics, p. 65
Fables, p. 89, 315, 493, 541	Theological or mystic, p. 618
Geometry, p. 347	Vaisnava, p. 301, 465, 644
Grammatical, p. 90, 227, 318, 481, 491, 542, 663	Vedas, p. 67, 196, 205, 308, 409, 477, 517 648
Historical, p. 96, 494, 510, 541	Vedantic, p. 66, 193, 306, 507, 648
Hymnology, p. 17, 93, 229, 334, 475, 481, 491, 511, 546	Veterinary, p. 489, 503,
Incantations, p. 22, 104, 236, 362, 496, 552, 663	Vira Saiva, p. 69, 470, 475, 476, 509, 650
Inscriptions, p. 369, 553	

LIST OF AUTHORS' NAMES CONTAINED IN THIS VOLUME.

A

'Abestambha mun, p 11, 187, 445
 Acharya Dindi, p 73, 96
 Achala Swami Cumara, p 403
 Agastya, p 291
 Agni hotra vidusha, p 193
 Akhandu ananta jeti, p 26
 'Alavantai or Yamunacharya p 98, 101, 183
 Aliga singhariya, p 534
 Allama prabhu, p 651
 Amrita sinha p 24, 109, 111, 243, 244, 245,
 293, 394, 397, 398
 Amaruka, p 343, 345
 Ananta guru, p 6
 Anam bhatty, p 114, 116, 249
 Ananta urtti ha, or Madhvacharya, p 43, 48,
 49, 50, 55, 61, 66, 194, 265
 Ananta bhatty, p 176
 Ananta sumita, p 176
 Ananta urtti'hacharya, p. 338, 421, 441
 Angirasa p 446
 Apparua dieshada, p 4, 166, 176, 177, 198,
 222, 294, 295, 478
 Arhat dasa, p 383
 Aruni pandita, p 254
 Aruna bhatty p 404
 Aslavana mun i, p 265
 Aradhari, p, 341, 355
 Atreya varata cavi, p. 82
 Aubalarya, p 214
 Avva dieshada, p 233

B

Bahu vali, p. 624
 Bala rama, p 46
 Balalochana p 629
 Barti hari yogi, p 55, 56, 141, 429, 430, 431
 Basava rajayya, p 409, 562
 Bhattoji dieshada, p 15 227, 350
 Bhatta patacharya, p 20
 Bhatta potacharya p 350, 408, 547
 Bhatti narayana, p 460
 Bhana Cavi, p. 64, 88, 301
 Bhandara Cavi, p 329
 Bharavi, p 63 64, 219, 454
 Bhascaracharya, p 190, 398
 Bhascara Cavi, p 245, 402, 491, 575, 630
 Bhavananda, p 113
 Bhima seva, p 332
 Bhoja raja, p 80, 175, 443
 Bilhana Cavi, p 65, 343
 Bodhavanachari, p 11, 33 190
 Bodhi sattva desi, p 15

Bommanna Potaraju, p 487, 491
 Bomma tarsana, p 565, 606, 630
 Brahma niracari yogendra, p 400
 Brumba suri p 376, 378, 382, 385 390
 Bayva palar, p 475

C

Cachesvara dieshada, p 4
 Cali dasa, p 4, 6, 11, 21, 62, 63, 64, 65, 87,
 110, 166, 170, 171, 172, 173, 174, 177, 181,
 244, 262, 297, 298, 299, 301, 316, 333, 341,
 345, 438, 437, 451, 452, 453, 454, 455, 489,
 495
 Capila, p 131
 Casi Pandita, p 66
 Casivapa, p 314
 Cavi raja jyotiha, p 90, 456, 510
 Cavi retua, p 636
 Chamo raja p 13, 581
 Chandra raja, p 539
 Chanaeca, p 338, 337, 340, 555
 Chanaeca p 475, 533, 663
 Chunnur Bhutta Cavi, p 300
 Channaiyya, p 545
 Chaunda raja, p 627
 Chella nambe, p 645
 Chenna Bosavesa, p 652, 653, 659, 661
 Chenna Bhotti, p 216, 219, 473
 Chenma, p 608
 Chieka upadhyana mantri, p 568, 579, 586 598,
 597, 628, 635
 Chieka deva raja, p 593, 610, 611, 617, 618
 Chiekapadhyaya, p 331
 Chooda vira deva, p 473
 Chuta Ramesvara, p. 651
 Chitambira cavi p 175
 Chockupadyayya, p 14
 Cumara Vyasa yogi, p 589, 590, 591, 592,
 593, 594, 599
 Cumara Valmiki, p 604
 Cumara malayaya, p 615
 Cumara Bangu nat hu, p 618, 620

D

Damotara, p 107
 Danabhu Ramambalu cavi, p 497
 Damigha simha, p 353
 Deva bhupatam, p 86
 Deva raja, p 115
 Deva varma, p 164
 Devacharya p 169
 Dhanaanjaya, p 395
 Dhruvavatari, p 118, 203

Dherma raja, p 114
 Dherma dasa, p 312
 Dhermacina, p 12
 Dhermotara, p 56
 Dindima cavi, p 82, 334

L

Lecumbara nat ha, p 223

G

Gangayya, p 649
 Ganga muni, p 17
 Gangadhira pandita, p 27, 73
 Gangadhara cavi, p 361
 Gingesa mahabattya, p 247, 632
 Ganeshvara diesbada, p 114
 Gauranarayana, p 249
 Gantama, p 236
 Godika Tiruma dasa, p 589
 Gopala, p 263, 46
 Gopi nat ha, p 113
 Goverddhana, p 112
 Govinda Suni, p 10
 Govinda sarma, p 200
 Govinda dasa, p 174
 Govinda Vaidhyan, p 544
 Guru bhadracharya, p 335, 341
 Gomedishi, p 409
 Guru linga, p 607, 638

H

Halabida Advaita Ananta, p 649
 Halayuta Bhatta, p 393
 Hanuman cavi, p 470
 Harichandana deva, p 677
 Haricharam, p 87, 196
 Hariharesvara, p 611
 Harisha cavi, p 82, 194, 298, 297, 299
 Haridhattacharya, p 83, 230, 232, 455
 Hanchandra, p 370
 Hemadri, p 49

I

Immadti bhatta, p 355
 Indra bhuti cavi, p 469
 Indra deva arasu, p 370
 Irugappa dandbati nat ha, p 244.

J

Jadaiya siddha lingesa svami, p 654
 Jagannatha pandita, p 4
 Jaga bhupala, p 591
 Jagasattha dasa, p 675
 Jainmani muni, p 35, 176, 457
 Jainendra Cavi, p 315, 370, 319
 Jayadeva, p 17, 87, 140, 223, 345, 419, 434
 Jayanti, p 132

Kalyaneshvara, p 618
 Kamalacarya Bhatta, p 5
 Kamunda, p 14
 Kausica dasottama, p 625
 Kanaka raja, p 534, 535, 536, 537, 577
 Kanjana Yellarsa, p 214
 Kannata, p 247
 Kapinchihla p 263, 445, 449
 Kattiyarar, p 123
 Kesava mura, p 25, 111, 113, 218, 250, 400
 Kesava seash, p 83
 Kesi raja, p 542, 544, 663
 Kola chela malli nallur, p 62, 64, 67, 173, 194,
 297, 298, 437, 452, 451
 Koma bhadra, p 388
 Kondada sidhievam devetu, p 614
 Krishna mura, p 12, 222, 450
 Krupa samadra dasa, p 175
 Kula sec hara alevar, p 88, 231, 421
 Kerukur nambo or Pustar virum, p 97

L

Lachshmana cavi, p 89, 170
 Lachshmiya, p 547, 596
 Lachshmi pattu, p 602, 603, 604
 Lalita Suca Yogi, p 21, 406
 Langana, p 546
 Linga, p 597
 Locacharya, p 465

M

Madhavali Narahari, p 633, 634
 Madhavacharya, p 65, 68, 215
 Madhavuya raja, p 574, 575
 Magha Cavi or Vanni Magha, p 55, 62, 63,
 111, 172, 173, 374, 451, 452, 454
 Maha deva, p 616, 634
 Maha vira acharya, p 211
 Maha lege Ranghi, p 630
 Maha raja, r 313
 Malli swachari, p 573
 Malligarjana, p 366, 434, 635
 Manesura, p 71
 Manavala maha muni, p 149, 150, 305
 Mandavanti bhampli, p 223
 Mandala purusha, p 512
 Manduca, p 312
 Manga raja, p 558
 Mayyura cavi, p 268
 Multhana Cavi, p 301, 517
 Mundaca, p 197
 Murari, p 460

N

Naga verma, p 542, 555
 Naunaluvar, or Jadagopa, p 97, 519
 Nandikesvara, p 574, 615
 Nam chandru, p 371
 Nanja cheiti pala, p 86

Nanja raja, p 578, 579, 581, 582, 583, 587,
591, 594, 597, 600, 601, 602, 612
Narahari misra, p 114, 583
Narasaiya, p 561
Narasinha cavi, p 73, 81, 443, 632
Narasimhanu, p 633
Narayana charya, p 13
Narayana pandita, p 66, 217
Nilakant ha naga nat'ha, p 70, 88, 161
Nilambara dasi, p 676
Nitya nat ha siddha, p 1
Krishna vattiyar, p 141, 200, 208

P

Padma raja mahat, p 607
Padmaha, p 132, 201
Pandita Vallabha, p 63
Pandita Surva, p 90
Panditacharya, p 392
Panini, p 16, 92, 94, 337
Parashara sotara Rama, p 626, 633
Parasora Bhatta, p 101, 148, 150, 231, 256,
435, 466
Parama rishi, p 101, 221
Parsva deva, p 57
Part hasarati misra, p 262
Patanjali, p 92, 94
Pedda Bhat, p 456
Periyahavar, p 97
Periyachan pillai, p 97
Pillai Perumalavengar, p 612
Prithiba chandra p 371
Praca varsha, p 174
Prasa bhushana, p 638
Praedha manorama p 93, 140
Pravart'haca, p 91
Prithiviesvara, p 24
Prithviradbara raja, 422
Purandhara dasa, p 17, 547, 549, 550, 578
Purna Soma, p 662, 623, 628, 631

R

Raghavalcva, p 600, 601
Raghavanca pandita, p 630
Raghuvittam, p 196
Raj see hira, p 480
Rama Cavi, p 81, 88, 95
Rama chandra, p 91, 134, 227, 361, 548
Rama Krishna sastri, p 66, 102
Rama nat ha, p 112
Ramanuja, or Lempramanar, p 97, 98, 122,
137, 144, 177, 179, 108, 202, 222, 467
Ramapauyyen, p 233
Ramendra yogi, p 202, 552
Rangacharya, p, 665
Rangha rajendra, p 644
Rayapaiyya, p 537
Retnacita varmi p 582
Revunaradhya, p 424
Rudra bhatta, p 461, 526, 573
Rukira deva suni, p 262
Rujji datta, p 112

Sada Siva yogi, p. 531, 601
Saluva Timwa, p 168
Samanta bhadra, p 386, 389
Sambaiyya, p 631, 634
Sancaracharya, p 1, 18, 24, 86, 96, 98, 99,
102, 138, 197, 233, 236, 241, 306, 472
Sancaradvarti, p 458
Sarangha deva, p 291
Sarvanand, p 482
Sasadhara, p 111, 249
Sastri nat'ha, p 349
Satyanand yogi, p 619
Savuoliya, p 187, 236, 237
Savanscharya, p 35, 246, 224
Shadaschari, p 538
Siddha Ciri, p 533, 548, 569
Siddha Ramayya, p 619
Siddheca, p 660
Simbadri, p 588
Sira Lankacharya, p 207
Siva yogi, p 613
Soma devi suri, p 338, 381
Somanacea p 660
Soma nat'ha, p 631
Soma priyogi, p 119
Sridhanya, p 57, 405
Sri Harisha cavi, p 450, 456, 479, 485
Sri nat'ha pandita, p 27
Stringaru cavi, 530, 610
Srinivasa, p 46, 81, 115, 145, 150, 152, 219,
442
Sri rojaditya, p 320
Sri Rainesvara Bharati, p 307
Sri Rungha nat ha, p 137, 151, 171
Sri sada suri, p 338 359
Sri valsangam, p 100
Sruti kirtti travedyo deva, p 386
Subrahmanyaya pandit, p 358
Saca vindra, p 599
Sudarisanacharyn, p 261
Sumanali, p 640
Surya Narayana, p 281
Surya panita, p 253, 254
Suta rishi, p 1-5, 160, 161, 162
Swayampracasa jeti, p 478

T

Tarini pandita, p 627
Timma deva raja, p 454
Tipendra daniya esha p 625
Tira Kanchit murti Tiyapessa, p 515
Tirumalacharya, p 536, 513, 544
Tirumalharyya, p 533, 605
Tira Veucata Appa p 243
Tondrapode alavar, p 97
Travidya vriddha, p 120
Trivicrama pandita, p 49

U

Uma Mahesvara Bhatta, p 226
Upendra Bhanja p 678
Utprecsha Valisbha, p 639

Vabhaiya sunu, p. 186

Vachadda, p. 773

Vadi raja, p. 21

Vaidhya nat'ha-charya, p. 50, 177

Vaisambajana, p. 304, 335

Vajesaneyn, p. 206

Valmiki, p. 61, 169, 293, 296, 319, 455, 592,
593, 601

Vamana cavi, p. 72

Varadacharya, p. 87, 132, 135, 137, 146, 182,
183, 223, 333

Varada raja, p. 109, 115, 169, 192, 400

Varaha maitacharya, p. 8, 75, 79, 237, 239, 317

Varanasi-vara, p. 471

Vara ruchi, p. 16, 92, 220, 481

Vasishta, p. 18, 46, 218, 220

Vasu deva, p. 168, 401

Vaticumuda chandra, p. 449

Vedintacharya, p. 21, 22, 180, 183, 184, 145,
146, 149, 150, 151, 152, 177, 178, 182, 183,
184, 242, 233, 234, 244, 277, 280, 287, 288,
306, 338, 360, 361, 416, 431, 467, 468

Vencatacharya, p. 413

Vencata Krishna dhara, p. 80

Vencata Itamanya, p. 545

Vencata savuti, p. 534

Vencatesa, p. 217, 219, 252, 302

Vencayya, p. 603

Vidya chaeraverti, p. 9

Vidyanaranya tit'ha, p. 6

Vidya yeti raja bhatta, p. 13

Vidya madhava, p. 320

Vidva nat'ha pandita, p. 116
Vigunameswara, p. 190, 193, 216

Vijaya deva-jit'ha, p. 48

Viranacharya, p. 71

Vira Katsyana, p. 73

Vira raja, p. 623

Viranarya cavi, p. 617

Virevara cavi, p. 637

Viroptesha, p. 596

Virkapatiya, p. 630

Vishnu sarma, p. 59

Vishvamitra, p. 105

Vishvamihra dusa, p. 676

Vishvibha roja, p. 455

Vittala nat'ha, p. 577

Vrama vilasa, p. 600, 635

Vyasa, p. 35, 104, 121, 162, 193

Y

Vadava pracasa, p. 238

Yagnyataley, p. 477

Yallabhatta, p. 37

Yamala, p. 107

Yamonacharya, p. 305, 405

Yavona, p. 317

Yogendra svami, p. 640

Z

Zakatayya, p. 349, 353, 393

Zantu Vira desha, p. 637, 652

Zantu Viresa, p. 571

TITLES

A complete list of all the works, great and small, mentioned in this volume would be of itself a Catalogue; but as, to a certain extent, they admit of classification, and as it is supposed that a direction to the pages where the most popular, or common works occur, might be acceptable, some references of the kind are given, not assuming to be very minute, nor complete, but as helps merely, until the general index can be prepared.

A

Aba stambha sutra prayogam, p. 119, 187,
311, 445
Abhedana retna malā, p. 935, 390
Abilashutari'hachintamani, p. 473
Abhinava dasa cūmara cheritra, p. 627
Acharya lacshnam, p. 41, 507
Acharya vishayam, p. 128
Advaita tatva retni dipica, p. 1, 190, 200,
202, 210, 442
Agah nirmayam, p. 127, 128, 217, 219
Airavatam p. 623
Akar vivechanam, p. 124
Alurū charitra, p. 163
Amaram, or Nāma lingam sasanam, p. 21,
100, 110, 111, 392, 393, 394, 396, 397, 398,
398, 477, 490, 497, 554 673
Amukta vijayam, p. 627
Ananta dipica vyalja, p. 112
Anambhattiyam, p. 116, 219
Andhra nāma sangraham, p. 496
Anubhavamita, p. 530
Angada sandhi, p. 563
Anjana devi chāritra, p. 624
Angada padi, p. 676
Anara kriya prayoga, p. 49, 129
Arni chuvadi, p. 473
Arisha sangraham, p. 390
Ashtapad, or Govinda gita, p. 108, 140, 223,
345, 466, 473
Avva sastram, p. 469
Astana joti, p. 533, 565
Asvaliyana purva prayoga, p. 36, 37, 38, 39,
41 120
Atmanu sasanam, p. 335

B

Buddha putale cat'ha p. 620
Ballala rava cat'ha, p. 637
Bartru hariyam, p. 141
Basava linga, p. 509
Basavana arul hiva, p. 606
Bikava raja devara vachanam, p. 656
Bishaga Kalpasara sangraba, p. 404

Bhagavatam, p. 57, 58, 154, 155, 274, 291,
434, 504, 505 511, 572, 576, 577, 578, 580,
584, 663 664, 665, 668, 675
Bhagavat gitā, p. 12, 13, 224, 226, 334 335,
337, 340, 490, 529
Bhakti margam, p. 495, 499
Bhairava ravaṇa songatya, p. 606
Bhairavēśvara cat'he, p. 637
Bharadvaja sanhitā, p. 304
Bharata, p. 60, 61, 64, 167, 168, 295, 451,
570, 521, 533, 571, 589, 590, 591, 592, 593,
594, 595, 596, 597, 599, 600, 601 601, 603,
604, 605, 649, 666, 668, 676
Bhuritesvara charitra, p. 610, 640
Bharata sastram, p. 163, 166, 174, 175, 178,
291, 473, 431
Bhoja prabandham, p. 63, 485
Bhodaya dharmā sastra, p. 190, 192, 217, 218,
221
Bichhatana cavya vidihi, p. 444, 615, 638, 639
Bilhanam, p. 343
Brahmana carmam, p. 120, 121, 123, 124,
126, 270
Brahnam Mūrmusa bhasyam, p. 207, 229
Brahmottara lhadam, p. 581, 581
Brahadaranya bhasvatupanam, p. 196, 197, 478
Brāhma vibhāra p. 676
Bruha jatacam, p. 8

C

Caghendra mani darpanam, p. 367
Calabastyā sstacām, p. 495
Catambari, p. 64 301, 535, 537, 538, 539
Cava saram, p. 526
Chandra loca, p. 6, 493
Chauacyam, p. 336, 337
Chananghi, p. 533
Charina sudhanidhi, p. 674
Chattu slocis, p. 227
Chenna bhāttiyam, p. 248
Chenucci Ramanya singatya, p. 639
Chukka deva raja putra jaracām, p. 467, 488,
543, 544, 545
Chuntamani, p. 247, 571
Chura māmainsa kandana, p. 4, 110, 163

Christi mata pustacam, p 666
 Chitambara sūram, p 649
 Cheda Kodutta kalyana, p 646
 Chhore Cat'ha, p 635, 636, 637
 Chola sangatya, p 544, 546, 597
 Cshetanya p haligula, p 540, 541
 Cumbhakerna kūlaca, p 598
 Cumara sambhavam, p 63, 64, 170, 171, 172,
 173, 299, 436, 437, 484

D

Dvivigya vālesham, p 212, 214
 Durasa purna mīsa yoga prakarauam, p 263
 Dusavitarā charitra, p 561
 Davdh, p 632
 Dhurghisunha unad, p 553
 Divya sitacām, p 467
 Deva patam stavam, p 176
 Deva raja vijaya, p 544
 Dhanuvantari Nagaudu p 118, 253
 Dhātu mahik p 343
 Dharmamritam, p 341, 373
 Dhērmā sāstra p 392, 477
 Dhērmā pātresh, p 635
 Dicshā bhoole p 616
 Dinduma prasasām, p 491
 Divya auti charura, p 150
 Draupadi kalyana, p 561
 Durga vijaya, p 588
 Divata samprechha, p 533

E

Deanta Name tande gala ragale, p 653

G

Gajendropakhyanam, p 59
 Gajendra moeshum, p 458, 484, 489, 576,
 577
 Ganī puttam p 399
 Ganga Gīrti samvata, p 534
 Ganīchitacām, p 551
 Gana-adamī sra, p 653
 Ganita sara saṅgraha, I 211, 315, 329, 347,
 486, 521, 526
 Garuda pencha asci, p 176
 Gantami bhūṣyam, p 180, 263
 Gayatri Jñālakshmi, I 320, 431.
 Gurū kalyana, p 632
 Gita Gopala, p 534, 544
 Govinda charitram, p 581
 Goesvara vachanam, I 523
 Graha yagnya vidhi, p 789
 Guṇḍī Brāhmaṇa cat'ha, p 567, 658
 Gupta gita, p 671
 Garubala prabodham, p 213
 Guru vati ganapulu, I 194, 510, 619
 Guru bhakti yandara charum, p 638

H

Hara bhāṭṭachariyam, p 230
 Hārīshyam, I 196

Hanschandropakhyanam, p 168, 499, 520,
 596, 598, 599, 600, 602
 Hārīchandra cavya, 601, 643, 644
 Hārī nīma sanguriana, p 552
 Hārī vāma, p 597, 600
 Hārīabanta cat'ha, p 623
 Hārī laeshanā vilasam, p 500
 Hemamana mahima, p 531
 Hergrā hennuna sangatya, p 616

I

Immadī campānī dhora p 636
 Inscriptions p 369, 553
 Itihāsa samue'hayam p. 193, 302

J

Jagan mityatva dīpica, p 202
 Jagān Mohanam, p 677
 Jagannātha vijaya p 596, 598, 599
 Jāma mīta sutram, p 388, 570
 Jāntī prayoga pustacam, p 372, 375, 376,
 378, 380 382, 385, 386, 475
 Janāgama lingarchana, p. 658
 Jambhavati parinayam, p 223
 Janma bettrica jetīcām, p 211
 Janūlī parintyam, p 479
 Jāna dherma, p 532
 Jatādhyam, p 310 321, 322
 Jina īgama, p 373, 376, 377, 382
 Jina mūni īnnīya sātacām, p 534
 Jivani laeshanā, p. 490
 Jivan mukti bodhi, p 532
 Jivandhara charitra, p 639
 Jnana patam, p 313
 Jyotiśhim, p 7, 8, 10, 212, 283, 310, 319, 322,
 323, 330, 331, 327

K

Kalignānām, p 527
 Kalavati, p 674, 678
 Kalyana pura mahimā, p 653
 Kali mirayam, p 7, 318, 447
 Kalkastisa vilasam, p 178
 Kāmendriki mītī sara tec, p 11
 Kannata sutra ar'ha dīpica, p 247
 Kanva samhita, p 477
 Kānakārī-śrī-contrī, p 490
 Kant'hurva raja vijayam, p 544
 Kātyāyana sutram, p 152
 Karuna basegi, p 473, 632, 643, 650, 661
 Kārīla bantina cat'ha, p 633
 Kāti Basavana vachanam, p. 661
 Kārtavirya (Rām), p. 22 (krishna infra)
 Kāvya pracepa, p 3, 5
 Keralā alpati p 667
 Kirttaratnā p 63, 64, 174, 485, 563
 Kirtmagalu, p 547, 549, 550
 Krishna karuamritam, p 21, 176, 466, 481,
 500, 615
 Kruta yoga rajakal, p. 511
 Kṛiṣṇa kalpa tec, I 371
 Kṛiṣṇa gita, p 666

Kuvala janantum, p 166, 170, 294, 295, 478,
Kutarkha kundanam, p 203
Kusalopalkyanam, p 601

L

Lakshmi stavam varam, p 647
Lavanyavati, p 678
Lalitati, p 540, 541, 677
Linga charitra, p 620

M

Madhava vaidika varsi bhogam, p 44, 231
Madhuvira sambuti kala nirmaya, p 6, 206,
215, 216
Magham p 62, 63, 161, 170, 171, 172, 173,
174, 298, 299, 402, 453, 454, 484, 485
Maha deva ragile, p 611
Mahatma sangatva, p 660
Mahatmijams, p 17, 59, 60, 121, 135, 162,
163, 164, 165, 203, 294, 430, 440, 441, 484,
497, 585, 586, 587, 588, 589, 607, 612, 665,
668

Maisur aravara cat ha, p 544, 545, 546
Malati mukavijam, p 479
Malaigaiya navara vachanam, p 615
Malik's murulum p 179
Milbejunn visa, ani p 536, 538, 548, 551
Manusolasam, p 4
Mangamit dandacum p 494
Mangavada manjeri, p 492
Mangalashitacum, I 21, 42, 305
Maori varam, p 113, 248
Mano bhodha, p 493
Mantras p 23, 23, 107, 108, 109, 121, 151,
210, 241, 243, 278, 280, 307, 362, 363, 364,
36, 366, 367, 380 427, 465, 469, 497, 532,
553, 619
Masana khandam, p 621
Matana Mohini, cat ha, p 537, 539, 626, 632,
633
Maya vivaha p 6, 11
Mayuk ha malini, p 261
Megha mala, p 574
Me, ha sandesam, p 301, 345
Mumanasa nasya vivecam, p 127, 128, 261,
262
Mrigendra pativrati, p 460
Mutucara grant ham p 481
Madra laeshanam p 123
Mahurita derpara, p 320
Mu mocha prakaranam, p 511, 520
Mysore raja vimsati, p 511

N

Nachi ketopalvanam, p 300
Nachshetra chudamani p 323
Na, ha cumarana cat ha, p 624
Na, ha varma, I 542
Naishadhitam, or Nala raja cat ha p 194, 195,
296, 297, 299, 450, 456, 189
Nala chiraverti cat ha, I 183, 524

Naldayam, p 482
Nam's lingana sassaham, p 21, 213, 244, 245,
343
Nama nat'ha charitra, p 189
Nanna payya charitra, p 568
Nauart ha retnakura p 555
Narart ha retna mala, p 395, 396
Natcas, p 11, 12, 222, 476, 480
Nava grishthintamani, p 527
Nemi nirvnam, p 373
Niganda, p 395, 512, 554, 555
Nija chickavyu sangatya, p 658
Niti sera sangrah, p 336, 339, 340, 475, 480,
481, 482, 510, 531
Nyamanees vivarnam, p 14
Nyuri verlu p 509
Nombu, ali cat ha, p 628
Nondi natneem p 515
Nyasa retna tica, p 25, 207, 401
Nyayasastra dipica, p 111, 114, 115

O

Ouranology, p 600

P

Padma simlata p 181
Pairu medineetidhili, p 33 34, 38, 474
Pancha cosa niranjam, p 521
Panchangam, p 3, 121, 210, 211, 314, 384,
474
Pancha dasa grant ham, p 201, 202, 406
Pancha parameshi svarupa nircayam, p 387
Pancha ratrum, p 43, 45, 46, 114, 115, 129,
131, 132, 133, 134, 135, 146, 152, 153,
266, 267, 268, 269, 416, 418, 419, 493
Pancha tantra, p 511, 513
Panchayetam, p 479
Pandita arradhiya, p 493
Panuru entras, p 16, 227, 319, 351, 352, 353
Parama yogini vilasam, p 486
Paravari heti, p 7
Paradhatu Sodhari Ramanath ha cat ha, p 539,
544
Paramarth ha praeasica, p 613
Para hira samidaya, p 27
Parjata natca, p 529
Paschama ragha nat hana, p 517
Patalu, p 519
Patangalu p 516
Patra vivaram, p 500
Prabhava parajata p 154
Prabhu lila, p 511
Prabhu dipica vyalayanam, p 26
Prabhu lila chandrodayam, p 480
Prabhu devara shadast lila vachana, p 522,
620
Prabhu linga lila p 613, 615, 654
Pracriya miti vacayamritam, p 338, 340, 384
Pracruiti manjeri, p 46
Pradhystama, p 488
Prithila la charitra, p 487, 488, 583
Pramana padadlu, p
Prama sudhanidhi, p 672

- Prapenji sarum, p 106
 Prapatti parivili, p 204
 Prasada chintamani, p 654
 • Prasnachari, p 333
 Praeunga ritihi vali, p 337
 Praswana Venatesvara dandacama, p 405
 Prastaya sindhu, p 671
 Pratipa rudriyam, p 316
 Pratishthi tilaka tippanam, p 381, 390, 449
 Prayoga vivaranam, p 16, 43, 229
 Puja vidhi, p 259, 268
 Puranas, p 153, 154, 155, 156, 157, 158, 159,
 160, 161, 162, 163, 167, 271, 273, 292, 293,
 300, 417, 424, 435, 437, 438, 461, 463, 472,
 483, 506, 515, 516, 561, 563, 564, 576, 578,
 579, 580, 585, 606, 609, 622
 Turna purushartha chandra natacama, p 479
- R
- Rugbu vamsam, p 62, 64, 168, 171, 172, 173,
 174, 237, 298, 390, 451, 454, 453, 454, 455
 Raja nati, p 531
 Raja see hara vilasa, p 518
 Ramayanam, p 448, 61, 169, 170, 175, 177,
 260, 275, 298, 390, 450, 451, 455, 456, 499,
 520, 521, 593, 607, 602, 603, 604, 605, 606,
 605, 606, 609, 670, 675
 Ramarechanam, p 42
 Rama catusham, p 105, 107, 271, 481, 482
 Rama natthanam, p 541, 623, 626, 627, 629,
 633, 636, 643, 661
 Ramodhayam, p 405
 Rangba calambacca, p 512
 Ranghesa venpi, p 511
 Rasa kalolam, p 672
 Rasa lekha, p 672
 Rasa nirupanam, p 4, 27
 Rasa panchaca, p 671
 Rasa retinacara, p 1, 254, 402, 478
 Rasika haravati, p 677
 Rati rahuysa dipica, p 313
 Ravi kirti, p 609
 Retna carunda cat'ha, p 370, 386, 389, 45*,
 530, 548, 555
 Retnavali, p 479
 Retnacardesvara satacama, p 610
 Rudra yamalam, dana prakarnam, p 107,
 160, 462, 464
 Ruemangada charitra, p 602, 623, 625, 627,
 628, 629, 631, 633, 634, 635
- S
- Sabda kasicca vivaranam vyakyanam, v 15,
 396, 397, 481
 Sabda mani derpanam, p 542, 543, 554, 559,
 663
 Sabhapati lacshananam, p 491
 Sa Brhma gosham, p 430
 Sacah karanam, p 379
 Sacara siddhanta sauanda charitra, p 612,
 615
 Sadacsiva sangraham, p 46, 444, 549
 Sahasa Bhuma vishayam, p 636
- Sahedya caipu vali, p 6
 Sava advalta praeasier, p 472
 Sava dhurma, 533
 Sava kriya, p 122, 123
 Salagrama laeshanam, p 136
 Salavatha sauya, p 313, 321, 325, 326, 327,
 328 &c
 Samantaea mani cat'ha, p 626
 Sama veda, p 477
 Samti u charitri, p 488
 Samghaditya, p 616
 Sampradaya pracavini, p 3
 Sampreshana vidhi, p 415
 Samndrica astra, p 57, 332
 Samvarta muryam, p 263
 Sanatcumara cat'ha, p 630
 Sanaad sangatya, p 571
 Sanechal a suryodaya vyakyanam, p. 13
 Sancara stuti retne malai, p 458
 Sandhu homotsava vishwanam, p 377
 Sandhya vandanam, p 135, 256, 423
 Sangeet derpana, p 56, 57, 152
 Sanjivini, p 62, 166, 452
 Sankatta hara chaturdi mahima, p 582
 Simmargi mani derpana, p. 301
 Sar devata pratishtha sera sangatya, p 36,
 309
 Saranagada gadhyam, p 148
 Sastri dipica, p 128, 141, 262
 Samanya jamatu yogindra dasachari maha ma-
 ni, p 148, 149
 Satvica Brahma vidyavilasam, p 181, 224, 301
 Sri dashana vyakyanam, p 184
 Sassa dharivam, p 249
 Sarvart ha chintamani, p 317
 Sarvanga sutari, p 403
 Sarvanuda kriti, p 482
 Sarangadhara charitra, p 480, 625, 631, 644
 Sarvesvara charitra, p 510
 Satya muni, p 510
 Satya upadesa, p 628
 Satyabhruma kalian, p 530
 Sarjana chutta vallabha, p 573
 Satiguru rahasya, p 622
 Savagoya tripadi, p 639
 Sesha Lala nati, p 536
 Sesha dhurma, p 615, 649
 Shadkarika virechana, p 113
 Shad st'hala guana saramritam, p. 614, 618,
 620
 Siddha nati, p 530, 531, 532, 533, 566, 569
 Siddha Ramesvara charitra, p 630, f57
 Siddhanta caumudi, p 15, 110, 170, 227, 228,
 350
 Sopu sastram p 314
 Sira likhata pari bhasha, p 10, 229, 230,
 333
 Siradvaya mani dipica, p 176, 198
 Siva gita, p 461, 552
 Siva dharmottara, p 579
 Siva advaita sacara, p 607
 Siva guma charitri, p 637
 Siva linga charitri, p. 652
 Smriti chamlieva, p 42, 40, 184, 191, 193, 220,
 221, 477

Soma vali prahasyanam, p. 334
 Soma nītha charitra, p. 608
 Sraddha vidhi, p. 11, 121, 264, 445
 Sri Ramottara tapani upanishada, p. 230
 Sri guna retna cosham, p. 231
 Sri Ramanuja kiranam, p. 107
 Srikrishna-pattua charitra, p. 545
 Singara patta, p. 667
 Sri jagannātha stuti, p. 675
 Sri Vaidehīnī vilasam, p. 676
 Sri guru sagara, p. 677
 Stanta bhagam, p. 119, 120
 Stotras, p. 17, 18, 19, 20, 21, 48, 49, 50, 51,
 52, 53 54, 55, 10, 137, 139, 143, 149,
 151, 177, 182, 221, 230, 231, 242, 243, 244,
 235, 236, 242, 275, 285, 289, 301, 354, 355,
 357, 358, 359, 360, 361, 362, 374, 387, 419,
 422, 432, 464, 467, 468, 547, 548, 552
 Stuti sukti mala, p. 408, 548
 Subhadra parinayam, p. 488
 Sulagini soni, p. 536, 640, 641, 642, 643,
 644
 Subhadra retna vali, p. 55, 56, 226, 313
 429, 430, 431
 Subhugodaya derpanam, p. 279
 Surya siddhanti bhasyam, p. 318, 482
 Supa sastram p. 332, 528
 Suktis sukti nidhi, p. 454
 Sumati satyem, p. 491
 Svetambarangita, p. 617, 626
 Syamala dandalam, p. 177

T

Tantra sars puja dhanya, p. 43, 345, 316, 347,
 425
 Tarkha bhasya, p. 25, 26, 111, 112, 113, 116,
 118, 141, 145, 246, 248, 249, 329, 483
 Tarkheca racsha p. 400
 Tatva chintamani pracaasum, p. 112, 114, 115,
 116, 143, 208, 339, 421
 Tatva vivecam, p. 355
 Tatvartīha mocska sistrum, p. 335
 Tatva grānt'ham, p. 646
 Tit lu nurnaya ebundreca, p. 2
 Tiru vayi morhi, p. 517, 519
 Tribhuwana tilaka p. 630, 632
 Tricha calpa vidhi p. 241, 427
 Triloca sitacam, p. 682
 Tripura dahanaam, p. 584

U

Uma Mahesvara samvatam, p. 579
 Upadesa retna mala, p. 511
 Urdhva punta vidhi, p. 183
 Usha kanya paramiyam, p. 437, 677
 Utstuti ilava charitri, p. 608
 Uttara Rama charitra, p. 485, 530

V

Vaca Bhattacharita, p. 315
 Vaibhoga rayana astrama, p. 611
 Vaikunnam, p. 446

Vaidhyam p. 117, 250, 261, 252, 253, 254
 255, 256, 401, 402, 403, 406, 407, 408, 409
 410, 411, 412, 413, 414, 416, 493, 513, 555,
 556, 557, 558
 Vaishnavaacharyu padadhi, p. 301
 Vaishnava Prabanda, p. 17, 519, 519, 520
 Vajesaneśa sañcita pura latice retna mala, p.
 206
 Varabahu cat'ha, p. 638
 Vakhayana uppavam, p. 534
 Valdagama tantra, p. 471, 476
 Varā mahātarangini, p. 534, 535, 536, 537,
 538, 559, 625, 648
 Varanagama charitra, p. 627
 Vasanta tilaka bhanum p. 223, 333
 Vastu porusha laeshanam, p. 313, 391
 Vass deva Arjuna eadha, p. 497, 488
 Vedanta eadha retnam, p. 200, 201, 203, 215,
 206, 307, 308
 Vedārtīha pracaasa, p. 35
 Vedas, p. 105, 406, 274, 279, 281, 308, 309,
 310, 312, 313, 469, 548
 Veda pata stavam, p. 47
 Venatīchela Svami Pratani Dwibya putra
 Jatacam p. 487
 Venatesvarulu, p. 494, 496
 Vetala eadha, p. 195, 562
 Vetala panchavimsati cat'ha, p. 633
 Vibhuti dharana mantra, 657
 Vibishana budhi, p. 490
 Vicramaditya charitra p. 300, 623
 Vidacta mac ha mandiram, p. 342
 Vignanesvaram, p. 123, 180, 189, 190, 193
 Vijaya vilasam p. 488, 500, 572, 624
 Vinayika ragali p. 530
 Vira diesha vidhanam, p. 463
 Vira saiva diesha vidhanam, p. 470, 471, 633
 Vira Saiva Siddhanta gnānam, p. 645
 Vishnu dhermottaram, p. 303, 463, 483
 Visishtadvaita bhasyam, p. 194, 218
 Visvaseena simhā, p. 131
 Visva guna dasam, p. 443
 Viveca chintamani, p. 599
 Vrata edipas, p. 28, 29, 30, 31, 32, 47, 125,
 216, 247, 258, 240, 260, 261, 266, 338, 369,
 401, 418, 429, 661, 662
 Vrisha yutakyanam, p. 372
 Vyasa eutropanasa vyakyanam, p. 307

Y

Yadava, p. 491
 Yenchovadi, p. 509, 521, 524, 526
 Yentras, p. 106, 107, 212
 Yeti dherma sumuchaya, p. 258
 Yetiudra mata dipica, p. 443
 Yeti iandra mata dipica, p. 494
 Yoganā vibhushana, p. 617
 Yuddhuet'hara vyajayam, p. 168

Z

Zakaiyyana vyakyanam, p. 348, 340
 Zantis, p. 8, 33, 187, 237, 239, 618
 Zonpati pattingulu, p. 509

INTRODUCTION.

It has appeared probable that some introductory notices as to the leading Divisions in the ensuing Catalogue might prove useful, and acceptable. The literature of the West, and that of the East, differ considerably the one from the other. This work is mainly for the use of those, whose minds have been imbued with Western literature. There is danger of their receiving some shock from systems of thought so very different from their own; and possibly of unduly despising, or depreciating some matters, not well understood, but capable of becoming better understood by a little explanation. The following work was deputed to one tolerably conversant with Western theology, polemics, metaphysics, philosophy, and *belles lettres*; and who, by peculiar circumstances, became a student of Eastern language, and literature, at an early age: whom the stores, now becoming partially developed, have also led through a curriculum open to very few. Others have gone deeper than himself as to parts, and portions; but he may be the only one laboriously passing over the whole. Hence it has appeared that a little help may be given to the Western literati, in a way in no wise assuming, and for which real men of letters will be only thankful.

It will be his main object to pass through the saloon, and to stand by, and open the doors of the different apartments. Hints of opinions, and even of hypotheses, may appear; but nothing in excess.

The competent, and candid reader will always, not without benevolence, judge for himself; and to be aiding only to that judgment, is the object hereby desired.

Advaita, see Vedanta

From the *Advaita*, as ascribed to *Vyasa*, which is Pantheistic, making the Deity to be the soul of the universe, *Sancaracharya*, head of the monasterium at *Sringara*, deduced his own system. He insisted that the *Smritis* or codes of law, should be an authoritative rule, as well as the *Vedas*, whence his followers are termed *Smartas*, and he drew the doctrine of *Vyasa* to its utmost consequences. The world, and all things in it, are seen only in Deity, as an evolution of himself, all worldly objects are delusive, an appearance only, and, since the deity is diffused through all things it follows that the soul of man is a portion of that Deity, one with that deity, undivided, inseparable, *non dual*, which is the exact rendering of *advaita*. Knowledge, by the operation of human reason, is the highest of attainments. A man is perfect when he ventures to say "I am *Para Brahman*, or "I am *Siva*. It is a part of this system to deny moral evil, all things are necessary parts of one whole, and what is called *evil*, as well as what is called *good*, alike pertain to the Supreme Universe. When the body dies, the soul flows into its larger self, as air, pent up in a vessel, on the vessel being opened, becomes one with the atmosphere.

It is not surprising that such a doctrine should be opposed, but the heat and animosity of the controversy might excite surprise, did we not know of the like between the Nominalists, and the Realists, in metaphysics, in Europe. The dispute is substantially one, and the same, though not drawn out to extreme consequences in Europe, till the time of Hume.

Besides the above comparison of air, and atmosphere, less perfect, but very frequent ones are—many suns seen in a vessel of water, when slightly agitated—the moon's rays divided by the branches of a tree, and appearing manifold—both optical delusions, and so is the world. The common infirmity of Eastern argument, in a mistaking comparison for proof, applies to this system, as well as to many others.

Architecture, with statuary.

On this subject these volumes are meagre. There is a little in the first volume; an old book, considered to be of value, is noted in the second volume; and there is some little matter of the kind, connected with Mackenzie M.S., in the third.

In these there is too much of astrology, as to proper time for beginning any kind of work; and too much, in proportion, as to the measures for statues. The subject deserves a little notice beyond those points.

The architecture of towers over gateways to temples is clearly Chaldean in kind. The structure of *mantapas*, or Choultries of various kinds, closely resembles remains in upper Nubia, or Ahyssinia; and, with the exception of the pyramidal slant, resembles remains in lower Nubia, or upper Egypt. It may be interesting to some, if I remark that I never could comprehend the construction of the great Temple at Jerusalem, notwithstanding the illustrations of Witsius, or any other commentator—till I was permitted to walk through the interior of the large Templo at Madura. I then comprehended the similitude of both at a glance. Nothing can be more remote from the drawings, and illustrations common in Europe. In the last mentioned temple the north tower was left unfinished; without the plaster figures, and the other ornaments. The simple brick-work shewed the plain Chaldean style of structure to advantage.

Besides, it seems to me that, if Bryant had been in India, he would have found much to confirm his views of the *Theba* being a prototype of many buildings, customs, and rites. Not only are there annual ceremonies, commemorating the floating of the *Theba* on the waters; but many temples have large and magnificent reservoirs of water near, with stone steps, and in the centre always a navel, to represent the vessel in the Deluge. The figure is a parallelopiped basement, with flat seat at the top; pillars raised round it; and above the pillars a turreted roof of two, three, or more stories, Chaldean in style. There is a general coincidence with drawings of the ark, by Wilkinson, from drawings or sculptures in lower Egypt. And this is more likely to have been the true figure of the *Theba*, than a shed inserted into the hull of a Dutch galliot; the formation of which, however clumsy, was very far beyond the means of the first ship builder, Noah.

As regards the pillars in Hindu temples, so many drawings of them have been published that remark is almost superfluous. The quantity of work, as well as the large size of single blocks of stone wrought, are amazing; many of the minor details are pretty, but the general effect clumsy. It is yet a problem how it happens that remains of *Jaina* temples, and statuary, are so immeasurably superior to works of the *Brahmanical* Hindu class. Some of those *Jaina* remains are so beautiful, as to excite surprise, and the resemblance to the Grecian style is part of the wonder.

Art of Poetry

The father of this art appears to have been *Cali dasa*, and, in a brief work of one hundred distichs, he defined as many metaphors, with an example. A number of commentators followed. The *alanca ram*, or rhetoric of poetry, must never be mistaken for truth. It is far more chaste, as far as I know, than the Persian style, but it is nevertheless monstrous and absurd. From the prevalence of poetry in Hindu composition, the simplicity of truth is almost always disguised. The painful result is that the Hindu mind has become familiarized with lying. Truth is insipid. Evidence loses its force. A brilliant comparison is deemed proof. It must not be forgotten that the phrenological construction of the Hindu skull is of the lower order of the Celtic, and very inferior to the broad Saxon. A thousand difficulties may be solved by this means. Besides it would seem that there is more development of the cerebellum, and greater sensuality, than in the Anglo-Saxon formation. The poetry of the Hindus runs rampant on sexualities. Much pains have been taken in the ensuing work to give an idea, so as to preserve decency. The great works have much to compensate for occasional defects of this kind, and for the turpitude of smaller compositions.

The minor rules to which poetry must be conformed are singular. Letters are divided into classes, which are divine. Both classes and letters have their proper places. Some are propitious, some not so. A poem should always be begun with a fortunate syllable. In writing

datribes, or lampoons, the reverse. If a poet wishes ill to any one he begins, and goes on with bad letters. The poet Cámben has the reputation of having killed a king, by an infliction of this kind. The measures of poetry are very varied, as much so as the compositions of Horace. The *sloca* is the heroic measure; and it is subject to as strict rules as the hexameter. It is confined to Sanscrit. Other languages have their own measures. The Tamil *tenpā* is as composite as the Italian sonnet. The rules of Caesura are usually just; the rhyming syllable is mostly the second syllable, of the first foot. Alliteration is very frequent.

It is desirable that the high polish of the Telugu and Tamil poetry should be better known in Europe; that so, competent judges might determine whether the high distinction accorded to Greek and Latin poetry, as if there were nothing like it in the world, is perfectly just. There remains, however, one commanding defect in most of the eastern poetry; the rhythm and sound, and ornament, are of more consequence than solidity, sublimity of conception, or even common sense. The Hindu mind cannot go beyond itself; and as more than once already intimated, it is probably defective as to the higher degrees of intellectual power.

The language of the *Vedas*, in other parts than the *Sankitas*, is of peculiar construction; usually termed *sutras*. The heroic *sloca*, with its rules, was antecedent to *Cáli dása*. So Horace wrote the *ars poetica* and gave its exemplification; but neither Ennius, nor Virgil, owed him any obligation.

One important distinction between modern European poetry, and ancient Eastern poetry must not be omitted; which is, that the latter was not intended for quiet perusal in the cabinet, but for public recitation, as minstrelsy. Hence the great attention paid to classes of letters, and to the flowing of sounds, one into the other, without any interval, or hiatus between. Greek poetry has something of this care; but comparatively little in degree. I doubt whether the harmonious poetry even of Racine would stand the test of eastern rules, as to the uninterrupted flow of sounds.

Astrology

This commanding subject, before which the entire Hindu mind crouches in absolute subjection, and which, apart from distinct treatises, runs as a tissue throughout the following work—has necessarily occupied much of my thoughts. Little more than two centuries ago it was absolute in Europe. It is now despised. The European must lay down his prepossessions at the threshold, if he would study the native mind in this aspect. Looking at astrology in the abstract, I have never been able to reconcile its decisions with the government of an all wise, and superintending Providence. And so there is derivable from works hereinafter enumerated, a very early Theology, handed down from the birth of time, which is distinguishable from the modern mythology, and at the same time, there is a Sabaeism which gives an absolute rule, to the heavens. The theology is that of very ancient Hebrew doctors, tho' Sihism is that of Chaldea, and surrounding nations. The two do not seem to accord, yet by the intervention of mythology, and idolatry, they work harmoniously together, and even support each other. The *Brahmans* have lowered the ideas of deity down to stocks, and stones, which are nothing apart from their own *mantras*, and, becoming thus gods on earth, their dicta as to the language of the heavens are received with implicit credulity.

There appears to me to be one inferential argument which tends to explain how this state of things has come to pass, and also of some importance in itself. There is a system of astrology, still known, and by some, followed in Europe. There is also a system well known, and generally followed in India. Both were established, as they now are, before Europeans came to India. The European system can be traced up till it was one with astronomy, and derived, with astronomy from Chaldea. Neither the Indian nor the European borrowed direct from each other. The two have differences so great as to shew that they are distinct, but they have so many, and such close resemblances, as to shew that they came from some common source. The Brahmins confessedly brought astrology to India, and, on many grounds of inference, they are supposed to have emigrated from Chaldea. That

was the parent country of both systems of astrology ; and the differences are the work of time ; and particularly so among the Arabians, through whom the system reached to Europe. But further, if the Sahaists from Chaldea were also acquainted with the Hebrew theology, as the traditions of their early forefathers, then they may have used their astrology to control the ignorant ; and may have produced their theology as it suited themselves, diluted with *pâuranic* tales (like Talmudic legends) and debased by a sexual, and sensual mythology.

One use of the Indian astrology is its giving the lunar month, and lunar day of some special occurrences. Points of comparison are thus afforded ; which in the course of time may lead to conclusions of consequence. I here specially point to the coincidence between the date assigned to the birth of the *Vamana avatara*, and the Hebrew festival of *Purim* ; believing, as I do, that both relate to one, and the same great occurrence.

The chief difference between the Hindu, and European system of astrology, is the division of the lunar orbit, by the former, into twenty seven mansions, with a supplement ; and the very great preponderance given to the moon's place in those mansions, at the time of birth. These are wanting to the European system ; which, taking the ascendant as one, divides the heavens artificially into twelve houses, giving a particular import to each ; and this appears to be wanting in the Hindu system. In the great importance given to the sign in the ascendant, and on the general influences ascribed to the planets, and the sign, or signs governed by each planet, both accord. There are minor differences, and agreements, on which it is needless to enlarge.

One conclusion is to myself tolerably well apparent ; which is that no regeneration of the Hindu mind at large, can be effected, except by means that may alter the present deeply rooted customs, and opinions founded on Astrology.

Divination

This art would appear to have been carried to a considerable extent, and chiefly, as in Europe, by those professing astrology. A portion of this last, and the most quackish portion, relates to "horary questions, or questions put on particular occasions, to be forthwith answered by the stars." This term "horary," has the appearance of Latin derivation, in the sense of hourly, but *hora sastram* is a Sanscrit name for astrology; hence the derivation may ascend higher, and may mean astrological questions. In a copy of Philostratus, which I possess, it is stated that one day when Nero was lifting a cup to his mouth he let it slip and thunder at the same moment was heard. The instant was noted and a horoscope formed, and it is shewn that it predicted Nero's fall. That might be, but it is difficult to suppose that the heavens will reply to every idle, or impertinent question, such as a wife asking, when her absent husband will return, or a trader whether a bargain purposed will turn out fortunate. Yet they who live by quackery must give an answer, and it is generally by divination. Frequent instances occur in books of this collection, in which astrology runs on to this conclusion. And it is sometimes by seeking some obscure connexion with invisible beings, though still stopping short of magic, which has its own province. Other devices, apparently more harmless, appear. One resembles the *Sortes Virgilianæ*, in passages being extracted from the *Ramayanam*, and squares are formed bearing the like figures. The enquirer is directed to choose any square, or to puncture one at hazard. By reference to the book, the answer is given from the *Ramayanam* and is deemed oracular. In other cases various answers to probable questions are constructed, and, by like contrivance, an answer is given affirmative, or negative, or equivocal.

There is an infirmity common to the human mind of so desiring to pry into futurity, but from the evidence of the ensuing catalogue it would appear, to a strong degree, to mark the native mind. It is a sign of weakness, and a sure indication of wanting a solid, and settled religious foundation.

There are, besides, modes of divination from omens, and signs derived from animals, birds, or reptiles. The lizard, in particular, is deemed oracular, by its chattering notes, their number, and the quarter whence heard, and the day of the week when heard : as also if it accidentally fall on any part of the person, as head or hand, and according to the member. These things are parts of popular superstition not divination for a reward, as in the case stated in the foregoing paragraph.

Dramatic.

The *nataka* or drama was carried to a high degree of perfection, in early times, by *Cālī dāsa*, by *Bhāva bhūti*, and others. It is formed however, on other rules than the Grecian dramas. It sometimes runs or to seven, eight, or more *ances*, or acts.

The drama of *Sacontala* would be almost perfect (bating the immorality) were the acts reduced to five, as suggested by the translator. The best dramas are all of high antiquity. The Telugu, Canarese, and Malayalam languages appear to be wanting in native dramas. The Tamil has dramas, though not of superior order ; and mostly running into broad farce. A favorite subject is to ridicule the easy terms on which the pardon of the worst crimes is offered by local legends of temples, and by opposing sectaries, in rivalry. The best of the ancient dramas are translated into Tamil, and other languages. Portions of these are sometimes acted at weddings ; when a nautch is given a drama is occasionally performed. Generally however, in the south of India, the drama is below contempt, as to its attendants. The original equipment of Thespis, and his company, was quite as good as any thing in, and near Madras. One reason may be the extraordinary fondness of natives for the splendid processions, and night festivals of Temples, and their ceremonies. The native mind is not intellectual : it requires the excitement of prostitutes, songs, and dances at festivals ; and some gaudy display to stare at, and wonder.

The monologue drama termed *Bhanam* seems a peculiarity. It is constructed so as to be recited by one person ; though containing a variety of incidents ; and of course it affords scope for powers of elocution, and mimicry. The most popular of these is known as *Am-*

bhanam, said to be written by an aged *Brahman* at Conjeeram. It gives a debauchee's day at the May festival there, and is severe on the temple prostitutes. Another monologue gives the complete day of a mimic *Krishna* at Tripeti. It is superfluous to add, that the mere toleration of such pieces marks the lowest ebb of morality.

However when it is considered that elevated, and enlightened people, down to a very recent period, countenanced every thing connected, with Drury lane, Covent garden, the Theatre Français, or the Odeon, severe censure need not to be meted out to others, so much inferior to them in science, arts, civilization, and refinement.

* *Erotic*

It is cause of regret that there is any occasion for this heading, but it cannot be helped, and must be borne with. There may be three degrees or stages, in such kind of works. One is in the case of tales of fiction, which may be something worse than novels tolerated in Europe. From an unwillingness to swell this genus, I have sometimes put a copy, or two copies in it, and others under Tales. Another kind is amatory poetry, love songs, chants, which have reference to *Krishna*, and others relating to *Sita* and *Parvati*, disguised as gipsies, with songs of figurantes, addressed ostensibly to gods, and really to kings, or courtiers. From the great prevalence of poetry, and from poetry and prose being very often in one book, I could not separate the two as to classification, and hence the "cloud messenger" comes under this heading, though the first part is descriptive, but the poet's main object was the female person, of which his description is more minute, and less modest, than is allowed to appear in the translation by Wilson. The lowest of this genus are those works, which treat systematically on the *ars amoris*, beyond the licentiousness of Ovid, or perhaps of any European writer, except possibly Aretin, of whose sonnets, I have seen some notice in an Encyclopedia. The distribution of women into four classes, with a number of minor subdivisions, may be harmless, but the connected descriptions are intentionally licentious, and there are other matters still worse. Books of this sort have lately been prohibited from being

circulated, by an act of the Indian Legislature. The only portion of such books, that could be of any use, would be chastened abstracts of those exterior marks of person, whereby it is known if the two sexes are suited, or not, to each other; for it is matter of ordinary remark, that many unsuitable marriages, as to person, occur; and that they are productive of domestic unhappiness. There is so little, however, to redeem the whole, that all such works might be burnt, without any damage being done to literature, or society.

A still worse kind of books are those which relate to the worship of the female energy of the universe; but such notice of these, as may be suitable, will come in their proper places.

Ethical.

Though various pieces, that come under this head, will be met with, yet their weight or value is not great. A basis of morals is wanting. To some *purānas* a finale, on duties, is appended, or attributed. Hence *dharma* is defined, as it pertains to *Sātvatas* or to *Vāishnavas*; and in these are many things that may be accepted by all, as consonant with the general 'sense' of mankind. Pieces, 'expressly ethical,' are usually jejune. They sometimes turn on the uncertainty of life, of health, of riches, and on the limited nature, at best, of human enjoyment; and are so far, respectable. But many sentences would seem to turn on the clinquant of language; evaporating by translation. Ascectical pieces go 'too far'; but perhaps these are more properly religious.

A classing the *Bhagavat gīta* under this head may require a word or two of explanation. It contains, no doubt, passages that might be taken out, and fitted into almost any system of morals. Moreover the grand question is a moral one—whether it is abstractedly just, and fitting for relatives to butcher each other, on questions of right, and division of property; and the great sophism arrived at is, that to do so may be a duty, and even a virtue: as also of the greater value, if it can be done in a calm, collected, cold-blooded manner; and with a magnanimous contempt of all future consequences. If the author of this chant was the author of the entire poem, then I am persuaded he intended

sophism—the opposite of just ethical conclusion—to be apparent from the connexion, before and after the war. With poetical justice he brings in the moans of the widows, and orphans of those slain; and especially, at the close, represents the *Pandaras*, the aggressors (though confessedly injured) as in purgatory, and the leaders of the deserted party in paradise. The fashion of taking the *gitā* out of its connexion, and making it a dogmatical book; begun by *Sanenrāchārya*, and others, with their commentators, has much disguised its character; especially when taken together with its mysterious, and obscure phraseology.

If this separation is to be understood as indicating an opinion that its authorship is distinct, and that it was added to the *Maha bharata*, in the course of time, then my view as to the intended sophism must be qualified. There is no express assertion to indicate such an addition. The whole composition is popularly ascribed to *Kyāsa*. But then, it is understood that he taught it to his pupil *Vidisampayana*; by whom it was recited on a public occasion at the Court of *Janamejaya*; and it was afterwards repeated, in *puranic* form, to the sages in the *Nāimisra* wilderness. These considerations may sanction the idea of additions, and amplification; but the divine authority ascribed to the whole inhibits the idea of contradiction, which exists, if the sophism in question was not studied.

The translator, Mr. Wilkins, did not understand the full force of the word *Karma*; and commentators, German, or English, have, as I think, blundered on after him. It is the hinge of Hindu theology; and, in so far as this poem is concerned, the question is whether there is moral retribution; and if so, whether it is to be cared for, when passion and interest run contrary. The language of *Kṛṣṇa* is in substance—"Cast off this urmaly weakness—fight—do what I tell you, 'as duty—worship me—those evil persons are already killed by destiny; stay them actually—and the more coolly, and calmly you can do this the better; as to fear of consequences, or moral retribution, cast that to the winds.' Let the reader, in thought, put the like language into the mouth of the surging *Tavāres*, on the massacre of St. Bartholomew's day; or into the mouth of any leading mutineer at Meerut, or Bellary; and its true character will become instantly visible.

The poem turns on the sublimer portion of ethics; it may be classed as ethical: though the admiration that has been bestowed on it, by some Europeans, is to me a matter of the merest wonder.

Geometry.

It may be only needful to remark that the little, which comes under this head, relates to the strict meaning of the word; that is to land measuring. I have given a few indices as to technical terms; hoping they may be useful. It is chiefly in that point of view, that these books are of any value; that is, the getting out of them good technical words, for common use, in the spoken languages.

Grammatical.

The works under this head, in the catalogue, will be found to be numerous; but chiefly in reference to Sanscrit. In this language the brief and obscure *sutras* of *Pāṇini* seem to be the foundation of the whole superstructure. These were amplified by *Vāra ruchi* (otherwise *Katyayana*) and still further by *Patañjali*. In modern times the *Siddhanta cūmudi*, a comment on *Panini* is most used, from its comparative easiness. There is a comment on this comment; and very many subordinate matters; best met with in detail. There are many Telugu *śikṣas* on Sanscrit grammars; that is, verbal glossaries to the meaning, sometimes with verbal translation. As to the old *Andhra* language the work of *Kanva* appears to be lost, and the work of *Nannayya Bhatt*, with a number of explanatory comments, seems to be the standing, and great authority. The chief of these comments are the *Bāla Sarasvatiyam*, and *Ahobala Panditiyam*, with the *Appa caviyam*. The result of *Nannayya's* work was to strain the simple, mellifluous language, so as to make it fit a Sanscrit frame.

In Tamil the native grammars, independent of Sanscrit, are more abundant. The first shaping of the language into rule (from the crude form as now spoken on the Neilgherries) is ascribed to *Agastya*; who has as much laid to his account, in the South, as *Vyāsa* in the North. His grammar is lost, probably if did not extend far beyond the introduction

of written characters, and a few rules. His disciple, name unknown, composed the *Tolcapiyam*, or old poem, which is the real foundation of Tamil grammar: an elaborate work, and understood by very few. This work was abridged in the *Nannil*, which is the usual authority, now referred to; and on which many minor works have been founded.

In Canarese there are *ticas* on Sanscrit works; but I believe only one original Canarese grammar by *Késava*, entitled *sabda mani derpanam*, or mirror of word jewels.

In Malayalam there is, I believe, no native Grammar; occasioned, I presume, by the country being reckoned as one of the districts in which an impure, or provincial Tamil was spoken. The basis of the language is low Tamil: and it has assumed its form by having distinct characters, moulded very much on the *grañṭha* letter, and by being profusely larded with Sanscrit.

The modern Dravidian languages have been made very much what they now are, by the influx of *Brahmans* from the North; and by their every where communicating a taste for Sanscrit additions. It so happens that many simple sentences may be expressed one way in native language; and another way with the aid of Sanscrit; and a false taste has every where caused the last to be thought the best: somewhat in the same way as the modern jargon of science, (called English,) appears to be generally preferred to the simple epistolatry style of Pope, or Swift. As to the original substratum of those languages, it may be seen in the Todar language of the hills; three fourths being vulgar Tamil; and, after rejecting European, and Arabic terms, leaving the rest to be divided between Telugu and Canarese. But the old polished Tamil is another thing: and it is to that language that the refinements of Tamil grammar have been applied. The rules in all grammars are too much adapted to poetry; so as to secure flowing, mellifluous utterance, without any hiatus of sound: tried by which rules our best English poetry would be condemned. In the present day, when utility is the object, it is needful to take the language out of fetters; and to write it as it is spoken in polished conversation.

Historical.

The amount of matter under this head, in the first and second volumes, is small; but there is a little. In the third volume there is a probability of a larger portion. The researches of Col. Mackenzie were, in a main degree, directed to this point; and though he had not the most intelligent assistants; yet a mass of information was elicited, as to the history of the *Dacshin*; that is the Deccan, or Southern country. The most ancient name of India, as a whole, was the *Bharata kandam*, which was bounded to the South by Gujarat, the *Vindhya* range of mountains, and Bengal. Beyond that was the *Dandacaranya*, or forest of *Dandakan*; an unknown region of romance, and monstrosity. According to the *Scanda purānam*, a Brahman named *Agastya* was the first who crossed the *Vindhya* mountains, and explored the far distant South. On his report, successive migrations of *Brahmans*, and other tribes, took place; of which the Mackenzie MSS. preserve something like distinct records. By means of those *Brahmans* a knowledge of letters was diffused; and public records began to exist. But they were extremely distorted, and magnified. The *Brahmans* appear to have been most studious to conceal their real origin, and to invent a fabulous one. It is somewhat remarkable that the falsification of about nine hundred years, which Professor Wilson discovered in their books, tallies with the difference between the Hebrew and Samaritan chronology. The *Brahmans* appear to have used the Samaritan, as we follow the Hebrew chronology. The one is as likely to be true, as the other; since, notwithstanding the labors of Usher, Newton and others, a certain chronology of very ancient events is still a desideratum. From the immigration stated, the history of the Peninsula must be comparatively modern. All about *Rāma* was romance; and I dare venture to assert that *Lanka* was not Ceylon. The ancient states of *Uchchini*, *Magadha*, *Hastināpūri*, and *Ayodhya* (or Ougein, Gaur, Delhi and Oude) were all North of the *Vindhya* mountains. We find traces of sovereignties South of the *Vindhya* mountains; as the *Gajapatis* of Cuttack, and *Calinga*, further South; the *Chalukiyas* of *Kalyana*, and *Pāndiyans* of Madura. But they cannot be traced up with certainty.

much higher than the beginning of the Christian era. All above that seems absorbed in the legends about *Viceramáditya*, and *Saliváhana*. The rise of two very important states at Warankal, and *Vijayanaganam*, can be fixed at about 7 or 800 A.D. and 1100 to 1200 A.D. subsequent to these two dates, the Mackenzie MSS. give a great variety of details; which have been partially published by Professor Wilsoo, and by my own Analysis of Mackenzie MSS. The way in which they may elucidate any given topic is shewn in my recent Memoir on the Elliot marbles. And I must repeat a distinction therein stated; which is, that the absolute non-existence of historical records, and our not being acquainted with such as do exist, are quite different propositions. It is better to suspend a judgment on the former point, until positively certain that all possible materials have been thoroughly sifted, and found to yield dust, and no diamonds.

Hymnology.

This term is used with reference to the Greek sense of the word *Hymnos*; as applicable to chants of a character deemed sacred, by the composers, or votaries using them. Throughout this work I have been careful to avoid certain *paronomasias*, not unusual among Europeans in the East; such as would have occurred if I had used the word *Psalmody*, in place of the above heading; though the original word is as good Greek as *hymnologia*. Chants ranged under this head are addressed to some form of deity; no matter whether respectable, according to our ideas, or otherwise. Where any king, or great man, is the object, the matter comes under *Paeogyrical*, or some other heading; and I trust no further explanation is needed to prevent any association of ideas with any modern adaptation of the original word to other than classical usage.

Incantations.

This term is not employed in its worst possible sense. There are pieces under it of very dubious character; but, in general, I have ranged under this genus, such as may be precative of good, rather than imprecative of evil. The worst compositions come under other headings. Such as come under this one are distinguished from the

foregoing head, in not being always intended for chanting, or public recitation; though I am aware that the strict etymology is a *chont against* some one, or something. But I define, in order to avoid that literal construction. The *mantra* and the *japá*, as also long lists of names of deities when in prose, or even in verse, are not designed for public utterance. They are whispered, or muttered, or repeated in a low tone; with various gesticulations, and motions of hands, and fingers. The very ancient formulæ, the *gayatri* itself, is of this kind; and very many others are like it, as to manner of use. The reader will therefore be pleased to understand that though some doubtful pieces certainly come under this heading; yet that in general they are of medium, or perhaps good import. Worse pieces have other locations. See *Magical*, and *Sacti* worship.

. *Inscriptions.*

It is needless to do more than state that the first, and second volumes, contain only a little matter on this head. The third will probably be very full of indices therenpon. It is likely that details may not be needed; seeing that the subject is understood to occupy a part of the attention of a gentleman of high Civil rank, and of first rate authority in all matters of Oriental Literature.

Lexicographical.

The leading work is the *Amara Kosha*, by *Amrita Sinha*, a *Jaina*; which has a number of comments; with translations into Telugu, Canarese and Malayalami. There are other lexicons, formed on fanciful principles; as words of one letter, or two letters, of words having only dual meaning, and of words of many meanings. The list of roots attached to grammar in its second division is, in effect, lexicographical. The work by *Hemádri*, a *Jaino*, is valuable. There is also a lexicon of *moteria medico*; and others, which may best appear in detail, in the body of the work.

The Tamil *Nigandu*, also by a *Jaina*, is an old, and standard work, which survived the extermination of the *Jainas*, as did the *Amoram*; and the preservation of both is ascribed to miracle. The Tamil language is more averse from the Sanscrit, than others above specified; and it adheres to its own lexicons. Sanscrit words are profusely ad-

mitted, into the spoken language at Madras; but they are more sparingly allowed further South; and they undergo orthographical changes, making them almost new words.

There are modern lexicons and Dictionaries of all the languages above mentioned, by Europeans; but none of them have found their way into this collection. A few copies in the Library are understood to be not subject to catalogue making; but are under reserve, as private property.

Law—Smriti, or Dherma sastra.

This subject having been elucidated by able pens, will need little from me: and only as relative to the contents of the ensuing work. The first volume will contain something on this head; and the second more; the third little if any. As to the various, and minute appointments of the sacerdotal law, these run, as a tissue, through a large portion of the work; being so mixed up with other matters that it is not possible to separate them. They intrude upon the most delicate family matters; and authorize the *Brahman* to meddle with every thing. The *Manu smriti*, or Institutes of *Menu*, are obsolete in the present age. The code by *Parasara*, as expressly designed for the *Cali Yuga*, has superseded it. Of this code various fragments will occur in the following work. The code of *Yagnyaválcya* is of high authority, in brief Sanscrit apothegms. The paraphrase on this code by *Vignanésvara*, known as the *Vignanésvaryam*, is a standing authority in the Southern part of the Peninsula. Of this there are various portions in the collection, including the secular law; more or less complete, and of value. The *Smriti Chandrica*,

Europe. The question whether real property is "temporal or spiritual" or more properly secular, or ecclesiastical, with which law treatises open, is determined in favor of ecclesiastical: because a son acquires a right of inheritance not from birth solely, but from setting fire to the funereal pyre of his father. On this was founded one of the most solid pillars of *brahmanical* dominion; because one who had lost his caste, could not discharge that last duty; and, by consequence could not inherit ancestral property. The Indian Legislature has altered that law; though with attendant difficulty. This one point is enough to shew how widely Hindu and European manners differ; much more may be apparent from this brief Introduction; still more in proportion as any one dips into the work; and, by degrees, becomes somewhat acquainted with the multifarious contents.

Logical.

Though the *Tark'ha sastram*, is termed logic, and really is partly so; yet it differs materially from the European system, so named. As far as I am able to judge, from the pieces that have come before me, the system is related to the *Nyāya* system, one of the six *dersanas*, or schools of philosophy; and this appears to be antagonistic to the *Sanc'hyā* system; which at one time, along with *Bāuddhism*, had extensive influence. The *Sanc'hyā* philosophy has been stated to be "atheistic," and one which "inculcates materialism."* Atheistic it certainly is; but if the *kāricas* as translated by Colebrooke, and other commentaries translated by Professor Wilson are the best authorities, it appears to me, as far as I can understand such recondite themes—to derive the concrete universe from matter, and abstract principles, variously combined; and if an intelligent spirit were put in place of abstract principles, much would not be wrong. But it seems the express object of the system to ignore, and, in the result, to deny the existence of any such Intelligent Agent in Creation. Hence, the *Tark'ha*, or *Nyāya* system, in its various *vātams*, or discussions, enquires if there is any intelligent First cause; and deduces the affirmative in the same way that European theologians prove the Being of God. It further enquires if there is a *material* cause; and settles that also in the affirmative: which is nearly equivalent to asserting the

* Jour. As. Soc. Bengal Vol. 9 p. 835.

eternity of matter I suppose it to be owing to the subtleties of philosophical disquisition, in early ages, that the *Tarkha sastram* has so much of a theological turn For the rest, the system brings all things real, or possible, under three grand divisions of self evident, or intuitive—doubtful, or inferential, or analogical—and authority, or testimony By *sabda*, “the word,” appears originally to be meant the *vedas* (which *Sanchyas* rejected), but it has come to denote all kinds of authority, or testimony

The oldest known system divides all things under sixteen *padarthas*, or general categories, which are distributed among the three *Candams*, or principal divisions Much of the matter of more recent authors is occupied in contesting the accuracy of that division, and it admits only seven generatives It is disputed whether the word *earth* includes gold It is disputed whether light and darkness are distinct things as in the old system, or only one thing as in the new system, because darkness is the mere absence of light One constant topic of discussion is, whether an author ought, or ought not, to prefix recommendatory prefaces to any new work usually settled in the affirmative Moreover, the regular form of proceeding, if according to this system, is by *pravacsham*, or objection, and *siddhantam*, rectification, or reply This form, in European logic, is auxiliary, or supplementary only, and is rarely free from some sophism It appears to be primary in the Hindu system

On the whole, the *Tarkha sastram* does not seem so much intended for practical uses, as for mere recondite disputation, and is, so far, similar to the cobweb disputes, and discussions of the Aristotelian school men, in the middle ages In those ages, as among Hindus, the Civil Government and polity afforded no scope for forensic eloquence, or for addresses *ad populam* The summit of prudence, and policy, was to cringe, and fawn, and flatter the despot of the day When the human mind has nothing noble before it, no sublime aspirations to pursue, no object of high intellect to obtain, it naturally becomes sordid, or ingenuous in trifles, and wastes in puerile *ratams*, or school disputations, those energies which, if well directed, might be useful to mankind, and honorable to the individuals concerned We may perhaps be thankful that we live in an utilitarian age, and that our vapouring

now is in the shape of steam, and not on the questions whether the body of an angel occupies any portion of space, or whether the idea of light also includes within itself the idea of darkness.

Meritorious derotion.

Under this heading I have designated *vratas*, or penances of various kinds, and *vrata calpas*, the fruit or benefit of such penitential observances. There is a great similarity between these, and what, in one country of Great Britain, are termed "stations". However there is not so much the expiation of crime concerned—provided for by more costly appointments—as the prospective acquisition of some benefit, often trivial. There is this difference between a *row*, and the *vrata*, that the former is conditional, "if I obtain so and so, I will give so and so, or do such or such a thing." If then the desired object is not attained the specified obligation is null: and the vow absolved. The *vrata* is a condition, laid down by some assumed authority, which is to be performed, and the *calpa* is the assured fruit; if the observance be rightly, and fully conducted. It is evident that a governing power can thus be exercised over a weak, and superstitious mind almost without limit. Some of these *vratas* require much time; some for months, some for years; and some for particular days to be continued through several years. A safeguard against the detection of a cheat is thus provided; for if the patience of the votary fail, and the observance break down at half way of progress, of course the promised benefit fails; and the votary has himself, or herself to blame. A majority of these observances are intended for, women; whose credulity is generally greater than that of men. Thus I have often seen a woman, or more than one, at different times, walking round two trees, considered to be married, and planted, in an exposed situation, on the bank of a tank. The object of this performance on Fridays, and on Monday when new-moon day, is known to be to obtain offspring; and the result is almost sure to be accomplished, in the case of a lone woman, so publicly exposed, and for such a known object; but by means not consistent with honor, or morality. Many similar observances have like tendencies. Some are of difficult performance; such as the lighting one hundred thousand lights in a temple; or presenting the same number

springs of sweet basil before a shrine of *Krishna*, to obtain which, at one time, would be attended with cost and great pains. It is not always necessary that the *vrata* should be accomplished in person—a substitute may be hired. Thus, on one occasion, seeing a man rolling his prostrate body around a small temple, on the banks of a river, accompanied with violent contortions and gesticulations, I pitied the poor man, but was told that it was a willing service, for which he was paid, by some richer and greater man. It is not needful further to enlarge on such a topic, what is stated being sufficient to give the reader a general idea of this merititious devotion, always based on human merit, and, when rising above the lowest degree, ascending to the dogma that man may, by self-imposed austerities, raise himself to the rank of divinity.

Mineral Conchology

This heading would disappoint expectation, if not expressly limited to petrified shells, found either on the *Himalayas*, or in the bed of a river at their foot. *Ammonites* have been found at a very great height on those hills, and there can be little doubt that, in times very remotely ancient, the table land above was merely an ordinary sea shore, with the ocean covering the *dherria dhoon*, and all things south of it. The deposit of shells, now become petrifications, at the foot of those mountains is nothing extraordinary. They appear to be of various kinds, as to spirals, designated by the names of different gods, and, from the whole being assumed to have some reference to *Vishnu*, it is probable that they are all various species of the Linnaean genus *buccinum*. It being that kind of shell that *Vishnu* holds in one of his hands, emblematic in character, the virtues ascribed to these shells, under the term *salagrama* are extraordinary, as may be seen in detail under the particulars. The gods of the Egyptians, and the people themselves, were severely lashed by Juvenal the Roman satirist, exclaiming *inter alia*—

O virtuous people! whose gods grow in the gardens

There is abundant room for the satirist on the gods of India, but pity is the kindlier emotion, and the object of the writer of these remarks is indicative merely, always leaving the reader to the benefit of his own reflexions.

B

EAST INDIA HOUSE MANUSCRIPTS.

A. SANSKRIT.

a. Déva-nágari letter.

I. ADVAITA.

1. No. 2147. *Adváita-tatva-retna-dípica*.

This is a prose commentary on a work entitled *Adváita tatva retna*, or jewel of the *adváita* system : it is incomplete.

Investigation as to the *rupa*, or form, (or nature) of the *jivátma* (human soul) and the *paramátma* (Divine essence.) There is no real difference between these two. The *jagat*, or visible universe is (*metya*) a lie. By the *tatva-gnánam*, or knowledge of truth, the *maya* (illusion) of the world is removed, and beatification will be acquired. The subject is treated according to native logic, by the *purra pacsha*, or objections raised, and the *siddhántam*, reply, or over-ruling the objections. In substance the *Smárta* system of *Sancara ácharya* is taught. The leaves number 1 to 56, and 122 to 168; wanting 66 leaves in the middle. Two leaves on the *mangala rátá* of logic, and in Telugu letter, are prefixed. The book is of medium size, old ; a few leaves damaged by breaking.

2. No. 2262. *Manussólásam*, or sport of the mind. In *slócas*, or distichs, and in ten *ulásas*, or essays—complete.

It is a commentary on a work entitled *Dacshana-murfi-ashtacam*, the *slócas* of which are herein contained as the text, with a running comment ; each *slóca* of the original being extended to one essay. The work is intended to illustrate, and promote the doctrine of the *Sáiravédantam*, or *adváita* system ; as in the foregoing book. The title might be rendered by the term *jeu d'esprit*; only that the subject, and mode of treatment, are serious : complete on 17 leaves. The book is short, thin, and in good order.

II. ALCHEMICAL.

1. No. 2218. Two tracts, or books ; both of them on mineral, and alchemical topics.

1.) *Rasa retnacára*—on transmuting mercury &c., the *rátá khandam* ; *slócas*. By *Nitya nátha siddha*.

The 1st to the 18th *upadēsa*, or instruction complete, the 19th incomplete.

On the properties of mercury—the *sutacam* or ceremony of removing evil from it, by herbs, roots, and *māntras*, or spells: details of its use—test of the *rājram* or diamond—on reducing diamond to a calcined powder, stated to possess the property, when in very small quantity, of turning much iron into silver. Purification of sulphur—of talc, of *apracam* (a sort of mica)—purification of copper—and of lead. *Nāga-bhasmam*, zinc calcined to powder; these and similar matters, relative to metals; and the melting of these, or dissolving of other substances preparatory to other operations. Also on melting gold, silver, iron &c. The mode of melting the nine kinds of jewels. Throughout are scattered directions for the making of gold; 98 leaves.

2.) Another like book, on the *rasa-rātām*; *slōcas*, or distichs.

On *apracam*, or mica—on talc, on sulphur, and the different kinds of metals; mode of melting, and purifying them. The using them when in a fluid, or melted form (*pachanam*) for alchemical purposes, as the making of gold &c. 13 leaves.

The book is larger than the medium size, old, and slightly damaged.

III. ALMANACS.

1. No. 2216. *Tīthi nirnaya chandrica*, rules for determining the lunar days for ceremonial observances. The work quotes from verses by *rishis* and *muniś*, and, from *puranas*; and the filling in by *slōcas* is by the author. Divided into *prakarnas*—3 complete, the 4th not so.

Chapter 1. From the month *chaitra* in the end of the year, a statement of the various festivals marked in an almanac—as *yugāti*, *Rāma-norātri*—*upācarmam*—*janmashtami*—*sravana dradasi*—*Gaurī-chaturdhi*—*Rishi-panchami*—*Ananta-crata*—*mahālyā-paasha*—*Sārada nararātri*—*dipārati*—these, and other ceremonial days; the proper lunar times for their observance.

Chapter 2. The annual funereal anniversary—the *māla masam* or intercalary month: what can be done in that month, and what cannot be done. The meritorious time of an eclipse—the *tīthi* for the eleventh day's fast, both as observed by *Śmārtas* and *Mādharas*: the *crata*, or row of eating, and fasting on alternate days; other times of merit—the proper times defined.

Chapter 3. Relates to the twelve ordinary household ceremonies from pregnancy and hirth, up to assuming the sacred thread, by a *Brahman*; these can be only attended to on proper days; herein defined. The burning of a widow with the body of her deceased husband; various other funereal observances; and times of ceremonial uncleanness, with rules of proceeding. As far as the book goes it is complete; but more is wanting.

It has a resemblance, in part, to a tract by *Raghunandana*, translated by Sir W. Jones; but is much fuller; and, though intended for almanac-making, has a portion of ritual observance superadded. It is long, of medium thickness, and in good order.

2. No. 2261. 'Panchāngam, or almanac,' for the cycle year named *Prajotpatti*. As the 1st leaf is wanting the *saka* year is not known. From *Chaitra* the 12 lunar months complete, with the bright and dark fortnights, and the five members, or parts of an almanac, as usual. In what is termed the *pīthaca*, or prognosticating portion, there are only 3 parts, as to the king, as to results of the winter-solstice, and the lunar mansions: in all 39 leaves.

The book is of medium size, and a little damaged.

IV. ART OF POETRY.

1. No. 2229. *Sampradaya-pracásini*.

By *Vidya-chacraavarti*.

This is a *tīca*, or comment on the *kavya pracásā*. It has six *ulásas* of the first *adhyāya*, or chapter, complete. The 7th *ulása* not so, only half remaining. The letter is *Nágari*, and Canarese mixed. The subject is on poetry, and rhetoric, and follows the original—see the next number.

Two leaves in the *Granthā* letter are added, containing a list of Sanscrit books.

The whole book has 93 written leaves, and 33 blank leaves at the end, it is long, and somewhat thick, injured by worms.

2. No. 2230. *Kavya pracásā*—Art of poetry, in mixed prose and verse.

The 1st chapter from the 1st to the 9th *ulása* complete, the 10th unfinished.

1st. The importance of poetry, and also on special forms, or kinds of poetry.

2d. Rules as to words. 3d. as to meaning.,

- 4th On chanting, or pronunciation
 5th Definition of other technical terms
 6th On the meaning of figurative terms
 7th Exposition of faults
 8th Description, and definition of ornamental metaphors
 9th The same continued
 10th On elegancies of sentiment

The hook is short, and somewhat thick, the last few leaves much injured

3 No 2231 *Chitra mimamsa kandana*

By *Jagaat ha Pandita*

The 1st to the 11th *prakerna*, or section, incomplete—in prose

This is a critique, condemnatory of a comment by *Appdiya dicschada* on the *Chandra loca* of *Cali dasa*

Section 1 Faults in the opening of the book

2	"	On the <i>upamanalancaram</i>
3	"	<i>Upameyog alancaram</i>
4	"	<i>Ananraiya alancaram</i>
5	"	<i>Smriti</i> "
6	"	<i>Rupaca</i> "
7	"	<i>Parinama</i> "
8	,	<i>Samstut</i> ,
9	"	<i>Vrantu</i> "
10	"	<i>Uleca</i> "
11	"	<i>Apahnbdyiya</i> "

On all these technical points the work of *Appdiya dicschada* is condemned, 36 leaves The book is of medium length, thin, and has 1 leaf broken See 2235

4 No 2232 *Rasa nirupana*,—on poetical sentiments metaphorically entitled *Rama-chandra yeshobhushana*, "the famous jewel of Rama, as being ascribed to a king By *Cacharesvara-dicschada*, complete in 3 *parichedas*, or divisions, on 50 leaves, chiefly in verse, but with some prose

1) *Sringara rasa nirupana*—on amatory poetry, description of the *nayaca* hero, and *nayaki* heroine, description of the ten kinds of pain, or bodily affection, as fainting, loathing of food, &c, occasioned by the passion of love On the six *ratus*, or seasons of the year, and their effects, in amatory affections

2) *Ashta rasa nirupana*—description of the eight other passions, or sentiments

(1) *Tira rasa* courage—(2) *raudra-rasa* cruelty—(3) *hasya rasa* risibility—(4) *adbhuta rasa* astonishment—(5) *karuna rasa* kindness—(6) *santi rasa* forbearance—(7) *bhipadsa-rasa*, causing aversion to others—(8) *Bhayancara-rasa*, inducing fear terrible

3) *Bhava nirupana* description of the imaginations, or varying ideas of mind

The *Sthays* or settled, and *Iyabhischara*, or unsettled state of thought, as connected with action. The *tibhava* or preceding state of mind predisposition, and *anubhava* existing state of mind, announced by signs, or words, or softly speaking, other matters are contained, as *moha*, and *laya-nirupanam* definition of lust, and the sense of shame, and a description of amorous signs, or gestures, with their import. In illustration of all the foregoing, and of their effect in the production of good poetry, many *slokas* are extracted from various authors of repute, as examples of the different subjects treated in the book. It is of medium size, old, and slightly injured only at the end of a word.

5 No 2233 *Kavya pracarica-tyakhyana*, another commentary on the *Kavya pracarica*

By *Aamalacara Bhatta*, in prose

From the 1st to the 5th *ulasas* but incomplete

- 1) *Sivarupa viresha nirnayam*—the forms, or kinds of versification defined
- 2) *Sabda nirnayam*, on words, direct or metaphorical, suited to places
- 3) *Artha nirnayam*, definition as to meaning direct, or metaphorical.
- 4) *Dvani nirnayam*, as to sound, intonation
- 5) *Viyangya-sangirna-bheda*, on variation of chant, metaphorical figures, &c

The various rhetorical ornaments in the composition, chiefly of heroic poems, discussed by *purra pacsha*; and *siddhanta*, or objections raised, and answered 81 leaves, others wanting

The book is rather long, of medium thickness, looks recent, yet touched by insects

6. No. 2234. *Sahedya-calpa-tali.*

By *Ananta-guru*, on the art of poetry in prose : fancifully divided into *guchus* or flower bunches 1—3 *guchu* complete, the 4th incomplete.

The subjects are,

Carya-prayojana, use of heroic verse.

Rasa-samanya-nirupanam, description of poetical sentiments in general.

Sringára, and others of the nine *rasas*; each one of them particularized.

Subdárl'ha alancára. Tropes as to words, and meaning ; the whole being matter requisite to the composition of good poetry. —

The book is long, and thin ; the leaves are gnawed at one end.

7. No. 2235. *Chandra-lóca*—on rhetoric, or the art of poetry, by *Cáli dásā*.

This appears to have been one of the earliest works, on this subject; by one of the most celebrated poets. The book contains the *mula-m*, or original only, in 151 *slócas*, complete on ten leaves. The whole is divided into one hundred *alancáras*, or ornaments ; of which a few are here specified.

Upamánam comparison, *utpróbam* : *ananvái* agreement, *parinamad*, other, or foreign names, *vishama*, irony, sarcasm, *dipicā*, paraphrase.

The hook is of medium length, thin, injured by insects. On the general subject—See *B. b. III. XXII.*

V. ASTROLOGICAL.

I. No. 2144. *Madhavíya-samhita-kála-nirnaya*, description of times, prose.

By *Vidyaranya-tirrt'ha*.

Divided into *prakaranas*, or sections 1 to three complete the 4th incomplete.

Definition as to years—as to *ayanas*, or hemispheres, as to *rutu* or season, six reckoned ; as to months ; addition to the lunar months to make up a solar year ; as to *pacsha*, the bright, and dark, lunar fortnight ; as to *tul'his*, or lunar days ; on the *sráddhakala* or times for funeral observances, and anniversaries of them. On cycles of various kinds, reckoned from the 1st day of a year ; one of 10 days ; some of a longer period ; described, and defined ; *eca-hucta-nirnaya*, on eating only once a day ; *ratri-bhijana-nirnaya*, on eating at night, so far only : incomplete, 101 leaves.

The book is of medium length, and somewhat thick, damaged at the end, by insects, and breaking.

2. No. 2192: - The 3d section *kula-nirnayam*—*slócas* two copies, both incomplete; one with a verbal comment in Canarese; and one with a Sanscrit prose explanation.

—*Ritu-nirnayam*, description of the six seasons.

—*Chandra-sáúra-mása-nirnayam*, definition of the solar and lunar years, with agreement, and variation.

—*Adhica-mása-nirnayam*—supplement to lunar months; sometimes in one month, sometimes in two or three months.

—*Ravi-sancramana-nirnayam*—the passage of the sun from sign to sign, or the 1st day of each solar month for a year; also specially the commencement of a new year: incomplete, 68 leaves in all.

The book is of medium length, and thickness, slightly touched by insects.

3. No. 2201. *Jyótisham*, Astrology.

Two books or portions, the first chiefly on natural astrology; the other on judicial.

1.) What may be done according to the birth *nacshétra*, or place of the moon at birth, and what may not be done,

Definition of the astrological *yógas*, or divisions of the circle.

On *halos* round the sun, and moon, as indicating rain &c., the result, or influence of *Indra's* bow, (the rainbow), according to place and time when seen; prognostics as to unseasonable rain. What days are evil, as to marriage ceremonies; proper days on which to plant trees, or to sow corn: palmistry, different as regards the two sexes. Notice of the time of first menstruation, and prognostics thence derived. The *tyája kálam*, or evil time as to all the planets; being $3\frac{1}{2}$ Indian or $1\frac{1}{2}$ English hours; these and similar matters, as to *p'halas*, or results, stated.

2.) *Parasari-kéra*; *slócas*, with a prose Sanscrit comment.

—results from the opposition of planets.

—the age, or life-time of individuals, according to their horoscopes: the time of any one's death, as so indicated.

—*dasa anta dasa*—how long any planet's influence lasts, and inner divisions of that time, with the influence of each one.

—*Mesha* (aries) and the other signs; a brief summary as to their results, when they are *lagunas*, or in the ascendant at the time of

birth These results from the horoscope, in this book, relate to the male sex alone complete, leaves from 108 to 176

The book is of medium size, and in good order

4 No 2239 *Bruha jatacam*,¹ the horoscope expanded, *slokas* with verbal comment in Telugu

By *Varaha mītrāchārya*

From the 1st to the 10th *adhyayam*, or chapter

1st *Rasi-sila*—a definition of the measures, and positions of the Zodiacial sign, and lunar asterisms

2d *Grīha yoni bheda*—lords of the signs, their diverse nature and power, the sign itself appears to be personified as feminine

3d *Vivona janma*—various genera, and species of living creatures, or beings

4th *Alana*, on pregnancy, and its results, by the planets

5th *Sutica* prognostication as to the child, from the time of its birth

6th, *Harushṭa*, evils that will besal the child till its death, with the time of that event

7th *Ayudsha*, the measure of life, how long

8th *Dasa*, how long the good, and evil influence of different planets will last

9th *Aṣṭaka targa*, quartiles, and other aspects of the planets, with the good, or evil results

10th *Carma gīra*, how a man will subsist, or by what kind of employment he will gain a livelihood

On 98 leaves, uncertain whether complete except as so far

The book is long, of medium thickness, old, injured by worms, and slightly by termites

5 No 2240 Section 1 *Syotuham*, astrology, has no title, which might be *kula nirnaya*—*slokas*, without comment

On the proper astrological times for various Brahminical ceremonies, as the *nama carman*, giving a name, *charulam*, shaving the head, the first beginning to learn reading, the putting on the sacred thread, marriage, an enquiry by 24 modes, as to the birth *nacshetras* of the intended pair, whether the marriage can, or cannot be celebrated

The book is of medium size, old, and injured

6. No. 22 H. Two books ; there is much in both of them pertaining to *ritual* and *meritorious* devotion ; but, as astrology is the prevailing, and governing subject, it is thought best to class them here.

1.) *Zánti-Khanda prayogam*—(extracts from) a chapter in some book, so entitled.

—*Vyati pâta*, on a bad *karanam* (portion) in the following birth-nacshétras, i. e. *Visacha*; *aslésha*; *mula*; *jyesht'hâ*; *uttara-shadha*; *purea shadha*: if children are born in such a *karanam*, a *zánti* or expiation is appointed to remove evils, in each case differing.

—*Grahana Kálam*, on eclipses ; a *zánti* to remove the evil connected with them.

—*Róga Yucta nacshétra*, a *zánti* to remove evil of being born in a lunar asterism, betokening disease.

~~☞~~ It may be supposed that the *zánti* is merely *precative* ; hoping to remove the evil by the intervention of a power that controls secondary causes ; but if it be *absolute* the *Brahmans* make themselves to be superior to the heavens, as well as to their idols.

—*Aréta pradacshana*—*crata Kalpam*, mode, or ceremonial of a woman walking round an *arasu* tree, keeping it on the right hand, in order to obtain her desires.

—*Asteta ubandinam*, putting a thread, as if *Brahmanical*, on an *arasu* tree, when 8 years old.

—*Asteta kalyánam*, on marrying the *arasu* tree with a *Veppa* or *nimb* ; the *mantra* in that case used.

On feeding a thousand *Brahmans* ; the mode of its performance.

The ceremony of marrying a second wife, and lighting anew the sacrificial fire, the first one being extinct.

If the first menstruation of a young woman occur on the new moon day, or other evil time, a *zánti* is prescribed to remove the said evil.

On the different periods of the first *rûpa*, or menstruation, results—and a *zánti* to remove such results as are evil.

—*Uparághana zánti*, if an eclipse occur in the *nacshétra* of any one's birth, a *zánti* to remove the evil indicated.

—*Ashta griha, pancha griha, yóga zánti*—if eight planets, or if five planets are together in the birth *nacshétra* of any one it portends great evil a *zánti* to remove it.

— *Sancranti zanti*, there is evil influence in the transit of the sun from
 one sign to another, if it happen in the birth *nacshetra* of any
 one a *zanti* to remove it.
 This portion has 115 leaves, complete as extracts: it is of me-
 dium size, and slightly touched by insects.

2.) *Jyōtisham*—astrology.

The times for the ceremonies *simantam* and *nis-chegam*, during pregnancy and after birth of a child, *nama carma*, *anna prasana*, *kēsa kandana*, *ubanānam*, *charulam* or giving a name, first feeding, cutting birth hair, putting on sacred thread, head-shaving; on what *ñadeshétrav* and days these ceremonies may be performed, and when not. Also to determine if a child is born on a good day, or on an evil day.

One leaf added, praise of *Vayu*, the god of wind...

This portion is short and thin, slightly touched by insects.

7. No. 2212. *Jyōtisham*, Astrology.

1.) *Prasna p'halam*—*slokas* with comment in Canarese, on horary questions.

From the situation of the planets when the question is asked, to determine the appropriate answer, 9 leaves; incomplete.

2.) *Naramsa-maha-dasa*—*slokas* only.

Mēsha (aries) and the other twelve signs are divided each one into nine *amsas*, or parts, the rulers of these *amsas* are the seven planets (*rahu* and *kēta*, the dragon's head and tail being left out), from the state of these *amsas*, with their rulers, and the signs themselves, results are determined as to any given time, leaves 11—56.

3.) *Sripati padhati tyak্যānam*, comment on a law selection:

Sripati formed a compilation from various law books; on which book *Gocinda suri* made this commentary in the Canarese language; but relating only to the *Jālacam*, or birth, and horoscope framed thereupon. The 1st to 4th *adhyāya* complete; the 5th has only 31 *slokas*, leaves 57—89.

The entire book is of medium size, the leaves not quite of equal length, in good order.

8. No. 2241—*Sira-līk'haṭa-pari-bhāṣha*.

Two copies complete, one has *slokas* only, and one is divided into quarter *slokas* or hemistichs, with astrological marks between, and noting as to what god each relates to.

3. No. 2226. *Vyayogacya nātacam.*
By *Dhermacya-vidhutan*. A drama founded on destruction of *Nārācasa* by *Krishna*, attended by *Nareda*, *Indra*, *Jayanta*; and *Satyabhāuma*; complete. The composition is in *pracrūti* prose, and stanzas mixed. The leaves from 1 to 13 are written in *Nāgarī*, and from 14 to 26 in Canarese letter.

The book is of medium length, thin, and slightly gnawed at one end.

4. No. 2227. *Prabhōda-Chandrōdoya-natacam.*
By *Krishna-Misra-sastri*.

It is a mere fragment of five leaves, from the 5th and 6th *ancas*, or acts; containing *Sanskrit* and *Pracrūti* prose and verse, mixed. Various good and evil dispositions are personified, and introduced, with suitable language, and costume. This is *advaita*, and an opposite to the *Sancalpa*, a *Vaishnava* drama: this fragment without boards, is old, worm eaten, and damaged by breaking.

VIII. ETHICAL.

1. No. 2120. *Bhagavat-gīta*—the chant, of *Krishna*,—from the *Bhāratam*. It contains most of, the 18 *adhyāyas*, or chapters; but with deficiencies in the midst. The work is of a metaphysical, and moral kind; teaching the *vedānta* system of *Vyāsa*; which has been variously interpreted. In this copy the *slokas* have a *leca*, or running verbal explanation, in the Canarese language. The 6th section is deficient at the end; 7th and 8th wanting; 9th deficient at the beginning; 13th at the end; 14th wanting; 15th deficient at the beginning; otherwise right; 32 leaves, defective; 135 remain.

The book is of medium length, thick, old; damaged by termites, several leaves broken.

2. No. 2121. *Bhagavat-gīta, slokas only.*
The 1st, 2d, 3d, 11th, 12th, 14th, 15th, 16th, 17th, 18th, these sections, 10 in all, are complete; there remains of the 6th section as far as the 23d *sloka*, the 'rest' is wanting. There are two appendices 1) *Gīta-mahatmyam*—1 section complete; panegyric of the *gīta*, ascribed to *Vyāsa*, said to be from the *aranti-khandam* of the *Scānda purāṇam*. 2) *Bhārata saritri-slokr̥tam* *slokas* from the *Zānti parvam* of the *Bharatam*, panegyric of some special points in the *Bharatam*, in all 22 leaves.

The book is long; thin, and slightly damaged.

3. No. 2122. *Bhagavat-gītarūttara*. A gloss or comment on the *gīta*.

By *Vidya yeti raja bhatta*—A follower of the *Madhva*, *matam*, which maintains the distinct existence of the human soul. He gives an interpretation of the *Bhagavat gita*; on that system as opposed to the interpretation of the *advaitas*. From the 1st to the 16th Section; the 17th and 18th wanting; 63 leaves remain.

The book is long, of medium thickness, much damaged by worms, and wear.

4. No. 2123. *Bhagavat gita-slokas*, or *mulum* (original) only, ascribed to *Vyasa*, as being founded on his doctrine. —A panegyric of the *gita* is prefixed; and a large fragment of the chant itself follows: from the 28th *sloka* of the 3d Section down to the end of the 18th Section, right. The 1st and 2d Sections and 27. *slokas*, of the 3d Section are wanting. In all 42 leaves remain.

The book is short, and thin, on broad *talipat* leaves; in good order.

5. No. 2124. *Bhagavat-gita*, the original, in *slokas*, without paraphrase.

The eighteen sections complete on 46 leaves. As having been translated by Wilkins, detail is not required.

The book is of medium size, in good order.

6. No. 2125. *Bhagavat gita, slokas*, with a running verbal comment in Canarese.

Incomplete, from the 30th *sloka* of the 6th section to the end; the 7th and 8th sections complete; the 9th section has only 8 *slokas*, does not finish; 24 leaves.

The book is of medium length, thin; the last leaf a little broken: otherwise in good order.

7. No. 2148. *Sancalpa Suryodaya vyakyanam*. By *Narayana acharya*, the 1st *anca*, or section only; chiefly prose, but with some *slokas*; a commentary on the *sancalpa suryodhya*, a sort of moral drama in which the good, and evil dispositions of mankind are personified, and introduced on the stage. The comment, not being for the stage, is here classified. This work advocates the *Vaishnava* system; as there is another, and rival work on the *Saiva* principle: See VII, 4.

Two leaves are attached, in Canarese; on Canarese grammar, *Granthha* letter. The whole is written on 72 leaves.

The book is of medium size, slightly touched by insects.

10) Whether to discontinue wai, or to go on with it —so far only—
121 leaves, incomplete

The book is rather long, somewhat thick, and has leaves broken, or touched by insects

IX GRAMMATICAL

1 No 2160 *Sabda kasica vñaranam vyakyanam*

A commentary on a work entitled *Sabda kasica vñaranam*, Jaina book By *Bhodi-satra desi acharya jinendra*

A fragment 1st chapter 1st section complete, the 2d section incomplete On the various kinds, and properties of letters, on sandhi, or the coalition of vowels, and of consonants,—and other grammatical matters, as far as the book goes the writing is small and close, and the quantity considerable, on 70 leaves The book is long, of medium thickness, on broad tilipat leaves, very old, and much damaged, by worms, and breaking

2 No 2161 *Siddhanta Caumudi*—Grammar

By *Bhattoji dicshada*, *Sutras*, or abstruse sentences, with a paraphrase in prose

- 1) *Saṅgnya parich hedam*—on the kinds of letters, and words
- 2) *Acha sandhi*—on the coalition of vowels
- 3) *Hal sandhi*—on the union of consonants
- 4) *Visarjanya sandhi*—final aspirate how treated
- 5) *Suati sandhi*—union of the seven cases
- 6) *Achanta*, nouns ending in vowels, their genders, masculine, feminine, and neuter The book does not enter on the nouns ending in consonants. Two or three leaves, in the midst, are wanting otherwise the book would be complete Two or three extra leaves have some opening *slokas* from the *Chandrica loca*, on rhetoric, by *Cali dasa* In all 42 leaves The book is of medium size, in tolerable order the leaves not of equal lengths

3 No 2162 *Siddhanta Caumudi*

By *Bhattoji dicshada*, *Sutras* and prose comment, incomplete

On the different kinds of letters and words, on foreign words, the coalition of words ending in vowels, and in consonants The treatment of the *visarga*, or final aspirate and on cases of nouns chapter on words the genders of words ending in vowels from a to i—unfinished —written leaves 21—blank 25

- 8 No 2208 Section 2 *Njaneusa vivaranam*—spiritual-blidle—or literally hook that guides an elephant, *slokas* with running verbal comment, incomplete

It is a check against lust cruelty, covetousness and other evil dispositions

The book is old, and much damaged

- 9 No 2237 *Kamandika niti sara tica* A verbal comment on the essence of morals of *Kamanda*

By *Chockupadyajya mantri* *Kamanda* having composed a work on the deportment proper to all orders of men, especially the higher orders, *Chocku*, the teacher, turned the same into Canarese, with various illustrations The original is quoted piece by piece, and the meaning is given in the same way —the *slokas* are not given entire, but as untied The term *nirabecsha*, absence of worldly, or sensual desire, is applied to the comment that negative quality being deemed the sum of morals This book has ten *sargas*, from 1 to 10, six others are wanting, The following is an index to the contents

- 1) On the conquest of the five senses, and on the importance of associating only with the aged, wise, and good
- 2) On acquiring needful, or suitable knowledge, and on the conduct becoming the four orders of celibate student, householder hermit, and close ascetic Also panegyric of discipline, or punishment of what is evil
- 3) On doing what is suitable, or decorous, in reference to rank, or situation in life
- 4) On the duty of kings to promote the general welfare and prosperity of their subjects, as indirectly subserving their own interests
- 5) Rules as to a king, and as to obedience to him from his soldiers, or other servants
- 6) On examining indications as to enemies foreign, or domestic, espionage, or police
- 7) On taking care of oneself, and of children, and family
- 8) Considerations as to neighbouring powers or kingdoms, whether greater or less and if there be an ability to conquer them, or not
- 9) Counsel, in order to determine whether it is proper to make peace with an enemy

10.) Whether to discontinue war, or to go on with it,—so far only—
121 leaves, incomplete.

The book is rather long, somewhat thick, and has leaves broken, or touched by insects.

IX.: GRAMMATICAL.

1. No. 2160. *Sabda kāśicā rītarānam rākyānam.*

A commentary on a work entitled *Sabda kāśicā rītarānam*, Jaina book. By *Bhodi-satra-dēsi acharya-jinendrā.*

A fragment 1st chapter 1st section complete, the 2d section incomplete. On the various kinds, and properties of letters; on *sandhi*, or the coalition of vowels, and of consonants;—and other grammatical matters, as far as the book goes: the writing is small and close, and the quantity considerable, on 70 leaves. The book is long, of medium thickness, on broad talipat leaves, very old, and much damaged by worms, and breaking.

2. No. 2161. *Siddhanta Cūṇudi*—Grammar.

By *Bhattōgi-dīchhāda*, *Sutras*, or abstruse sentences, with a paraphrase in prose.

- 1.) *Sāṅgnya parichchedam*—on the kinds of letters, and words.
- 2.) *Achn sandhi*—on the coalition of vowels.
- 3.) *Hal-sandhi*—on the union of consonants.
- 4.) *Visarjanya-sandhi*—final aspirate how treated.
- 5.) *Sicāti-sandhi*—union of the seven cases.
- 6.) *Achanta*, nouns ending in vowels, their genders, masculine, feminine, and neuter. The book does not enter on the nouns ending in consonants. Two or three leaves, in the midst, are wanting: otherwise the book would be complete. Two or three extra leaves have some opening *slōcas* from the *Chandrīca-lōcā*, on rhetoric, by *Cāli-dāsa.* In all 42 leaves. The book is of medium size, in tolerable order: the leaves not of equal lengths.

3. No. 2162: *Siddhanta Caumudi.*

By *Bhattōgi dīchhāda*, *Sutras* and prose comment, incomplete. On the different kinds of letters and words; on foreign words; the coalition of words ending in vowels, and in consonants. The treatment of the *risarga*, or final aspirate; and on cases of nouns: chapter on words, the genders of words ending in vowels from *a* to *i*—unfinished—written leaves 24—blank 25.

The book is of medium size, thin, touched by insects, and bitten off at the ends.

4. No. 2163. *Prayoga-vivaranam*—a manual in detail, otherwise *Vara ruchi-vyākyanam*—a commentary on *Vara ruchi's* grammar.

Some prefatory *slōcas*, stating the contents—the *sutras* and *Vritta*, or comment.

Ashta vidhi talpurusha, 8 kind of collocations, persons of verbs.

<i>Sapta vidhi karmadhāri</i>	7	other kinds.
<i>Sapta vidhi bahu rihi</i>	7	
<i>Dwi vidhi—Dwi guhu</i>	2	
<i>Chatur vidhi dravdram</i>	4	
<i>Dwi vidhi avvayaram</i>	2	

Pancha prayoga 5 manuals, or praxis on verbs.

On 26 leaves, incomplete. The book is of medium length, thin, old, and very much damaged by worms.

5. No. 2164. *Panini vyākarna*, Grammar by *Panini*. The original *sutras* of the oldest grammar, with a *vṛutta*, or paraphrase.

In the branch termed *tingantam*, relating to Verbs, on the *bhuta* past tense, *bhavishat* future, and *tartamana* present tense. The *pancha prayoga* or five uses of nominative or subject, object, active, neuter, and *bhavē* passive. Also forms of *dhatus*, or roots; and the mode of forming the various parts of the verb from the root. Incomplete ; wants the beginning, and the ending : 32 unconnected leaves remain.

The book is of medium size, but nearly destroyed by worms.

6. No. 2223. On Grammar.

On the declension of nouns, ending in vowels and consonants, and in the three genders ; with a list of *dhatus*, or roots of verbs.

The book is long, medium as to thickness, old, and touched by insects.

7. No. 2267—*Pracruti manjeri*, garland of colloquial speech—*Sutras* in Sanscrit, with a comment, Chapter 1 to 4 complete, and only a little of the 5th left incomplete.

The mode of turning *Sanscrit* or perfect words, into *Pracrūti*, the low, or colloquial dialect. Some letters are altered in the middle, some in the termination—exemplified ; and also the mode of declining nouns, as to cases, in the low dialect, 10 leaves: one of which has *g* broken off; the book is long, and thin.

A translation would be useful

X HYMNOLOGY

1 No 1715 *Hari kirtana*

Chiefly by *Purandhara dasa*, a few chants by others Hymns to *Vishnu*, or *Krishna* -The letter is *Nagari*, but the language mostly Canarese *padyas*, or stanzas it is rare to find this language in *Nagari* letter

The book is short, thin, and a little damaged

2 *Vishnu sahasranama stottra*—*slokas* only, from the *anusasnica* chapter of the *Bharatam*

The 1008 names of *Vishnu*, in daily use among *Vishnuras*, complete on 8 leaves

Appended are two *slokas* from an Octave, on the emblem of *Siva*, on a smaller leaf The book is short, thin, on broad tilipit leaves, in good order

3 No 2134 Eight tracts put together

1) *Diva trimatsi aparadha stottra*, said to be from the *Varaha puranam* Hymn to remove any unintentional fault, as to omissions in sacerdotal services, of which faults thirty-two kinds are specified

Also *Sataparadhara stottra*, from the *Garuda puranam*, the like subject, but relating to one hundred kinds of faults, by omission

2) *Ganga stottra*, 3 hymns complete, one by *Valmica*, one by *Jaya dera*, and one by *Ganga muni* panegyric of the Ganges personified, on 4 leaves

3) *Tarjanī pramananam* with various *stottras*

As a mark of a votary, the name of *Rāma* is inscribed on a double ring, worn on the foesfinger, the weight, whether of gold or silver, and other adjuncts, described

Panegyric on *Sūta*, *Durga*, *Vishnu*, *Yāsoda*, and the *tulasi catuham*, or charm, with panegyric as to the herb basil, sacred to *Krishna*, this last from the *Brahmanda puranam* Also 108 stanzas panegyric of *Triputi*, and on giving the sacred thread in charity to *Brahmans*

The foregoing three tracts complete are on 19 leaves

4) *Sūta catuham stottra*—said to be from the *Scanda puranam*, complete

This combines praise, with a charm for protection

- Aditya-stóttam*, praise of the sun, with homage, through 108 names, incomplete.
- Garuda-cavucham*, charm for safety against snakes, complete.
- Indracshī stóttra*, praise of a female deity, on the female energy (*or sakti*) system; incomplete.
- Sarasvati stóttra*—praise of the goddess of speech, or learning; complete.
- Rishi panchami vrata calpam*—complete.

A ceremony, by women, in honor of *rishis*, to obtain any desired object; in the *Bhadrapada* month. This section (4) occupies 25 leaves.

(The following are in the Telugu letter.)

- 5.) *Raghu na'ha pancha retnam*—five *slócas* on *Ráma* complete—two *ashlavas*, or octave verses on *Krishna*—complete. One octave on *Sudarisana*, the discus of *Vishnu*. *Rama cavucham*, a charm to secure the protection of *Rama*, complete.

This section occupies 10 leaves.

- 6.) *Súrya stuti*—praise of the Sun.

(By *Vasishta*) at the beginning 4 *slócas* are wanting.

- Krishna ashtóttara-satā náma-stóttira*, praise of *Krishna* by 108 names, complete, 6 leaves.

- 7.) *Vencatesa stóttra*—praise of *Vishnu* at *Tripeti*, complete.

- Sita Ráma sangirtana*—hymn to *Ráma*, and his consort, complete, 7 leaves.

- 8.) *Aditya hrudayam*—“heart of the Sun”—praise of it, said to be from the *Yuddha cándam* of the *Rámayanam*, complete; 3 leaves.

This book is composed of leaves of various length; is rather thick, section 4, 5, 6, injured by termites; the rest in tolerable order.

4. No. 2176—*Saruntariyalahari*.

By *Sancaracharya*, 100 *slócas* complete, with *tika*, or comment, entitled *Vidrān manóramā*.—Praise of *Bhatani*, or *Partati*, beginning from the head, and noting each member down to the feet, in an ornamental panegyric; the comment also complete: the whole on 57 leaves. The book is long, and of medium thickness; in the middle touched by insects.

5. No. 2177. Three *sahasranámas*.

- 1.) *Síra sahasranáma-vali*.—The 1008 names of *Síra*, used in daily homage.
- 2.) *Vishnu sahasranáma vali*. The 1008 names of *Vishnu*: of like daily usage.
- 3.) *Vishnu sahasránáma-stótra*.—The like in the form of *slócas*, and of praise. The three complete on 29 leaves.

The book is long, of medium thickness, very old, and very much damaged by worms.

6. No. 2182. Three *sahasranámas*.

- 1.) *Nrisinha-sahasranáma-vali*, a detail of the 1008 names of the man-lion *Avatára* of *Vishnu* used in homage, complete.
- 2.) *Maha Ganapati sahasranáma stótra*, in the form of *slócas* with praise, complete; 1008 names of *Ganésa*, said to be from the *Padma puránam*.
- 3.) *Vináyaca-sahasi-anáma vali*—a list of the 1008 names of *Ganesa* used in homage, complete. The whole occupies 32 leaves, and properly forms two different books; 1) rather long, thin, and slightly damaged, 2) 3) medium length, thin, touched by worms.

7. No. 2184. *Gadya treyam*. Three prosaic panegyrics.

- 1.) *Váicon'ha-gadya*, praise of the temper, or disposition of *Vishnu* in *Váicon'ha*, his paradise; complete.
- 2.) *Saránágada-gadya*. The writer states that the god whom he addresses (*Vishnu*) is to him wife, and children, father, and mother, every thing; and casts himself on the god's protection, asking for his care.

The book is of medium length, thin, and slightly injured by worms, and breaking.

8. No. 2186. The two first sections.

- 1.) *Vinayaca-ashlóttra-satanáma*; *slócas* said to be from the *Scánda puránam*, told by *Síra* to *Uma*, praise to *Ganésa*, founded on his 108 names; briefer form than the 1008.
- 2.) *Vináyaca-dicadasa-nama-stótra*—praise founded on 12 names of *Ganésa*, thrown into the form of *mantra*, for prayer, or invocation, complete; for the purpose of averting sudden death, and of acquiring what is desired; usually termed *ishta siddhi*. These form only a part of the entire book, See XIX.

9. No. 2188—Four *stóttiras*.

- 1.) *Náráyana-ashtóttra-sata*, 108 stanzas in praise of *Vishnu*, as *Náráyana*; said to be from the *Varáha puránam*, incomplete.
- 2.) *Paschama-Ranghu-nat'ha stóttira*, Praise of the form of *Vishnu* at Seringapatam; said to be from the *eshéltra-khanda* of the *Brahmánda puránam*, complete.
- 3.) *Naráyana-hrudayam*, “*Vishnu's heart*,” praise with invocation of *Lacshmi* and *Vishnu*, complete.
- 4.) *Maha Lacshmi hrudaya-stóttira*, complete; prayer, with invocation, to *Lacshmi*. In all 18 leaves.

The book is of medium length, thin, and in good order.

10. No. 2193. *Vishnu-sahasranama-ráli*.

List of the 1008 names of *Vishnu*, in the form of *slócas*, with praise; complete, 17 leaves: said to be from the *anusasna-paríam* of the *Bharatam*.

The book is of medium length, thin, slightly damaged by worms, and breaking.

11. No. 2199. *Vishnu-sahasranámà rali*, as in No. 2193, from the same source; incomplete, the book is rather long, thin: the leaves broken at the ends.

12. No. 2200—Four tracts.

1.) *Máhimna stóttira*, praise of *Siva*.

By *Bhatta-Pátacharya*, 38 *Slócas* complete; the 1st leaf $\frac{1}{2}$ broken off.

2.) *Báláshtacam*, an Octave complete, concerning *Parati*; so named from each *slóca* ending with the word *bálā*—a name, or title of *Parati*.3.) *Indrácshī stóttira*, praise of *Israri* or *Parati*, complete.4.) *Pándava Gita*, 8½ *slócas*, complete. The writer of this chant represents the *Pándavas*, the *Káuras*, *Brahma*, *Indra*, *Siva*, *Parvati*, *Náreda*, *Dróna*, *Bhishma*, *Draúpadi*, *Kon'hi*, *Gandhári*, as all agreeing to declare that there is no beneficence superior to that of *Hari* (or *Vishnu*); the memory of *Hari's* form is the highest devotion: by that meditation all sins are forgiven, and beatitude superadded. In this way they render praise to *Vishnu*: something extra sectarial.

The book is of medium size, on 22 leaves complete; damaged by worms.

13. No. 2204—Four tracts.

1.) *Mangalāśhtacām*, 9 *slōcas* complete.

By *Vādi rāja*.

2.) *Mangalāśhtacām*, 9 *slōcas* complete.

By *Cāli-dāsa*, an epithalamium, usually sung on the occasion of marriage ceremonies, and of processions of the idol with *dāsis*: this chant mentions the names of deities, hills, *rishis*, rivers; and praises the chief among them.

3) *Dhārani stottram*—properly praise of the earth-goddess; but chiefly of *Vishnu*, conjoined with a panegyric of *Bhūmi dévi*.

4) *Pata Cshāyam*, mode of measuring by the shadow of any object; one *slōca* in praise of *Parvati*; and one or two others; astrological in reference. This section is in the Telugu letter. In all 20 leaves.

The book is short, thin, not damaged.

14. No. 2222. *Krishna-kārnāmrīta*, melody of *Krishna*.

By *Lila-suca-yógi*, three *satasas* of 100 stanzas each complete.

The poet fancies *Krishna's* appearing to him under various forms, as narrated in the legends concerning that personage; such as playing on the flute, amusing himself with *Gopis*; and in various other circumstances; and finds on each case stanzas in praise. The work does not come under the erotic class; but is considered to be of the mystic order, *quantum taleat*.

The book is of medium size, thin, and in good order.

15. No. 2255. *Vāishnava stotrás*, *slōcas* and prose.

1.) *Abhīti staram*, by *Vedantāchārya*, devotional, or rather ascetical; stanzas on *Rangha-nāt'ha*. *Abhīti* is want of fear; that is, devotional firmness, or confidence, 28 *slōcas* complete.

2.) *Bhagavat-dhyāna-sóbhāna*, a ladder, or steps to the meditation of deity—12 *slōcas* complete. By the same, to the same god.

3.) *Gópāla rimsati slōcas*, there should be twenty: but the piece is not complete. Praise of *Krishna*.

4.) *Prat'hana panchacām*, 5 *slōcas* in praise of *Bhāsyacara*, or *Rāmanujā*; an almar of *Vishnu*.

5.) *Raghu vira-gadya*.

By *Veduntacharya*, a very brief epitome, in prose, of the contents of the six *Candams* of the *Ramayananam*.

6.) *Nyasa dasacam*.

By the same, devotional on *Rangha nat'ha*; incomplete.

7.) *Garuda-pancasata*, *slócas* incomplete.

Praise of *Garuda*, the bird of *Vishnu*.

8.) *Varada raja panchasata*, *slócas*, incomplete.

Praise of the form of *Vishnu* at Conjeveram.

9.) *Vishnu stuti*, *slócas*, not complete; a paraphrase of the meaning of the *pranava* or mystic *O'm*.

10.) *Vēla-purī vishya gadya*, a prose account of Vellore, and praise of the ruler named *Kēsa tēsa raya*, a description of the town &c. complete.

From 7) to 10) the author's name is not stated. There is *grant'ha* writing mixed up, in a general way, throughout, with the *nagari* letter; but no one of the tracts is exclusively written in that letter.

16. No. 2260. Two books.

1.) *Rama-karnāmrīta*, melody of *Rāma*.

A description of *Rāma*'s high qualities, by a devotee, the author's name wanting: 62 *slócas* incomplete, 15 leaves *nāgari* writing.

2.) *Krishna karnāmrīta*, 45 *slócas* incomplete; 11 leaves Telugu writing.

See 14 No. 2222.

XI. INCANTATIONS.

1. No. 2136. Section 2, *Mantras*.

—*Sūrya carucham*, *slocas*, incomplete, from *Krishna* to *Arjuna*; praise of the Sun; with a spell to ensure its protection.

—*Panchacshara mantra*, charm of five letters with detail.

—*Rāma mantram*, to secure aid from *Rāma*.

—*Bhasma dharana-mantram*, a spell used when putting on marks with sacred ashes the three last complete. in all 24 leaves.

This book (tied up with the *Devi mahālmyam* see XXI) is of medium length, and thin.

2. No. 2180 Various *mantras*, with some *stotras*; *Siva carucham*; praise to *Siva*, with spell for protection, in body and soul, *Grant'ha*

letter. *Hanumanta-mantram*, a spell directed to *Hanuman* for sight and strength.

Nṛsiṅha carucham } Praise with spell to secure the protection of
Hanumanta carucham } *Vishnu* and *Hanuman*.

Bhādirava stōttra } Praise to different forms of Siva.
Mahimna stōttra }

Kālāgni rudra upanishada mantra destructive in object.

Vibhūti-mantram, used with sacred ashes.

Lacshmi, *Nārāyana*, *Aditya*, and various other small mantras.—

Some Tamil vēdānta writing, on the back of the 1st leaf; in all 25 leaves.

The greater part of the book is written in the *Nandi nāgari*; ruder than *Dēva nāgari*; but not so old as the Tibetan form, used in some inscriptions.

The book is long, thin, injured by worms, and breaking.

3. No. 2187. Five tracts containing mantras, with some stōttras.

1.) *Vṛihaspati-griha-stōttra-mantra*, a charm, or spell, named after the planet Jupiter. Some technical words are used, such as *ādi-dēvata*, first deity : *prata-devata* other deity, and *pratyādi-devata* other first gods. *Mantras*, or Cabalistic letters, are written in *yentras*, geometrical figures of various forms, and named after the nine planets. There is an artificial mode of reckoning; the planet itself, the subordinate, or attendant planets, and various relations to other planets. There are many variations with respect to the sun and moon, as being deemed the principal ones. The whole is artificial, and too intricate to be understood without an express, and careful study, which I could not give to it. The whole does not seem to be based on what *Hindus* know of Astronomy; but has modes of reference to magic, with its ceremonies: mazes in which those concerned may lose their way; and into which a passing enquirer may not enter.

2.) *Ashtācshara mantra*, the *Vāishnava* eight lettered charm *O'm-nā-rā-ya-na-nā-ma-ha*, with details.

3.) *Dhāti-Vāmana-stōttra*, praise of the incarnation of *Vishnu*, as a dwarf-giant.

4.) *Dāttatrēya stōttram*, *Vāishnava* in kind; praise of a subordinate impersonation of *Vishnu*, mentioned in the *Bhāgavata*.

5.) *Nārāyana verma*, praise of *Vishnu* taken from the 8th section 8th book of the *Bhāgavatam*. There are a few others: such as the

Hayagrīva, Ganapati, and Gopila mantras, they are written as if connected with 5) The whole on 32 leaves complete 1) is written in Canarese letter, but the larger portion, being in *nagari*, is classed here

The entire book is of medium size, injured by worms, with two leaves broken

XII LEXICOGRAPHICAL

1 No 2165 *Nama lingana sasanam* A lexicon known as the *Amra cosha*

By *Amrita Sinha*

This book contains three *Candams*, or sections—the *mulam*, or *slokas* only, without verbal comment .

From *svarga rarga* to *carī terga*—complete

„ *bhu* „ *sudra* „ „

„ *vishayanaigna* to *arratja terga*

The genders of the different nouns, as indicated by the title, are given, e.g. ten names of *Brahma*, the gender of each one stated

The book is long, of medium thickness, and injured by worms

2 No 2166 *Lingana-sasanam*, the original *slokas*, with a *tīkā* or verbal comment the latter by *Pritivisvara*

The words ending with the vowels *a : i : u* these three only

The gender of each of such words, whether masculine, feminine, or neuter, stated also *binartha*, words of two meanings, according to the meaning the gender differs, herein discriminated The consonants from *ka* onwards the genders of nouns ending in consonants stated this list is complete

An appendix of 60 *slokas*, taken from the *kālu-sastra* (non honest) on the qualities, or attributes of the two sexes .

The book is short, somewhat thick (10⁴ leaves) and touched by worms

3. No 2266 Two books, both fragments

1.) *Nama lingana-sasanam*

Part of the 3d section from *risheshanigna rarga* to *sankirna rarga*, these two only, and the last one writes some leaves—31 in all

2.) *Sira-stotra*—praise of *Siva*, 58 *slokas*, 8 leaves, it resembles a work by *Sancarācharya* but is doubtful

The entire book is long, thin, and in good order

XIII. LOGICAL.

1. No. 2150. *Pramāna-padadhi*—on the standard, or rule of judgment: prose.

The 1st Chapter complete. The 2d Chapter has only one half. There are several topics of discussion in native logic: one of them regards the authority of the *Vēdas*, as a rule by which other matters are to be tried. This book favors the *Mādhaba* School, or ancient *Vaishnava* view, on the subject of *Vedantism*. As far as the contents go, they appear to turn on the proof of the existence of *Iṣvara* (or Deity) in opposition to some who denied the being of a God. The case is argued from existing things, as realities; and according to the *Hindu* logical inference, that smoke implies fire, so the visible creation implies a Creator.

The book being incomplete, it does not enter into the differences with *Śmārtas*, and others. The Author's name does not appear; the close of the book being wanting.

The book is rather long, and thin, old, slightly damaged.

2. No. 2155. *Nyāya-retna-tica*; on logic.

By *Chamu rāja*, a prose comment.

The *Pratyacīha-khandam*, on proof, is complete.

The *Anumāna-khandam*, on doubtful inference, is incomplete.

The logical *padārṭhas*, or common places, under which all beings and things, may be arranged are described. Various *rāṭas*, or discussions are given; treated in the way of *pūrvapacsha* or objection, and *siddhantam*, rectification, or answers; settling the question raised. The names of these *rāṭas* are *yogitya*, *tyapti*, *upadhi*, *paramarisa*, *art'hapatti*, and *padārṭha*: the import of which may best appear from notices of other books. This one is long, very thick, and in good order, on 233 leaves, yet unfinished.

3. No. 2156. Sections 1 and 2.

1.) *Tarkha bhāṣya*, on logic, the *mūlam*, or original only. By *Kēsava Misra*. This is an early book, on the old system of logic: which maintains sixteen *padārṭhas*, or common places. The four divisions of logic, or *pratyacīha*, demonstration, *anumāna* inference, *upamāna* comparison, analogy, and *sabda*, word or testimony, are briefly detailed, in the way of objection and reply, on 48 leaves complete.

2.) *Vyākyānam*, a comment on the same—only ten leaves, not in regular order; the beginning wanting, a mere fragment.

4. No. 2157. *Tarkha-bhasya-tyākyānam*, a prose commentary on an ancient work, entitled *Tarkha bhasya*. By *Akhanda-ānanta-yeti*.

The *mangala vātam*, or discussion whether an author's work should be introduced by panegyrics of others; complete.

The chapter on proof, by evidence, complete.

That on doubtful inference not so, only a little.

This book advocates seven *padartha*s, or common places; to wit *dravyam*, *gunam*, *karnam*, *samanyam*, *rīshesham*, *soma vayam*, *obhāvam*; the import of which will elsewhere appear. Details, in the mode of objection and answer.

The book is somewhat long, of medium thickness, old, and somewhat damaged by worms, and termites.

5. No. 2158. *Prabhe-dīpica-tyākyānam*, a comment on the *Prabhē dīpico*, in prose. This book has only two *rātas*, or discussions, the *mangola*, and *andhacōra*, complete so far, and discussed by objection, and answer, 22 leaves. Other 5 leaves, in the Telugu letter, contain extraneous matter, *slokas* 20—28, on *Rāmo* going out to hunt in a forest.

The book is long, thin, touched by insects, and two or three leaves broken.

6. No. 2159. *Probhākyo dīpica-tyākyānam* (otherwise *Probhē*) comment on a logical work. This copy contains eight *rātas*, or discussions, on the *tarkha-sastra*, prose.

—*Mangolo v* : whether panegyrics should preface any work.

—*Andhocāra v* : if light includes darkness, as its negative.

—*Karanata v* : On a First cause.

—*Para sacti v* : On Female energy, or "Nature."

—*Sahajo sacti v* : On co-operating energy in creation.

—*Adiyaya sacti v* : —

—*Manōrūtiā v* : — } These were passed by.

—*Gnāna korma choya v* : }

These discussions are managed by way of *púrvo-paesha* and *sidhāntam*, or objection, and reply. The book is long, of medium thickness, on board-talipat leaves, has only one cover-board; otherwise in good order.

See β. A, b, XIV for further details on this subject.

XIV MEDICAL

- 1 No 2146 *Para hita samidaya, slocas on medicine*
By *Sri nat / a Pandita*

The 1st and 2d *adhicaras*, chapters of the 8th *candam*, or book
—*Kaumara tantra*, medical treatment of persons of middle, or ad-
vanced age
—Treatment of women during pregnancy
—Treatment of very young children, including *chicatsa* or ex-
orcism
—On possession, by evil spirits of grown up persons, and on
expulsion by exorcism
—Disorders of the ears, throat, eyes, epileptic fits, disorders of
the head, as to eruptions
—*Bhagandra* and *bahu mūlītra iyati*: fistula and *diabetes*, or exces-
sive issues of urine & e food not nourishing, but running to these
disorders
—Diseases *within* the bones —on boils, and other imposthumes,
some skin disorders, *megha* (venereal, scrophula &c) eruptions,
erysipelas
—Antidotes against all venomous bites, as of a dog, rat, snake &c
against a wound by poisoned arrows
—Mercurial medicines

The 1st chapter wanting 89 leaves remain

The *Parahita* is a large book, of which this one, contains only a
portion It is long of medium thickness, old, on talipit leaves of me-
dium breadth, and in good order

- 2 No 2217 *Rasa sara-sangraha*—Epitome of medicals
By *Gangadhara-pandita*

On mercury—bell metal—copper—silver—gold—lead—iron, the
mode of purifying, and of calcining these, so as to form *bhasmas*, or
powders Their various medicinal qualities

On ratsbane, and white arsenic—on *palacara*, cowries, ginger,
pepper—sulphur—vermillion, *vatsa nabhi* (poisonous root of sweet flag)
on borax, the mode of purifying these only, and thus briefly stated
The book has but 12 leaves, and is incomplete It is of medium length,
thin, and in good order

NOTE—Manuscripts in the *Grantha* letter, and in the Telugu language, are much fuller on this part of native Science.

XV. MERITORIOUS DEVOTION (chiefly *rruta-calpas* various observances, with a view to benefit.)

1 No. 2178. Six tracts, or sections.

- 1.) *Dhanā p'halā-trata calpam*—said to be taken from the *Scanda puranam*—Daily homage from the first Sunday in *Aṣṭini*, to the seventh lunar day of the bright half in *Magha* month, acceptable to *Surya* (the sun) complete.
- 2.) *Rishi panchami-udyapana calpa*. The *rishi panchami* is an observance by women, on a certain day for many years. This section contains the mode of closing the vow, by the use of a pot of water, with various gifts incomplete.
- 3.) *Kēdara vrata*. This is a *nomba*, or penitential observance for 21 years, directed to *Artha nāthesvara*, a form of *Sūra* and *Pāṇati*, complete.
- 4.) *Sans traiyodasi* from the *Scanda puranam*.

This observance takes place when the thirteenth lunar day of the bright half in the month *Kartikēya* falls on a Saturday—directed to *Mahesvara*, complete.

- 5.) *Dūrga-puja*, or *sacti-puja*, directed to *Sīva*'s consort, in her warlike form—incomplete.
- 6.) The following is in the Telugu letter.
- 7.) *Sri Rama-nātāmī nūnayam-slocas*.

The birth-day of *Rama*, on the 9th day of the *Chaitra* month, cleared of doubts : and its ceremonies defined.

Bhagavat gita mahatmyam pithica ; slocas.

The *pithica* is a sort of preface, before the *gīta*; to explain its consequence, or importance. The entire book is of medium length, thin, and damaged by termites at the edges

2. No. 2179. Sect. 2. *Sōma vāra vrata*.

An observance, on a Monday, used in the homage paid to *'Uma* and *Mahēśvara*.

—*Balāditya-vratam*—an observance directed to the sun, and to *Nārāyaṇa*, as considered to reside therein.

[The use of *Bal* (or *De*) as an epithet of the sun merits notice.] This last piece is incomplete.

The entire book is of medium size, without boards, one leaf broken, others gnawed at the ends

3 No 2183 Five *Vrata calpas*

- 1) *Sraavana diadasa vrata calpam* The benefit of an observance on the twelfth luoar day in the month *Sraavana* from the *Bhavishottara puranam*—complete
- 2) *Dhana phala vrata calpam*—said to be from the *Padma puranam* a giving ten kinds of produce also homage to the sun, complete
- 3) *Sraavana sami varaa vrata calpam* from the *Bhavishottara puranam* benefit of homage to *Sanisvara* or Saturn, on a Saturday, in *Sraavana* month, complete
- 4) *Soma varaa vrata calpam*, *Mantras* and mode of homage to *Siva*, on Mondays, with benefit accruing
- 5) *Dasa phala vrata calpam*—offering ten kinds of fruits on the birth day of *Krishna*, to *Devali Bala Rama*, and *Krishna*, complete

The book is long, thin, old, and very much damaged by breaking

4 No 2189 Various observances

- 1) *Bali harana-pracaram, homas* or fire offerings to propitiate house hold gods
- 2) The *mantras*, used in the *Maha narami*, or nine days festival to *Durga*, when homage is paid to weapons, and implements
- 3) *Shemi-puja* homage rendered to the *vanni* tree, sacred to Saturn used on the *Vijaya dasami* by *Brahmans*, at the close of the *nava ratri*,
- 4) *Rishi panchami vrata calpam*—the ceremony with its benefits
- 5) *Rishi panchami-udyapanam vidhi*, ceremony at the close of the *rishi-panchami*
- 6) *Ananta vrata udyapanam*—ceremony at the close of an observation directed to *Vishnu*, this is incomplete
- 7) *Jayanti-calpa*, homage on the birth-day of *Krishna*, falling on the eighth lunar day of the dark half, in the asterism *Rohini*, in *Sraavana* month
- 8) *Pratyayamanaya vidhi*—a ceremony propitiatory of *Vishnu*, relating to the *chandrayana*—incomplete
- 9) *Dhanā phala vrata calpam* A ceremony to the sun, and to *Narayana*, to get wealth, or corn

- 10) *Sita ratri vrata calpam*, a ceremony relative to the special night of *Sita*
- 11) *Maha sankalpam*, a record, on a father giving his daughter in marriage, with the form of words used a kind of benediction
- 12) *Griharchana vidhi*: homage as an expiation to the nine planets
The book is of medium size, and slightly injured
- 5 No 2194 *Puja vidhas with calpas*
Modes of homage and benefits thence expected
- 1) *Kalika puja* The *mantra* and ritual used in worshipping all kinds of weapons, and implements on the *Maha navami* or nine days festival to *Durga* on 5 leaves complete
- 2) *Soma rara vrata udyapanam* related by *Nandi* to *Sanatcumara*, as recorded in the *Mahesvara puja vidhanam* The observance, closing a series of ceremonies on Mondays directed to *Sita* 3 leaves
- 3) *Imayaca vrata calpa*—two copies, one from the *Bharishottara-puranam*, the other from the *Scanda puranam* ceremonial observances to *Ganesa* on 12 leaves
- 4) *Purisha sucta archana vidhi* A description of *Vishnu*, and mode of homage to him founded on an *upanishada* of the *Vedas*, on 4 leaves
- 5) Telugu letter on 7 leaves *Mantras* used in worship of the Sun, and *Narayana* Also a tale exemplifying the advantage of fasting &c on new moon days, which occur on Mondays
- The leaves of this book are of different lengths, it is thin, and injured by insects
- 6 No 2197 *Vrata calpas*
- 1) *Ananta vrata calpam*—from the *Bharishottara puranam*
A votive offering to *Vishnu* with the *udyapanam*, or closing ceremony, which may be at the end of many years
- 2) *Dasaphala vrata calpam* from the *Scanda puranam*
A giving ten kinds of fruit, with other observances, on the birth-day of *Krishna*
- 3) *Rishi panchami vrata udyapana calpam*, from the *Brahmanda-puranam* Ceremonial observances to the seven *rishis*, using seven pots of water, offerings by women for the removal of sins, and attainment of any desired object

4.) *Kédára vrata calpam*, from the *Scanda puránam*.

A ceremony connected with homage to *Art'hanesrari*, a form of *Sira* and *Parrati*.

5.) *Soma-ratya amarasya*, with *udyápanam* from the *Bharishóttara puránam*. A walking round the *Astralli*, or *arasu* tree, on Monday; if that be the new moon day.

6.) *Vatta sáritri calpam*—two copies from the *Scanda puránam*. A ceremony under the *Vatta*, or *ala* tree (*sic. reli.*) directed to *Sáritri*, or *Sarasrati* and *Brahma*.

7.) *Kadali-vratam*, with *udyápanam*. A ceremony on the 10th lunar day of the bright half in *Bhadra-pada* month, in a grove, or forest of *kndali* bushes; directed to *Sancara* and *Pattati*.

8.) *Seastica-vratam*—from the *Bharishóttara puránam* homage to *Vishnu*, between the lunar months *As'hadha*, and *Aṣṭriya*.

9.) *Síra rátri vrata calpam*, from the *Linga puránam*, the *udyápanam* or close from the *Scanda puránam*; connected with the *Sancara puja* or homage to *Síra*, on the night of *Síra*: it falls on the dark half, fourteenth lunar day, in *Mugha* month.

10.) *'Eca dasi vrata*—from the *Vishnu-dhermottara*, or latter part of the *Vishnu puránam*; on the great and general fast on the 11th lunar day, every fortnight.

11.) Sundry matters.

A tale on the benefits of offering a hundred thousand lights. The homage on the *Rishi-panchami* as above; close of the offering of a lac of sprigs of *túlasi* or sweet basil; on rolling round any place n thousand times; on the gift of torches, on the occurrence of the winter solstice. The *Vaicontha chatúrdasi vrata* an observance to *Síra*, as *Visra-nátha* at the end of the *Kartikeya* festival; narrated by *Vishnu* to *Lacshmi*. The *drudasi manjī* instruction to a disciple by *Sancaráchárya*, ascetic in kind, and with a view to beatitude.

All the tracts, or pieces in this book are complete, on ninety leaves. The composition is various; but includes *slócas*, and *mantras*.

The book is of medium size, touched by insects, and some leaves broken, or gnawed at the ends.

7. No. 2263. Chiefly *vrata calpas*.

1.) *Dasa phala vrata calpam* from the *Bharishóttara puránam*. Benefits of offering ten kinds of fruits on *Krishna's* birth-day.

- 2) *Gopadma vrata*, from the *Padma puranam*, an observance in homage paid to *Krishna* with lotos flowers, by women
- 3) *Rishi-panchami-vrata calpa*, with its *udyapanam*, or closing ceremony.
- 4) *Sruti slécas sraddha garbhini pats*, traditional distichs on the proper deportment of the husband of a pregnant woman
- 5) *Zantis*, or expiatory ceremonies to remove the evil consequent to a first menstruation, occurring on the lunar days *purnap halguna*, *maghā*, *vyatipata*, *vindruti*, *rishanadi*
- 6) A *prayaschit* or expiation, if the cord tied on the arm during the continuance of the *Ananta-vratam* happen to be lost
- 7) *Bali prat huna mantram*, charm with offering of boiled rice to *Indra*, and other guardians of the eight points
- 8) On making homage to a lac of earthern *lingas* from the *Linga puranam*
- 9) A ceremony when putting on, or renewing the sacred thread, the *árami aruttam*
- 10) The observance of offering a hundred thousand lights, from the *Brahmanda puranam*

The above tracts are complete, on 78 leaves

The book is short, of medium thickness, on narrow talipat leaves, and in good order

- 8) No 2263 *Vrata calpas*, eight of them complete, and a few others not so
- 1) *Dhana phala vrata calpa*, two copies from the *Bharishottara puranam*, homage to *Surya*, or the Sun as *Nārayana*, one of the two copies is in the Telugu letter
- 2) *Jayanti ashtami vrata calpa*, from the *Scanda puranam* (*sic dicuntur*) ceremonies on *Krishna's* birth day, with benefits
- 3) *Siddha Vinayaka vrata calpam*, from the *Bharishottara puranam*, homage, with beneficial observances, to *Ganesa*
- 4) *Gopadma vrata udyapanam*, mode of closing observances to *Krishna* by women, with the use of lotos flowers
- 5) *Rishi panchami vrata calpa*, beneficial observances, directed to the seven *rishis*, by women
- 6) *Budha-ashtami vrata calpam*, from the *Ishnu puranam*, beneficial observances, directed to the planet Mercury

7.) *Vara Lacshmi vrata calpam*, observances to *Lacshmi*, for prosperity.

8.) *'Uma-Mahesvara-vrata calpam*—from the *Scānda purānam*; observances directed to *Sūta*, and *Parvati*—so far complete: the following incomplete.

—*Gāuri vrata calpam*, observance to *Parvati*.

—*'Ananta vrata calpam*, to *Vishnu*.

—*Tulasi padma vrata*, to *Krishna*.

—*Dasa phala vrata*, to *Krishna*.

—*Rāma jayanti pūja*—to *Rāma*, a leaf or two.

The book is of medium size—the part written in Telugu is alone damaged by worms.

XVI. MIMAMSA, ON PANCHA RATRAM, OR RITUAL.

1. No. 2101. Three subjects.

1.) *Udaca hānti*—water expiation.

By *Bhādayana*—complete.

A ceremony for consecrating water, and sprinkling it about a house, or other places: in order to prevent any untimely death.

2.) No title, fragment of eight leaves, containing a *mantra*, called *rūdra-pūrva*, for consecrating water in a pot or vessel, placed on rice, and closed at the top by a cocoanut, or mangoe-fruit—may be a continuance of 1). Water, so prepared, is used in a great variety of purificatory ceremonies.

3.) *Yāga krama*, order, or mode of sacrifice; four leaves Telugu letter, incomplete. The three pieces are said to be extracts from the *yajur veda*.

The book is long, thin, and slightly touched by insects.

2. No. 2105. Two subjects, both on obsequies.

1.) *Pāitru mēdhica-vidhihi*, various *prayaschits* in cases of violent, or unnatural death.

The ceremonies of this kind are

—For those who have sustained an evil death.

—For a youth before he has assumed the sacerdotal thread.

—For a young woman unmarried.

—For one who has not been heard of for a length of time; and is supposed to be dead.

- For any one found drowned.
- For any one deceased by the bite of a snake
- For one who has died while the Sun is in the southern hemisphere, at night, and in the lunar dark fortnight; a *zanti* in this case.
- For any one struck by lightning.
- For one killed by an ox, a tiger, or the like.
- For a woman who died in childbirth; or who died in the time of menstruation; or who died when in a state of pregnancy.
- For a widower, or otherwise an unmarried man; and also for a widow.
- For a *sahagamanam*, or a widow on burning with the body of her husband.
- For any one who died in a distant town.
- For any one killed by the sword.
- For any one killed by fire.
- For any one who poisoned his, or herself. In every such case a ceremony is required, before the body is otherwise disposed of, or at least, when practicable. I.) is complete.

2.) *Brahma mēdha-vidhi*—mode of obsequies.

- The rites used after the cremation of the body; the use of *sesame* with water; a garment with water.
- Mode of concremation of dead husband and live-widow; *sahagamanam*.
- Mode used if husband and wife both die—at the same time; the ceremony for both together, termed *anugamanam*.
- If a woman die within ten days after the death of her husband, the ceremony used.
- Ceremony on the first annual commemoration of any one's death.
- If a new moon day occur within the twelve days of funereal rites; how to be observed.
- If the stone, which is used to represent the deceased in these ceremonies, be lost, the whole must be gone over again.
- On the offering of the *pinda*, or ball of food.
- The ceremony of the tenth day.

—The observance of the eleventh day, termed *máśica*, subject to some interruption.

—Other matter on the 16th and 11th days, *srāddhas*; but the matter is left unfinished at the end.

The book is somewhat long, and of medium thickness, much damaged at one end.

3. No. 2108. *Vēdārtha pracāsa*—sense of the *Vēdas* illustrated—prose form.

By *Sāyana āchārya*.

An explanation of the *purrōttara Mimānsa*; or ritual, and metaphysical interpretations.

The *pūrva*, or older portion, is ascribed to *Jaimini muni*; of which this book is merely a *sangraha*, or abridgment. The *uttara*, or later portion, is ascribed to *Vyāsa*, and forms the foundation of the *Vēdāntam*.

In this book the *pūrva bhāgam* or first part is complete: the *uttara bhāgam* or latter part has only as far as the 2d *khandam*.

The book contains 108 leaves, incomplete; rather long, thick, in good order.

4. No. 2112. Twelve tracts, or subjects.

1.) *Kṛitu prayaschita-prayōgam*. The mode of expiation by sacrifice; prose with *mantras*, complete.

2.) *Agni stoma prayōga*, mode of offering by fire, with the *mantras* used, complete.

3.) *Brihada prushta prayōga*—another mode of burnt offering, complete.

4.) *Śhuddhi samastha*, the same in varied forms complete.

5.) *Vaju-paya-kṛita prayōgam*, a mode of sacrifice; complete.

6.) *Mādhyandina-savunam*, on sacrifice at noon day, complete.

7.) *Adi-rātram*, a sacrifice at midnight, or far advanced in the night.

8.) *Sarva purushtattu pōr-yamam* a mode of sacrifice, with the *mantras* used; complete.

9.) *Yagnya vidhi*, mode of sacrifice as to preparation; but without the *mantras* used at the time of sacrifice, complete.

10.) *Siddhi Vinayaca-vratā calpam*.

Homage, with *mantras*, to *Ganésa*; with its benefit, complete.

11.) *Sivanna Guāri-rratam*—a fast in honor of a form of *Parvati*.

These two last are said to be from the *Scānda-puranam*; they might be taken out as a distinct book, and classed under XV; but as being only a small portion, they remain here for the present.

12.) *Bali sparavama*, on ascetism, and some ritual ceremonies; incomplete.

The book contains 203 leaves, is rather long, and thick; touched by insects; and otherwise damaged.

5. No. 2151. *Sarva-devata-pratish'ta-sara sangraha* the essence in epitome (or quintessence) of the consecration of all deities (images). On the ritual of consecrating images of *Siva*, *Brahma*, *Vishnu*, *Sūrya*, and all other gods. The mode of forming the fire-pits, and making the *homas* or burnt offerings; and the mode of treating the images. The *mantras*, or formules for purification, and the *prayaschit*, or expiation, in cases of defect. The *homas* to *dicpalacas*, or guardians of the eight points. The *sabana tidhi*, or washing after the images have been consecrated, to obviate any unintentional defect; as also a mode of obviating any oversight by hierophants, in any prescribed services by *puja* offerings of melted butter, fruits &c. The *mantras* are accompanied with prose explanations, otherwise brief; complete on 23 leaves. The book is rather long, thin, and in good order.

6. No. 2168. *Asvaluyana-pūra prayoga*.

The *vrishot sarga*. This copy wants the *sutras*, or portions of the *vedas*, see (2170,) and has both *mantras* or prayer, and *homas* or mode of fire-offering, on the following subjects; *dubhāri agni hōma*—fire-offering, on a second marriage.

Ceremony on a *Brahmachāri* breaking his student's celibate, preparatory to marriage.

Ceremony consequent to pregnancy, others in the fifth and eighth months - on giving the child a name on first seeing it - a fire offering for removing evil from a child when it is three years old--first shaving the head - fire offering on assuming the sacred thread—*agnyeya vrata*, a ceremony by a *Brahmachāri* before marriage *Gautama vrata hōma* another one by the same—a fire-offering as an expiation for the sin of breaking the vow of *Brahmacārt*—fire-offering at the time of marriage - fire-offering on entering a house for the first time—a fire-offering used at the time of the first contract for marriage, or betrothal - fire-offering on commencing to be a disciple—the closing fire-offering on a marriage The *ankurdpānam* or sowing different kinds of seeds at the first opening of marriage rites a fire-offering on doing so. *Arc'ha tiraha* fire-offering, and ceremony on the occasion of a third, or fourth marriage of the same man a fire-offering used on marking the body with the *Vishnava* tokens complete, on 122 leaves, 2 or 3 small ones in the midst

The book is of medium length, rather thick, and in good condition.

7. No. 2169. *'Asvalāyana pādītrū medhica vidhānam*, funeral ceremonies.

By *Yalla Bhatta*—a commentary; the original *sutras* are first given.

- 1.) *Mrita samscára prayóga*—prescribed mode of funeral.
- 2.) *Durmaraṇa prayaschita*—expiation on an ill death, or as performed when any one has lost caste, and is treated as if legally dead.
- 3.) *Narāyana bali*—an offering on the 14th day after death of a *Sānāsiyasi*.
- 4.) *Dur mrita prayogam*—funereal on evil death.
- 5.) *Agni nirnaya*—making a sacrificial fire for any helpless person.
- 6.) *Anádita agni*—perpetual household-fire.
- 7.) *Silā pinda*—stone-ball, to represent one deceased.
- 8.) *Tilótaca*—water with sesame seed.

The foregoing contain only directions—the *mantras*, and *tantras*, or prayers and rituals follow.

- Dēśāntara mritasya*—death of a pilgrim.
- Anugamana vidhi*—when husband and wife are burnt together.
- Anubanāma* and *Canya*—youth, and virgin.
- Brahmāchari*—young celibate Brāhmaṇa.
- Garbhuni*—pregnant woman.
- Rajarāvati*—woman dying when in menstruation.
- Agni nashta-prayaschit*—expiation if household fire go out.
- Agni derayam*—formule, as to burning two wives, with a dead husband.
- mode of burning the bodies of persons deceased either by drowning or fire.
- gathering up the bones—covering the dead body.

The *sapinda* or ball of food—stamping a representative with mark of a bullock, and sending him away—also *Srāḍḍha*, as an annual commemoration.

Other book.

- Gatta sraddham*—funeral ceremony for one considered to be legally dead.

—*Atva sanniyasa*—prompt making any one a *sanniyasi*, at the point of death.

—*Yeti-sanicaram*—burying, or burning the body of an ascetic with salt under, and over it.

The book is complete on 130 leaves, of medium length and thick, in good order, till near the end, where some leaves are broken, and pieces only remain.

8. No. 2170. *Asvalayana Grhya*.

One book in two parts, prose in four *adhyayas*, or chapters.

The 1st part contains *sūtras* or brief sententious verses, giving instructions as to what is needful to be done on various domestic occasions, as marriage; *pumsa ranam*, and *simantam*, two ceremonies as to a pregnant-woman—on the birth of a child; on naming it—first feeding—shaving—putting on the sacred thread—and also the *apara*, or ceremonies consequent to death—the offering of food to ancestors and other parts of those ceremonies to the end of the 12th day. The 2d part contains the *mantras* proper to be used on such occasions; but without the *hōmas* or fire-offerings, and connected *mantras* the two taken together form the complete ritual of such services.

As to marriage in particular, the form of *Sankalpa* is given; that is the making a special record, as to year, month, day, lunar asterism, &c. and a few *mangala slōcas*, or epithalamia, proper to be chanted on such occasions.

The book is short, of medium thickness, containing 80 broad talipat leaves, and some blank ones, in good order.

9. No. 2171. *Paitri-medhaca-karmam*.

On funeral rites. The *apara khandam* in the shape of *mantras*, for the several occasions—*prēta carmam*—mode of proceeding as to the body: with included matters, that are left incomplete. Others are

—*Dahanam*—the burning.

—*Hasti sanchāyanam*—gathering the bones.

—*Nitya-carmam*—daily ceremony.

—*Dasahā tantra*—the 10th day's ceremony.

—*Vrishozajana*—putting the brand of the *chank* and *chakra* on a bullock, and sending it away to represent the deceased.

—*Ecahā*—the fire-offering on the 11th day.

—*Sapinda-karana*—eating the ball of food, as an offering to ancestors.

—*Prat'hana masica*—commemoration of the day, on every month, till one year is ended.

The book is of medium size, old, and much injured by worms, and breaking off at one end.

10.-No. 2172. *Aśvalāyana*, various rites, *Smárta dipica*, as observed by *Smartas*; in the manner of *sútras*, or short sentences.

1.) *Pūrṇa vidhi*, on auspicious events, as the fire offering on a daughter arriving at maturity; and the morning and evening fire offering on all auspicious ceremonies—*punya rasanam* the cleansing of a place before any ritual ceremony is performed there—the fire offering to propitiate the household god, the day before a marriage, or any like ceremony. The *Tantra*, or ritual, as to the following ceremonies—on pregnancy—in the 4th and 6th or 8th months—at birth of a child—on giving it a name—on first feeding—on shaving the head—first beginning with the alphabet—putting on the sacred thread.

Ceremonies as to the order of *Brahmachari*, or celibate students; also the various modes of ritual at marriages.

—*Dvibhāri-agni* fire offering on taking a second wife; also for a third, or fourth wife.

The *tantra*, or ritual only, as used by *Brahmans* in the above rites.

2.) The various *mantras* used in all the above cases: these are *quasi* prayers, and the *tantras* the rubries; but without the *homas*, or fire-offerings.

Besides these there are a few other special cases; as *ankurápanam* seed sown on auspicious ceremonies—*punah-santánam*, lighting the second sacrificial fire, with a second wife—and *mudhu-puskam*, eating sweetmeats, on taking the sacred thread. The *tivaha-homa* or fire offering at the time of marriage, the only one in this book: an appointed expiation in the case of the sacrificial fire becoming lost, or extinguished: so far complete.

3.) The *kalyána chūrnica*, the mode of fixing the exact dates (*sankalpam*) at the solemnization of a wedding. Also the *sankalpam* of the *navagriha zanti*, or date when the nine planets were rendered propitious, at a marriage ceremony.

So far the contents relate to the *pūrṇa-vidhi*, or auspicious rites.

4.) *Apara vidhi*—on smaller leaves. Funeral rites, according to the *Smarta* mode.

Jit kala prayaschitam—an expiation used when any one is at the point of death—at the same time an expiation should the circumstance occur under any unfavorable aspect of planets, as, for example, if on the dark half of the lunar month, when the sun is in the Southern hemisphere *

All the included ceremonies, from the burning of the body down to sending away a bullock bearing away the sins of the deceased, and to the eating the *sapinda*, or ball of food, first offered to ancestors

The details are found in other notices

5) *Aupasanam prayaschitam* expiation for defect of attention by husband, and wife, to the sacrificial household fire

—*Sandhya vandana nakruti*—expiation for defect in morning, noon, or evening devotion

—*Sutica loma prayoga*—to remove any ceremonial uncleanness, by death of relatives *

—*Apadkala kartavrya dina homa*—fire offering in time of evil, or of trouble

—*Pacsha homa*—fire offering for dark, and bright halves of the moon's course

—*Paravasa homa*—fire offering on removing to another house

—*Ubastanam*, a mantra or formula relating to the Sun

And a few *mangala stotras*, or epithalamia, in the Mahratta language

The book is short, thick, and touched by worms

11 No 2173 *Apara kriya prajnya*, practice observed on funereal occasions said to contain *mantras* from the *Rig veda*, and to be according to *Smarta* usage on the tenth day's observances

—The *nava sraddha*, at the time of any one's decease

—*Prat hama masica vidhanam*—the first monthly commemoration

—*Vrusha utsa gamana vidhi*—branding a bullock and then sending it away, to bear off the sins of the deceased

—*Garbhini samascaram*, the ceremony used if a woman die being pregnant

—*Sanjayana vidhi*—gathering the bones on the second day, and sprinkling them with milk

—*Itihata prayaschitam*—expiation on the death of a widow

—*purusha sarva prayaschitam*—to remove all the sins of a deceased man.

—*srásam prayaschitam*—on the death of a married wife, expiation.
—*shódasa mäsica vidhi*—ceremonies during sixteen months, from the time of decease.

Other parts wanting, as the leaves are gone: 38 remain, 11 are deficient in various places.

The book is short, of medium thickness, old, but in good order.

12. No. 2171. *Astraláyana gruhiya*; four *ādhyáyas* or chapters—incomplete, prose form, in part.

1.) On marriage rites, and downwards to the ceremonial of funerals, briefly stated in *sútras*, or sententious verses; rules for the performance of the marriage fire-offering; on assuming the sacerdotal thread; and others, in course, as far as to the *vrishósanjayana* or sending away a branded bull, loaded with the sins of the deceased.

2.) *Astraláyana gruhica Lárica*; *slocas*, notes, or annotations on the above *sútras*, amplifying and explaining them—two chapters are complete, the third not so.

—*stális vahagan*, or betrothing—a propitiatory ceremony to their tutelary god, with other ceremonies down to the *vrishotgamana* as above, and *sapinda karanam*, or offering of a ball of food. The *púrra* and *apara carna*, or auspicious, and funereal rites, when and how to be performed—both as to *mantras* or prayers, and as to ritual, or practice.

The book is of medium length, rather thick, old, and very much damaged by two kinds of insects.

13. No. 2175. *Astraláyana ucta*, on auspicious ceremonies, according to the *Smarta ritual*; *mantras*, or prayers; *tantras* or rubrics, *homas* or fire-offerings; complete.

Súdhárana strasti rajana ridhihi—modes of cleansing all needful vessels &c., previous to other ceremonies.

—*Nántha ridhi*, ceremonies to a household god.

—*Brahmachára vrata*; to release a young celibate Brahma from his vow, before his marrying.

—*Canya varanam*; on marrying a virgin.

—*Páni grahana homa*, fire-offering when the pair join their hands.

—*Chaturdha hóma*—fire-offering on the 4th day after marriage, closing the ritual.

- Aupasana sthalapakaividhi*, a ceremony for newly married people, at new and full moons, in the evening.
- Graha yagnyam*, fire-offering in the house, to the planets.
- Pumsavaram*—ceremony when a wife has been from three to six months pregnant, with the other usual ceremonies (sixteen in all) down to the *ubanainam*, or putting on the sacred thread.. On the foregoing subjects this book contains the *sutras* only, without any comment, or paraphrase. One chapter on *mantras*, or prayers; the whole complete.

Miscellaneous matters are

- Brahma yagna*, an offering so named; that is, a ceremony of daily use by *rishis* &c.
- Patru terpanam*, commemoration of ancestors.
- Vaishva deva*, a daily offering.
- Ancurapanam*, sowing various seeds at marriage, and festival times, for divination, leaves 1 to 110 large; and 1—18 contain bits of *upanishadas*, small, without any names.

The book is long, rather thick, old, and injured by worms, and very much by termites at one side end.

14. No. 2181. *Ramarchanam*—Rama's ritual. The mode of homage by yogis, or ascetics, rendered to Rama and Sita; containing prayers and rubrics, complete, on five leaves. The book is long, and very much damaged by worms.

15. No. 2192. The two first sections.

1.) *Smriti sara sangraha, slokas.*

The substance of the Vedas briefly stated; and also the bearing of similar matters in the puranas and extracts from Dharma sastras, or law-books—the whole relating to the daily duties and ceremonies, of common observance: as *Haricasava*, or 11th lunar day, and *Sridrana dudhadi* 12th lunar day in the month *Sravana*. Also on funeral rites, and on improper places for eating. *Vaisnava srishtam* or the excellency of the Vaisnava credence. On anointing with oil in bathing: and observances commemorative of ancestors. Modes of puja or homage. On what days it is not proper to make a meal at night. On the *abhisaranam*, or daily fire-offering by households. The *fas* and *nefas*, or what is right and wrong, in every case, is set down in its place.

2.) *Nara graha-mangalashtacam, mantras* or prayers to the nine planets. *Shodasa nisha dhanya rivaranam*—detail of sixteen special gifts: as a virgin in marriage, a cow, gold, land, &c.

The things which are improper to be done, by a pregnant woman. On bathing, and repeating the *Gayatri* at twilight, or dawn. Benefit resulting from the use of the *Gayatri*. Benefit of hearing *purānas* read, and *urdhvaprunra vidhi* or mode of putting on the *Vāishnava* forehead mark.

The book is of medium size, and slightly injured by insects.

16. No. 2196. *Pancha-rātram*; rituals, *slōcas*. This work has nine *adhyāyas* or chapters of the middle of some larger book: but they are not placed in regular order.

—*Vāsu dévi vīrāham*—marriage of the god and goddess, in *Vāishnava* fane.

—*Jirnodhārānam*, mode of repairing broken, or damaged images.

—*Vāhana hinadūsham*, if any one of the vehicles become damaged, great evil results; affecting the whole town.

—*Vāhana pratikāla prayogam*, practice as to consecrating a new vehicle.

—*Teppotsaram*, festival of the raft.

—*Nitya hāmya utsaram*, daily recurring ceremonies of homage to the god and goddess.

—*Sāmprōshanan*, cleansing the fane from impurities.

—*Toyya utsaram*, cleansing a thousand vessels; an affair at the close of great festivals.

—*Alaya udhāram*, mode of repairing the fane; and one stanza containing a Brahmanical mode of benediction, with a Telugu explanation: 17 leaves are in *nāgari*, and 46 in Telugu letter.

The book is rather long, of medium thickness, and slightly damaged.

17. No. 2205. Two first sections.

1.) *Tantra-sára pújādhýāya*, *slōcas*.

By *Ananta tīrtha Bhagavat padāchārya*.

Rules for the daily worship of *Hari* or *Vishnu* complete.

2.) *Pit'ha puja* homage to the seat of the image, or to the altar, mode of a daily service to *Vishnu*, whether in a house, a *Mantapa*, or a fane, by the use of a *sālograma*, or petrified shell.

The book is of medium length, and thin, in good order.

18. No. 2240. Section 2, *Prayoga vīdhāna* ritual practices.

—*Agni hotra puja*, fire offering, with homage.

—*Punar saplunam*, renewing the sacred fire, on a second marriage.

jects, as specified below: in confirmation, or illustration of particular views, or opinions, as to those subjects: that is to say,

— <i>Snana vidhi</i> , - - - -	moda of bathing.
— <i>tripunta</i> , " - - - -	" of putting on ashes
— <i>aubasana</i> , " - - - -	" daily household fire offerings, morning and evening.
— <i>prathana sandhya</i> , - -	evening and morning prayers, or <i>mantras</i> , by <i>Brahmans</i> .
— <i>gayatri artha</i> , - - -	meaning of the <i>gayatri</i> , as a <i>mantra</i> or prayer.
— <i>japa padodhi</i> , - - - -	chapter an muttered prayer.
— <i>homā vidhi</i> , - - - -	mode of fire offerings.
— <i>dravya sudhi</i> , - - - -	cleaning of utensils,
— <i>grāma santi</i> , - - - -	for averting evils from any township.
— <i>margasuras archana</i> , -	ritual service in the month <i>Margasuras</i> .
— <i>madhyāna snana sandhya</i> -	bathing with homage at noon day.
— <i>nareta rishayam</i> , - - -	what things are proper to be offered to an idol—what not so.
— <i>tulasi harana</i> , - - -	modo of preparing and bringing sweet basil as an offering.

On all the above points, the various authorities as opinions are given, by extracts, complete 108 leaves.

On six other leaves *Graut'ha* letter-prose *Mādvara-tēdānta*—on the system of *Mādvara* as opposed to the *Smartas*.

The book is long, somewhat thick, and slightly touched by insects.

20. No. 2256. *Pancha rātram*, on rituals, *slokas*.

The chapters do not occur in regular order:

Chap. 1. *Rat'ha pratishṭha vidhi*—mode of consecrating the festival car.

Chap. 2 *Dīcsha vidhi*—bathing, and other initiatory ceremonies, before any one can minister in the temple.

Chap. 6 *Graha archana shodasa pūja vidhānam*, sixteen modes of household ceremonies, on the consecration of a tutelary god; placing it in a shrine, bathing it &c.

Chap. 7 *Mandalārādhana vidhi*—a ceremony that lasts forty days, its modes.

Chap. 24th. *Mudra-vidhi*. In *Vaiṣṇava* fane it is customary to take off the stamped impression of the open hand of the image—this is then taken home by votaries, and worshipped in their houses manner described

So many chapters only—the work is incomplete on 42 leaves.

The book is of medium size, and in tolerable order.

XVII. MINERAL CONCHOLOGY.

No. 2137. *Sála gráma mahátmyam.*

Delivered originally by *Vishnu* to *Garuda*, and then by *Brahma* to *Náréda*.

Description of these (*síla*) petrified shells.

The difference of the *chacras*, or number of spirals. Each shell has its *murti*, or divine form; denominated according to the number of its spirals. The influence, or benefit conveyed by the different *murtis*. The mode of *púja*, or homage to these, in the house of the devotee. The benefit of giving these shells in charity; what good will result in each case of gift. See *Grant'ha* section, for further notices. *B. b. XVII.*

XVIII. MISCELLANEOUS.

1. No. 2103. Eight subjects.

- 1.) *Mahā udrami vrata*; this vow is an expiation for any fault that may have occurred during the life of a celibate young Brahman, after putting on the sacred thread till marriage: prayer and ritual.
- 2.) *Asvalayana vidhi viváha prakarna*
Section on the marriage ceremony; prayer and ritual.
- 3.) *Agnihotra vidhi*, mode of offering by fire : no beginning, or ending.
- 4.) *Sayam prat'hasa aúpásanam*, daily fire-offering by husband and wife, in the house: prayer and ritual.
- 5.) *Simanta prakarna*, the ceremony on the 6th or 8th month of pregnancy, incomplete.
- 6.) *Tara Lacshmi vrata calpam*, said to be from the *scanda puránam*; a fast, with its benefit. For prosperity; directed to the gift bestowing *Lacshmi*: incomplete.
- 7.) *Ananta vrata calpam*, complete; fast directed to *Vishnu*; with its benefit.
- 8.) *Tarkha sastha*, logic.

The old system, proves the reality of 16 *padarthas*, or general categories.

The book is of medium size, old, the leaves not of equal lengths; and some of them damaged.

2. No. 2119. Four subjects.

1) *Maha bharata talparya munayam*By *Ananta tirtha*, *slokas*

The 1st, 2d, 3d and 10th *adhyayas*—these four complete, and of the 11th as far as the 34th *sloca*. The contents a descriptive summary of the *Bharatam*, briefly given, and selecting special events, or circumstances not the entire series in detail

2) The same subject, a sort of memorandum, as to the 31 chapters each one having only the beginning, and ending *slokas*, or 2 in each chapter. The 32d chapter is full, and complete to the end of the book3) *Sri Krishna maha natam*, on the nine days festival, in honor of *Krishna*By *Ananta tirtha*

Should be 224 *slokas* but from 105 to 175—70 *slokas* are wanting

Hari mahima, the glory of *Vishnu* the rotary who constantly thinks of him, will not undergo any future births

4) Various subjects

- Madhavash्तुcam*—8 *slokas*, in praise of *Vishnu* complete,
- Vandama vidhanam* The homage to be rendered to *Vishnu* by *achāryas* or or hierophants, as his special servants, complete,
- Pranava calpam* 'benefit of using the mantram *O'm*
- Sadacharya smriti*—mode of always maintaining a reverent, or devotional state of mind

These also by *Ananta tirtha* the book would appear to be a collection of his works, on 13 leaves in all

The book is long, thin, and old, touched by insects, some leaves broken, and a little gnawed by rats, on one side

3 No 2156 Third section

1) *The Ramayana, bala candam, or opening portion*, on the early life of *Rama*, only the 1st *sarga* and wanting one leaf at the end, an abridgement of the original2) *Ramashabda sata nama stotra*, praise of *Rama*, by 108 names said to be from the *Padma puranam*

The whole of this section is on 10 leaves

4 No 2167 Four subjects

1) *Pravara*, on affinity, two chapters in prose, complete, from the *dhana candam* of the *Hemadriyam*, a hook so named, from its

author. On examination made, before marriage, into the relative affinity of the parties, as to *gôtra* tribe, *Kula* family; these must be equal, not one inferior to the other; *pravara*, or whether related to 3, 5, or 7 *rishis* by descent; a matter connected with tribe.

2.) *Grahâditya vidhi*, a mode of ceremony. By *Hemadri*.

Intended to propitiate the nine planets, by *hôma*, fire-offering, *dhana*-gift, *zânti* averting evil: *arghya-puja*, homage by pouring out water; complete

3.) *Chândrayanasya pratyamna vidhi*.

A ceremony pleasing to *Vishnu*, and expiatory as regards *Brahmans*. It consists in the gift of a cow; bathing in a river; giving food to twelve *Brahmans*; daily reading,

—*Gayatri japa vidhi*, mode of using the *Gayatri*; and *Prajâpastya hôma* or homage to *Brahma*, in prose.

4.) *Asâusa nirnayam*, descriptive of pollution, from the *Shodasi trilla*, two chapters complete; a little more, not so; on ceremonial uncleannesses by birth, and death of relatives: how many days in continuance, occasioned in each case to the family. There is, in each case, a difference as to *Brahmans*, and *Sudras*: 61 leaves in all. The latter ones differ in length, from the former.

The book is of medium size, old, and damaged.

5. No. 2185. Five subjects.

1.) *Vishnu stuti*, description of *Vishnu*, with praise.

By *Trivicrama Panditachârya*.

2.) *Sadachâra smriti*, 41 *slôcas*, complete.

By *'Ananta tirrt'ha*.

A regulation of times of devotion, or remembering the names of *Hari*, from the time of rising to going to bed, a continuous, and daily observance.

Ascribed to *Vyasa*, and abridged by the above named *'Ananta tirrt'ha*.

3.) *Brahma sûtra anubhâsyâ sangraha, slôcas*.

By *'Ananta tirrt'ha*. In 4 *adkyayas* complete:

Extracts from the *Vedas*, with the meaning abridged, a sort of essence of the *Védas*, intended to prove that *Vishnu*, in the form of *Krishna*, is the only God, and he alone to be worshipped. polemical.

~~11~~ Tantra sara sangraha

By Ananta tirtha, two copies, one in Devanagari, and one in Telugu letter

The 1st *adhyaya* is alone complete, in both copies containing the essential ritual of worship to *Vishnu*, without *mantras* or prayer, only the rubric, complete

- 5) Guru namascara, homage to a spiritual teacher

Hari dyanam, meditation on *Vishnu*, defective in the midst

The book is of medium length, thin, and damaged by worms

- 6 No 2186 From the 3d to the 7th section

- 3) Sri suctam, matter from the *upantshadas* of the *Vedas*, relative to *Vishnu*, other matter relates to *Lakshmi*, complete

- 4) Nava graha zanti homam

Fire offering to propitiate the nine planets usually some one of them is selected—according to the object or purpose in mind, with *mantras* complete

- 5) Sutra sagara

By Vaidhya nat hacharya

The object is to maintain the sole supremacy of *Siva*, by extracts from the *Sruti* (*Vedas*) the *puranas*, and a book by *Suta* *Siva* is above *Brahma*, and *Vishnu* He indeed (or alone) should receive (*puja*) homage He is the First cause, and—chief cause incomplete

- 6) Paritalica puja calpam

Siva of old told this to *Nareda*

On the mode of making an earthen *linga*, and mode of doing it homage, with the *mantras*, or formules used, and the *calpam*, fruit, or benefit of this service complete

- 7) Various separate matters

Jayati koma mantra } a charm, and figure in which the charm is
Dēvadhatta yēntram } written, for magical use

Sabhāpati racshanam } protection invoked from *Siva* and *Paritali*

Sabhanari racshanam } These two last have a Canarese title, in the *nagara* letter A few *slokas* are added from some book on law and a few erotic *slokas* in all 56 leaves

The book is of medium length, and thickness, touched by worms, and a few leaves are broken

7 No 2190 Six sections various matters

- 1) *Brahmachari vrata loba payashit* an expiation if a celibate student has omitted any fast, or other duty

Asitalayana abha stambham, a *sutra* from the *Rig veda*, on ritual sacrifice

St hala lhaga homa, on fire offering by man and wife from the *yajur veda*—complete

- 2) *Gayatri nyasam*, on the use of the *gayatri mantra*, at morning, noon and evening

- 3) *Astratta stotram*, praise of the *arasu* tree (*ficus rel*) incomplete

- 4) *Ananta vrata calpam* incomplete, a kind of vow to *Vishnu*, with its benefit

- 5) Rules for the intonation of the *Yajur vedam*, as to acute, grave, and circumflex accents, &c, incomplete

- 6) *Rishi panchamu vrata calpam*, a kind of fast and observance, by women, with the benefit, incomplete 72 leaves in all

The book is of medium size, old, and some parts of it very much damaged

8 No 2191 Miscellany of twenty three subjects

- 1) *Aslesha jatashya zanti, slokas* If a child is born in the *aslesha* lunar mansion, it is a great evil, and threatens the lives of the parents against it this is a precative office

- 2) *Atura sanniyasi vidhi*, some who have lived a secular life desire to be made strict ascetics at the point of death This is a ceremony, *mantra* and *tantra*, for the instant initiation of any one to the order of *Sanniyasi*

- 3) *Yeti samascara*, the funeral mantras and tantras, at the burial of a strict ascetic and for twelve days afterwards

- 4) *Nrisinha cavucha stotram* An invocation to *Vishnu's* man lion *avatara*

- 5) *Sani trayodashi vrata*, a fast when the 3d lunar day falls on a Saturday

- 6) *Siva cavucha-stotram*, from the *Scanda puranam*, a charm addressed to *Siva*

- 7) *Pranagnih otra vidhi* full rituals as to offering food to the five *pranas* or qualities of the soul before eating

- 8.) *Sūmōlpatti*, the origin of the moon, as to its increase, decrease &c.
Said to be communicated by *Vyāsa* to *rishi*s.
- 9.) *Gāta vēdasti nyāsam*, a formule with signs.
- 10.) *Vibhūti dharana mantra*, a formule on putting sacred ashes on the body.
- 11.) *Bhū suddhi mantra*—a formule for cleansing the ground before ceremony.
- 12.) *Azapa gayatrī*, a meditation on the *gayatrī*.
- 13.) *Srāvāna sani rāra vrata calpam*, a fast, with its benefit; when the *Sravāna* lunar day falls on a Saturday.
- 14.) *Gadditarlha vicharam*, astrological examination as to suitability, or otherwise of intended bridegroom, and bride.
- 15.) *Dampadi zanti*, if a betrothed man is absent when his affianced wife arrives at puberty, then, for the interval, this averting of evil is provided.
- 16.) *Sarva prayaschitam*, a general expiation, for any kind of fault by surprise, or unintentional omission.
- 17.) *Hōma kunda lacshanam*, the properties of a pit, used for fire-offerings.
- 18.) *Gāyatri yentram*, a figure, so named to be used with the *sárada tilacam*, a *mantra* or charm.
- 19.) *Kartaviryārjuna yentra*, a magic square or figure, so named.
- 20.) *Saha gamana vidhi*, the mode of burning a widow with the dead body of her husband.
- 21.) *Paitru méda cānda gruhiya*, the *sutras* from the *Vēdas*, used in funereal obsequies.
- 22.) *Bāhir mātruca sarasvati mantra*, a formule or charm, so named.
- 23.) *Brahma-mēdha*—funeral rites, for a pregnant woman; for a celibate *Brahman*; and for an unmarried girl. This last section only is incomplete; 95 leaves, in all.

The book is of medium size, old, touched by worms, and some leaves broken.

9. Nō. 2193. Miscellany, 17 sections, 31 leaves *nāgari* letters, 8 leaves Canarese.
- 1.) *Rāma risharūpa, stōttram*, said to be from the *Padma-purānam*, 5 *slokas* at the beginning are wanting. Praise of the universal form

of Rama : (*risva rupa*, in some degree, corresponds with the term omnipresent.)

- 2.) *Rāma ashita-vinisati nāma stōttra*.
Praise of Rāma, by 28 names
- 3.) *Hanumanta-stōttram*, praise of Hanuman.
- 4.) *Rāma cavucham*, with *stōttra*, laudatory invocation for help!
- 5.) *Hanumat-cavucham*, from the *Brahmānda purānam* Hanuman's aid invoked.
- 6.) *Sāla grama mahatmyam*, said to be from the *Scanda-purānam*; the excellency of petrified shells, sacred to Vishnu.
- 7.) *Vishnu duādasi nāma-stōttram*, from the *Arianya parvam* of the Bharatam.

Praise of Vishnu, by twelve names.

- 8.) *Krishnāshṭaca stōttram*, 8 *slokas* in praise of Krishna.
- 9.) *Vishnu-stōttram*, praise of Vishnu.
- 10.) *Dati-Vāmana-stōttra*, praise of the 4th incarnation of Vishnu.
- 11.) *Para-Brahma stōttram*, praise of Brahma, as Supreme.
'From Brahma to Nareda; Scanda purānam.'
- 12.) *Tulsi mahatmyam*, excellency of the basil plant (*ocymum sanctum*) sacred to Krishna.
- 13.) *Kartaviryarjuna cavucham*, with *stotram*, *mantra*, and *yentra*, this is a magic spell, with figure, and mystic letters.
- 14.) *Gō-saritra stōttram*, praise of the cow, its different members are each one of them a god - the *Trimurti* being included.
- 15.) *Chirapdi - sayana - tarananam*—Twenty-eight chapters from the *Brahmānda purānam*, description of Vishnu, lying asleep on the milk sea.
- 16.) *Chatur timsati mūrti bhēda lacshanam*. Description of Vishnu's twenty-four forms, or names; as Kēsava, Gōrinda, &c
- 17.) *Krishnāshṭottra Rāma stōttra*, Praise of Krishna, and Rāma, by 108 names of each.

All but the 1st section are complete

The book is long, thin, injured by worms, and by gnawing of rats at the ends.

10. No. 2198 Nine subjects.

1.) *Sṛuti gita*, chants from the *Vedas*.

Sanskrit words quoted from another book, and to each word the Canarese meaning in *nagari* letter.

- 2.) *Gópadma vrata*, from the *Padma purānam*, complete ; a ceremony with 33 small figures of the lotos flower, drawn with colored powder, in consequence of a sort of vow : to be continued for 5 years, or less.
- 3.) *Dasa-p'hala vrata*, from the *Bharishottra puranam* : women fast occasionally ; and daily give 10 fruits to *Brahmans*, for 10 years, or for a series of years : supposed to be acceptable to *Krishna*.
- 4.) *Bhishma panchaca vrata*, a kind of homage to *Vishnu*, two modes of it stated, in two tracts, complete. Said to have been delivered by *Brahma* to *Naréda*.
- 5.) *Gopala yentram*, with prayer and mystic letters, and various other *yentras*, or diagrams, without name. They relate to *Vishnu*, and appear complete.
- 6.) *Vishnu panchacam*, from the *Bharishottara puranam*. Mode of a vow, or kind of homage to *Vishnu*, complete.
- 7.) *Nashta tora prayaschit*, if the armlet string indicating a *vrata*, a vow, or fast, be lost, a ceremony to expiate the evil.
- 8.) *Sálagrama púja p'halam*, benefit of homage to petrified shells, sacred to *Vishnu*; other matters as to putting the *Vishnava* marks on the body, tridental letter on the forehead, shell and discus on the shoulders, breast, &c., complete.
- 9.) Various short *mantras*, &c.
 - Vasudeva*, 12 lettered charm, not complete.
 - On sitting upon *Cusa* grass in commemoration of departed ancestors : complete.
 - Dhanvantari mantra*, medical charm, and some similar ones, with a few *slokas* on meditation : 100 leaves in all remain.
- The book is of medium size, old : narrow leaves, much damaged by worms.
11. No. 2203. Eight subjects.
- 1.) *Matangi canyaca stotra*, praise of the virgin *Matangi*, nine stanzas called *retna mala*, or jewel-wreath, complete.
- 2.) *Syamala dandacam*, beginning wanting, Praise of *Syámala-devi*, a name of *Parvati*. The above two sections are taken to belong to the *Saci* (or female energy) system.

- 3) *Rama dandacam*, complete, lengthened kind of chant, praise of *Rama*
- 4) *Rudra jāpam*, a *Sāra* formule, complete
- 5) *Vishnu puranam*, the first *amsa*, or division—*slocas* 20th *adhyaya* complete The excellent qualities of *Prahlada*, as *Hari bhakta*, a votary of *Vishnu*
- 6) *Brahma stottra slocas*—complete
Praise of *Brahma*
- 7) *Dēvi salita Arunachalesa stotra*
Praise of *Parvati*, together with the lord of *Trivomali*, complete
- 8) Various matters

Hasta amayacam

Dasi	Sloki	
Shashita	,	the uodeceptive hand of Vi hou praised in ten,
Tri	,	six, three <i>slocas</i> and in one <i>sloca</i>
Eca	,	

One *sloca* on medicine, a remedy for indigestion flatulence, bile
The book is of medium size, and in good order

12 No 2213 Three subjects

- 1) *Magha cavyam*, a heroic poem, on the killing of *Sisupala* by *Krishna mulam*, or original *slocas*, a fragment, only The 1st to 4th *sarga* complete, and again 2d 3d 4th *Sargas* complete, being parts of two copies By *Magha cavi*

- 2) *Naishadam*, a classic poem on the story of *Nala raja* fragment only

The second *sarga* 1st to 34th *sloca*, and 52 to 61st *sloca*, the *mulam* or original no *tīca*, or glossary

- 3) *Vayu stuts*, and *anu vedantam*—praise of the god of wind and on the atomic philosophy, both incomplete 65 leaves in all By *Ananta tirtha*

The book is of medium size, leaves not of equal length, three of them broken

- 13 No 2236 *Subhasitā retna vali*, pearl necklace, *slocas* only without *tīca* or glossary

By *Bartri hari yogi*

Three *satasas*, or *centos*, divided into many *padadhis*, or sections, each one of 10 *slócas*.

1. *Niti satacam*.on ethics.
2. *Sringara* „on ornate themes (*belles lettres.*)
3. *Vairugya* „on strict ascetism

The book is one: but the contents so very different and even opposite, as to please all tastes. See No. 2238, and also *B. b. XVIII.*

The book is long, and thin, leaves numbered 77 to 106; two leaves broken, and others much eat into by termites.

14. No. 2238. *Subhashita trisati*, triple centum of elegant language.

By *Bartri hari yogésvara*, *slocas* with a full *tica*, or glossary in Canarese.

Three *centos*—here transposed 1) ornate—2) ethical—3) ascetic; this last has only 51 *slócas*, and is incomplete

1. *Ornate*. On the dispositions of women—on the enjoyments of youth—on aversion from all kinds of pleasure—description of the six seasons.
2. *Ethical*—on learning—on bravery—on liberality, on good and evil people—on courage &c
3. *Ascetic*, on rejection of animal pleasure; condemnation of begging for a livelihood, discrimination as to finite, and eternal, in temporals and spirituals—on the life of an anchorite—on homage to *Siva*—on dwelling in a state of nudity in solitary places, as devotional. See other notices, for more detailed particulars: 100 leaves remain.

The book is rather long, of medium thickness, old, but in good order.

XIX MUSIC AND DANCING.

1. No. 2249. *Sangita derpana*—mirror of harmony.

By *Dhermótara*—*slocas* in 6 *adhyáyas* or chapters.

Chapter 1 On notes *vara* 2 *ríga*, tunes 3 *prabandha*, measure of feet 4 *rádya*, instruments, as pipes, drums, 5 *tala*, cymbals for beating time, 6 *nritya*, motions, or gestures of females in dancing.

Each of the Chapters has subdivisions.

1. *Drani-nátam-searam-rága*
2. How many *rágas*, with their names; and at what time of the day to be used—properties of the *ragas*
3. *talam-gána kramam-padya-gadya-crutta*
4. *cina-kinnara-vámsica-murali-maddala-chankam-flam*.
5. *kálam-tálam-laya-tála, samucurya, varna, &c.*

6. Names, and descriptions of various attitudes, sounds—motions of hands and fingers.
Seems to be complete on 40 leaves.

The book is of medium size, and somewhat damaged.

2. No. 2250. *Songita somāya sára*, Spirit of harmony. By *Parśa déra*, chiefly *slócas*: but with a little prose, from 1st to 10th, *adícaranam*, or chapter, complete.

—*sára*, notes, &c., *nada*, action, gesture, &c., *alancás*, ornaments, *rágas*, names of the various modes, and melodies, their nature, &c.

—*mirütta-chárana-patam-padya*, that is different kinds of metrical feet Rules when applied to the simple chant, and when applicable to the *ríná*, or lute.

—on the exact agreement of syllables uttered with the beat and time of musical instruments, or "Keeping time."

—difference of measures, or times, including motions of fingers, and hands.

—on cymbals, and mode of using them, as adapted to the sense, and to the metro by sometimes a metal instrument, sometimes by castanets. These, and a few other matters, relating to what is usually termed the *Bharatá-sistram*. The three leading divisions are of singing, musical instruments, and dancing. On 53 leaves.

The book is of medium size, old, and a little worm eaten.

XX. PALMISTRY.

No. 2141. *Samudrīca sástra*, said also to be called *stri-locshana*, or properties of women; from the *Kási khondom* of the *Scanda puránam*.

* The 37th chapter only; and this one complete. From the form, and features of individuals, aided by an inspection of the lines on the hands, the character, qualities, temper, and happiness, or misfortune of individuals, and of women in particular, are assumed to be determined: gypsy science. It may be stated to include, metoposcopy, somatoscopy, and eleiroscopy, or palmistry, to which we Europeans have made only limited, and empirical advances.

The book is short, thin, on 14 leaves of broad *talipat*, and in good order.

XXI. PAURANICAL.

1. No. 2127. *Srimat Bhágavatam*.

By *Sridharyo*, hence sometimes called *Sridharyam*; *slócos*.

The Scandos or books, from 1 to 9 complete, the 10th and 11th wanting, the 12th complete.

This is the 18th of the *puráñas*. It is needless to abstract here, as a fuller notice will appear under the head of Mackenzie Manuscripts. A translation of the *Bhágavatam* also exists in the French language.

This copy has a prose explanation, or version, in Sanscrit. In all 370 leaves.

The book is very long, and very thick, on broad talipat leaves, in good order, written in a very small hand, and requiring incredible patience to copy out such a book.

2. No. 2128. *Sri-Dhariyam*, *slocas* with *tyakyānam*, or prose explanation, in Sanscrit.

This copy contains the 12th book of the *Bhāgavatam*; in 13 chapters complete, save that two or three leaves are missing.

It belongs to the *uttara khanda*, or later portion: and relates to the actions of *Krishna*; not requiring detail in this place.

The book is rather long, of medium thickness, and slightly damaged.

3. No. 2129. *Bhagavatam*, *slocas* only.

The 10th *Scandam* from the 1st to the 44th *adhyāya*, or chapter on 70 leaves; the rest being wanting. The book is long, of medium thickness, old, and several leaves, in the middle, are broken.

4. No. 2130. *Bhāgavata*.

The 10th *Scandam*, a *tīca* or prose verbal comment only, from the 45th to the 98th *adhyāyam*, without the *mūlam* or original. The beginning and the ending of the *Scandam* wanting; and there is imperfection in the middle of the above chapters; 50 leaves remain.

The book is long, of medium thickness, in good order; except that one leaf, at the end, is slightly broken.

5. No. 2131. *Bhāgavata-tīcāya*.

The 1st *Scandam*. The poetry of the *Bhāgavatam*, reduced to a plain prose version. The 1st *adhyāyam* or chapter wanting; a little only of the 2d and 3d: the 4th, 5th, 6th complete: 7th 8th wanting; 9th 10th complete; a very little of the 16th: 51 leaves in all remain.

A fragment of seven leaves is appended, in the Telugu language; relating to the hill temple at Tripeti, and its god; but, without beginning, or ending.

The book is of medium size, the leaves, at one end, are gnawed off.

6. No. 2132. *Pata-retna-rali*, a *tīca*, or verbal prose explanation of the 4th *Scandam* of the *Bhāgavatam*; by *Vijaya Dēvaja tirīt̄ha Bhalla*. From the 1st to the 30th *adhyāya* complete, as a version of the 4th book, on 903 leaves. For an outline of the contents see *McKenzie Manuscripts*.

The book is rather long, and thick, touched by insects throughout: and 5 leaves are much injured by worms and breaking.

7. No. 2136. *Devi Mahatmyam*, from the *Mārcandeya puranam*, known as the *Saptasanti*, from containing 700 *slokas*, the 1st chapter wants the first 9 *slokas*. The 1st to the 6th *adhyāya* nearly complete, the 7th, 8th, 9th wanting from 10th to 16th the end, complete.

On the exploits of *Devi* or *Durga*. She destroyed the *asuras* named *Madhu-Kaitaba*; *Mahishasura*; *Dumbrn-lochana*; *Nishumba*; and *Shumba*. Details also given of the excellency of gifts bestowed by her. Also on her assuming various shapes, terrible or otherwise; chiefly in disguise. *Mūrti-rūpa* is her proper shape, or appearance.

There is also some matter on the *sakti rahasya*, or female energy system. See XI. 1.

8. No. 2139. *Magha mahātmyam*, from the *ādi-Padma puranam*, from the 1st to the 6th *adhyaya* regular: the 9th, 11th, 16th, 17th, 18th, 19th and 20th are also contained in this book; but the intermediate chapters are wanting.

Two subjects relate to the merit of bathing in the month *Māgha*; to the benefit derived from observing the 11th lunar day, as a fast. The merit, and benefit arising from giving marriage-portions with young women. Also a portion of the *Mārcandeya-purānam*—some virtuous acts prescribed, and some considered to be evil prohibited—leaves 1—14 Telugu letter 15—30 *nagari*.

The book is of medium size, very old; and very greatly damaged, at one end, by worms, and breaking.

9. No. 2142. *Devi Mahātmyam*, from the *Mārcandeya puranam*. It contains from the 1st to the 4th *adhyāya* complete, with a little of the 5th. The subject as above; but this portion relates only to the destruction of *Mahishasura*: 19 leaves remain.

10. No. 2145. *Gajendrōpakhyanam*, from the 8th *scandam* of the *Bhāgaratam*. It contains the first 4 *adhyāyas*, the rest are wanting. Subject—the delivering an elephant from a crocodile, and giving to the former beatification; supposed to be hieroglyphical.

The book is of medium length, thin, not injured.

—PURANAS local.

1. No. 2140. *Vencatāchala-mahatmyam*.

—Said to be from the *Brahma purānam*.

Three chapters complete Delivered by *Duriasa* to *Dillpa raja*.

The choice of that place by the god.

The specificity of the hill—and various other matters—detailed in other notices.

The causes of the god coming to dwell there explained; his glory stated.

A fragment is appended without any title containing 30 *slokas*, from some poem on the adventures of *Krishna*: seven leaves for both: the books are of medium length, and a little injured.

2. No. 2202. Two subjects.

- 1.) *Ganga mahatmyam*, said to be from the *Vámana puranam*, on the *manassu snánam*, or mental bathing.

By thinking or meditating on *Hara* (*Vishnu*) there is effected, a mental baptism, or purification; which is the chief subject of this tract, 3 leaves complete.

- 2.) *Dváraca mahatmyam*, put into the mouth of *Prahlada*, details as to the temple of the town of *Krishna*, now submerged, 5 leaves incomplete.

The book is of medium length, very thin, and in good order.

XXII. ROMANCE HISTORICAL.

1. No. 2114. *Bháratam*.

This book contains five *parvas*, at the close of the poem.

- The *astamédhica*, on the horse sacrifice by *Dharma* 14th 1st and 2d *adhyayes* wanting, from 3d to 11th chapter, correct
 - The *drama rásica* or penitential residence of the *Pándaras* in the wilderness; 43 chapters complete
 - The *másana*, curse of a *rishi* on the race of *Krishna*, incoglyphical nine chapters, complete
 - Maha prastanica*, the melancholy journey, ending in the death of the *Pándaras*, three chapters complete.
 - Seerpa róhini*, the sights witnessed by them in *Indra's* world.
- 4 chapters complete, the 5th a little deficient at the end. In all 78 leaves.

The book is very long, of medium thickness, *talipat* leaves; edges a little damaged on one side.

2. No. 2115. *Ananta Bhátriyam*.

A prose version (as a commentary,) of the *Bháratam*—the 4th to the 21st chapter, the 22d being incomplete. It follows the meaning of the original: 70 leaves. See XVIII. 2.

The book is long, of medium thickness; touched by insects, and several leaves broken.

3. No. 2116. *Maha bharata tūtparya nirnayam*. By 'Ananta tīrrt-ha.

Explanation of the meaning of the *Bhāratam*, 18 chapters are complete, the 19th has 150 *slokas*, and wants a few more: the entire book is said to consist of 32 chapters.

This manuscript is short, and somewhat thick, in good order, only one leaf at the end injured.

4. No. 2117. *Maha Bharata-tatparyam, slokas.*

By 'Ananta tīrrt-ha.

This copy contains 32 chapters, complete: the meaning, in brief, of some of the chief points, or most remarkable portions, not the whole *serialim*; 135 leaves in all.

The book is rather long, of medium thickness, *talipat* leaves, very old, and much damaged by breaking of the leaves.

5. No. 2118. *Bhārata tatparya nirnayam.*

By 'Ananta tīrrt-ha—*slokas*.

The 24th chapter from the 19th *sloka* to the end

25th	"	complete.
26th	"	wants a little at the beginning
27th	"	" the same
28th	"	wanting in the middle

Incomplete copy—without the beginning, and the ending, 27 leaves remain

The book is long, thin, old, and broken at the ends.

6. No 2133 'Uttara Ramāyana.

110 *adhyayas*, or chapters; *slokas*.

A supplement to the *Ramayanam*, not universally acknowledged. It commences, with the account of a visit to *Rāma*, at *Ayodhya* by *Agastya*, who recounts to *Rāma*, and others, the posterity of *Pulasthyā* down to *Rāvana*, with a narrative of the principal war; and is continued down to the banishment of *Sita* by *Rāma*, and the birth of *Kusa* and *Lava*, at the hermitage of *Valmīki*; the *asramedha* sacrifice by *Rāma*, and its becoming the means of his recognizing his two sons. 196 leaves, destroyed at one end, by worms.

The book is somewhat long, and thick, leaves narrow—very old

7. No. 2156, Section 3 Fragment of the *Bala cāndam*, or 1st book of the *Ramayanam* by *Vālmīki*, the 1st *sarga*, and wanting one leaf at the end, an abridgement of the original.

- 8 No 2206 *Raghu ramsari*, the line of *Raghu*, heroic poem—
slocas

By *Cali dasa*

The 4th and 5th *sargas*, wanting one leaf, these belong to the original

Sanjivini—a commentary on it

By *Kola chela malla nat ha suri* prose

The 2d and 3d *sargas* only, both incomplete, as the second wants 8 *slocas*, and the 3d wants 2 *slocas* at the beginning, also from the 22d to the 26th *slocas* wanting *

The two fragments differ in the length of leaves, book thin, and in good order !

- 9 No 2207 *Raghu ramsam* poem

By *Cali dasa*—*slocas* only, incomplete

The 2d and 3d *sargas* are right the 4th has only 15 *slocas*

The fragment describes the sitting on sacred grass, in commemoration of ancestors

The book is somewhat long thin, and touched by worms

- 10 No 2208 Section 1 *Raghu ramsam*

By *Cali dasa*—original *slocas*

Nine *sargas* only, the leaves much damaged, and glued together by insects

- 11 No 2209 *Sanjivini*—a commentary on the *Mágham*, a classic poem

By *Kola chela malla nat ha suri* prose

The 1st 2d 3d *sargas*, complete, 118 leaves

This author wrote a comment on three poems, with the running title of *Sanjivini*

The book is of medium length, rather thick, and slightly damaged

- 12 No 2210 *Magha cavyam*—an epic poem, on the expedition of *Krishna* against *Sisupala*

By *Magha cavi*—*slocas* The 1st to the 7th *sarga* of the original The 8th has the first 15 *slocas* only, the 1st *sarga* wants 13 *slocas* 9 leaves

The book is of medium length, and in good order

13. No. 2211. *Māgha caryam, or Sisupāla rati.*By *Māgha cāti*—original *slokas*.

The three first *sargas* have many leaves wanting—from the 11th to the 11th regular, also 17th to 20th, 1 leaf of the 20th excepted.

—Two or three anatory *slokas* are added, at the end.

The book is short, somewhat thick, old.

14. No. 2212. *Kīrtartarjuna, a poem.*

By *Bhārati*—original *slokas* only, classical: on the penance of *Arjuna* in the *Himalayas*.

Sargas 1 to 4, and 8th, 9th, 11th, 13th, 15th, each one complete—the 7th has only 30 *slokas*, the 10th has 12 *slokas*, the 12th has 40 *slokas*, the 14th has 40 *slokas*, the 16th has 56 *slokas*—and 92 *slokas* belonging to what *sarga* unknown—on 38 leaves.

The book is rather long, of medium thickness, old, damaged by worms, and breakage.

15. No. 2214. *Magham, a poem.*

By *Māgha cāti*.—This book contains three fragments of the original; and one of a commentary, in various letters.

- 1.) The 1st *sarga* as far as the 63rd *sloka* only, in—*Grañtha* letter—16 leaves.
- 2.) The 1st *sarga* to the 49th *sloka*—*Canarese* letter, 9 leaves.
- 3.) The 5th 6th and 7th *sargas*, the 5th wants the first 27 *slokas*. The 6th is complete. The 7th has as far as the 61st *sloka*; these are in *deva nāgarī* letter, 24 leaves.
- 4.) *Vyākhyānam*, or comment 1st *sarga* to the 42d *sloka*; *Telugu* letter, 32 leaves.

The book is of medium size, and slightly damaged, the *nāgarī* letter is older than the rest; all are different books put together, exciting suspicion of unfair handling.

16. No. 2215. *Bhōja prabandham, account of king Bhōja*—by *Pundīlya Vallabha*, in prose and verse, mixed together.

A narrative of the birth, rearing, and subsequent acts of *Bhōjarāja*; who, after an interval, succeeded to *Vieramādīya*; including his partiality to *Cālī dāsa*, the poet: 62 leaves—complete.

The book is of medium size, old, some leaves are half broken off; others damaged at the ends.

17. No. 2216. Section I. *Cumira-Sambhava* the birth of *Karticeya*, a poem. By *Cālī dāsa*. The 1st *sarga* only of the *mūlam*, or original, and this complete. This is part of another classical poem; of which four are usually reckoned—this one, the *Raghu vamsa*, the *Māgham*, and the *Kīrtartarjuna*. See VI.

18 No 2218 Two books

- 1) *Kirartarjunyam*—also termed *Bhararyam*, from its author *Bharati*. A poem on the adventures of *Arjuna* in the *Himalayas*, the original in *slokas*, from the 1st to the 18th *sarga* the rest wanting
 2) *Kirartarjanya vyakyanam*, a comment on the foregoing poem, also called *Sanjivini*

By *Akola chela malla nat ka suri*

The 1st to the 3d *sarga* only—left incomplete, leaves 1—21 contain the original, 22—60 the comment

The book is long of medium thickness, and in good order

19 No 2221 *Cumara sambhara*, on the birth of *Cumara*

By *Cali dasa*

The 1st to the 6th *sarga*, complete, the 7th has as far as to the 80th *sloka* the original only, 17 leaves

The book is long, thin and in good order

20 No 2245 *Bhratamat*

The *arama rasa parvam*, *nagara* letter, but in language prose Canarese, from 30th to 40th *adhyayam*, or 10 complete leaves 44—146, in all 51 leaves

Penance in the wilderness, *Dhritarashtra*, *Gandari* and *Kunti* relatives of the *Pandavas* went to the Ganges, and left their bones there, *Dharma raja* learning this circumstance from *Naredu*, went to the banks of the Ganges, and performed their funeral rites

The book is of medium size and somewhat damaged.

21 No 2253 *Raghu ramsam* —

By *Cali dasa*, two copies in part

1st copy—original *slokas* only from the 2d to the 5th *adhyayam* and of the 6th 14 *slokas* only in all 28 leaves

2d copy, the original with a comment, called *Sanjivini*, both only of the 2d *sarga*, 33 leaves

The first copy long, and thin, the 2d medium length, thin, and both slightly damaged

XXIII TALES

1 No 2219 *Purva radambari*, prose, incomplete

By *Bhana cari*

Dhara pitha, a king had a son named *Chandra pitha*, the king's

Manti was named *Suchanasa*, whose son was *Vaisambayana*, a brahman. The birth of these two boys, and their childish sports together narrated so far only ; being a fragment on 49 leaves.

Fuller copies of the tale will occur elsewhere.

This book is long, of medium thickness, recent in appearance.

2. No. 2220. *Mégha sandésam*, the cloud messenger, a classic poem.

By *Cali dása*, the original only ; the 1st part has 67 *slócas*, and the 2d only 9, incomplete.

Vyākyānam, or comment on that poem.

By *Kóla chéla malli nál'ha súri*, prose only 4 *slócas* 51, 52, 61, 62. The poem is translated into English by Prof. Wilson.

This book is long, thin, and touched by worms.

3. No. 2228. *Bilhana cheritra*.

By *Bilhana cari*, it contains as far as 100 *slócas* ; but in this copy is not finished.

Matanábiráma, a king, had a daughter, named *Yámuná púrṇa tilaca*, very accomplished ; whom he wished also to teach the art of poetry ; and for this purpose he employed *Bilhana cari* placing a screen between them as a precaution ; telling her that the poet was blind, and telling him that his pupil was leprous. As some doubt on these points arose, they evaded the screen, and became mutually enamoured. The poet then composed these verses in her praise.

—At the end 3 *slócas* are added, on sexualities 11 leaves in all.

The book is of medium length, thin, and touched by insects.

XXIV. TATVA METAPHYSICS.

1. No. 2135. *Brahma gita*, described as being an illustrative comment on *Suta sanhita*, a chant, by *Suta*, in the *yagnya vāibhava Khandam*, or chapter on the value of piacular sacrifice : the latter part of it.

By *Mádhvachárya* ; but *Brahma* first delivered it to *Súrya* (the sun)—from the 2d to the 6th *adhyáya*.

The subject is on the (*éca paratvam*) sole divinity of *Para Brah*m. If any one wish to obtain full beatification he must seek it through the favor, and beneficence of *Para Brah*m. Other (*tatva bhöda*) mystic instructions are given, relative to body and soul ; but left incomplete.

Books that bring the relative systems of *Madhva*, *Suncara*, and *Ramanuja* into comparison are of great value in Southern philosophy this is one of them It is long, of medium thickness, on narrow leaves, old, and exceedingly damaged by worms

- 2 No 2205 Section 3 On the *tatva* system, without title, a fragment of three leaves—*slokas* On the creation of men, animals, and inanimate things all being from the *mayam* of *Vishnu*—the word *mayam* has three special meanings—power—form, or appearance—illusion all seemingly combined in this philosophy creation is from the power of *Vishnu* it is a manifestation, of his form, it is illusive, unreal

This is the *Vedanta* system

- 3 No. 2208 Section 3 *Tatva vneca vyakya*

A comment on a *Sana* book entitled, *Tatva vneca*, spiritual skill

By *Rama Krishna sastri*, prose, incomplete

XXV VEDANTIC

- 1 No 2252 *Madhva vyayam*, a *maha cariyam* or poem of consequence, *slokas* only—1st to 16th *sarga* complete

By *Narayana panditacharya*

Anciently the *Brahma sutra* (or *gita*?) a work by *Vyasa*, on the summary sense of the *vedas*, having been by some turned to a *Smarta* (or *Advaita*) meaning, this author controverts, and condemns such an interpretation, and establishes the *Madhva* (or *dwaita*) system, that god and the human soul are two, not one The story or biography of '*Ananta Tirtha cara*', another name of *Madhva*, is included on 69 leaves

The book is long, somewhat thick, and considerably injured by insects See XXIV 1 and remark there

- 2 No 2253 *Madhva vyayam*

By *Narayana Panditacharya*

The 8th and 9th *sargas* only, these two are complete, there are also 36 *slokas* of the 10th *sarga* 16 leaves in all remain

The book is long, thin, touched by insects

- 3 No 2251 *Madhva vyayam*

By *Narayana Pandita*, *slokas*

The 1st to the 5th *sarga* correct, the remainder wanting,
47 leaves

The book is of medium length, thin, much injured by worms, at
the edges

4 No 2209 *Madhura vyayam*

By Narayana Pandita, *slokas*

Sargas 3, 4, 5 complete, 6th incomplete, 48 leaves

The book is long, of medium thickness, old broken, and glued
in some places

XXVI VEDAS ON UPANISHADAS

1 No 2101 *Rig veda*, fragment of a brähmana, as far as the 6th
adhaya, or chapter, incomplete

A fragment is appended of a *chandasu*, or Sanscrit prosody
carna laestana, properties of letters

The book is of medium size, and injured

2 No 202 *Rig veda*, a few *ruchs*, or portions from it, without
any proper beginning or ending some leaves in the midst being
wanting, they are also of different lengths, 45 in all

The book is of medium size, slightly touched by insects

3 No 2106 *Upanishadas* the *taittirya veda* is on the label, but
there are many of these *upanishadas*, without any distinct title pre-
fixed

Reference is made to a general notice on the subject of *Upani-
shadas*

The book is long, and thin, old, with ends of leaves a little broken

4 No 2107 *Taittiriya samhita*, relates to the *yajur-vedam*

The 1st to the 4th *andam* wanting, the 5th, 6th and 7th are
complete, the remainder wanting

The book is rather long of medium thickness, old, and much in-
jured by worms, near the beginning

5 No 2109 *Upanishadas*

Kāñčalja, *Mānduca*, and *Japala* complete, *Atharva sira*, and *At-
harya sicca* both complete

Rig veda bhasma Japala—complete

Kuлагnya rudra 1b

Agnist hōma 1b

Rudrācsha mahima..... Ibid.

Pancháshari..... ib.

Rig sac'hya, purusha súcta.. ib.

Táittiriya-upanishada—incomplete.

The book is long, thin (32 leaves) talipat, in good order.

6. No. 2110. Various matters, but chiefly pertaining to the *Védis*.

1.) *Táittiriya-upanishada*; fragment of seven leaves only, from he midst; Telugu letter.

2.) *Mahalya Sraddha-vidhana*.

Obsequies commemorative of ancestors, according to lunar days of their decease, during one entire dark half in Sept.—Oct.; fragment of three leaves, (*nágari* letter.)

3.) *Ruchis* from the *Véda*, no name given; fragment of nine leaves.

4.) *Siva sankalpam*, fragment of three leaves, not coherent; commemorative: but the sense is not clear.

5.) *Dahiya-nana-sucta*, fragment of two leaves; referrible to an *upanishada*.

6.) *Maha nyása khanda*, fragment of two leaves (Telugu letter)—position of bodily members when using a *mantra* from the *Védas* relative to *Siva* homage.

7.) *Rudram*, a little of *mantras* from the *Véds*, relative to *Siva*, when anointing or bathing the image: familiarly known as *namac-echamaca*, from beginning and ending letters five leaves, (Telugu letter.)

The book has leaves of various lengths, is thin, leaves are not equally old, and are damaged by insects.

7. No. 2111. *Yajur véda*, the '*Aba stóubha-dhermam*', on sacrifices, *sutras*, or close sentences. The 1st and 2d *prasnas* only are complete. Attached to the *yajur véda* notice of the four colours; that is orders of *Erahmáchéri*, *Gṛháchári*, *Vanayasthá*, and *Sun-niyási*; with the daily duties, and *satgriya*) good works, proper to each class.

A fragment of three lines only (Granthá letter) from the '*Aba stambham*'.

The *Gayatri* - *savitri* - *Sofasati* - *carucha-stótras*, or invocations complete. These, and the following are in the *nágari* letter.

Srávana dradasi-tratañchi, the proper day for the fast, on the birth of the *Yámana-aratí*.

Mahalaya sraddham-tit'ki-nirnayam. Adjustment of the lunar days in the *Bhádra pada* month, one fortnight in the year, dark lunar half; for general commemoration of ancestors: on four leaves.

The entire book is rather long, of medium thickness, slightly injured.

8. No. 2113. *Bráhmaṇas of the Védas.*

- 1.) *Shadrimsa Bráhmaṇa*—6 *adhyáyas*, complete.
- 2.) *Sáma vidhána Bráhmaṇa*—3 *adhyáyas* complete.
- 3.) *'Arusha Bráhmaṇa*—6 *adhyáyas*, complete.
- 4.) *Décadadhyáya Bráhmaṇa*, complete.
- 5.) *Samidópanishada Bráhmaṇa*, complete.
- 6.) *Mantra parvam*, complete.
- 7.) No name—relates to the *Védas*, incomplete.

The book is of medium length, on 172 narrow leaves, old, but in good order.

9. No. 2179. Section 1. *Rig téda*—the *prat'hama ashṭaca*, or first octave; but has only two *adhyáyas*, 1—37 *ruchs* of 1st *adhyáya*. On the putting cotton strings around the arms; on the performance of fire-offerings to *Indra*, *Agni*, &c. 2d *adhyáya*, 1—38 *ruchs*, with extracts from *upanishadas*, on reading the *Vedas*.

Book medium size, no boards.

XXVII. VIRA SÁIVA.

1. No. 2149. *Mrigéndra-uttaram, slócas* from the 21st to the 27th *padalam*, or sections; the end. On the *Sáiva-nishti*, or system. Description of the size and form of the *Sístra* symbol, and of the proper place for its location, in a pagoda, or temple. The said symbol may be as small as a finger, for a house: must be a cubit long, for a temple; and much larger if to be fixed in a wild, or forest.

Yogabhyásavidhanam, on the mode of ascetic bodily exercise, as devotion, suspending the senses, &c., said to be *advaita* in tendency.

Púja-sátaca vidhánam, description of various kinds of homage, as in a house, a temple, a wilderness: or if mental only, without any visible symbol.

Stated to have been delivered by *Indra* to *Bharadvája-rishi*.

The 1st 20 leaves are wanting. The book is of medium size, thin, broad talipat leaf old, and slightly injured.

2 No 2151 *Vira-Mahesvara-acharya sangraha*—an epitome of Sâna doctrine, *slokas* By *Nila kanta naga-natha*

From the 1st to the 5th *adhyaya* much injured, from the 6th to 78th the end, complete

On renouncing all family attachments, mode of initiation to the Sâiva way, on the attendance of a disciple upon a spiritual teacher, the excellency of the five lettered charm, on the formation of a symbol of *Siva*, regulation as to the size, and form of a stone pillar in a temple The supremacy of *Siva*, for example, he cut off the head of *Brahma*, his amusements—in going about as a beggar, the destroyer of the sacrifice of *Dacsha*, his marriage with *Girya* (hill-born nymph) that is *Parvati*, the birth of *Cumara*, his killing *Taracasura*, burning three towns (*tripura dahana*) putting on a elephant's hide, bearing *Ganga* on his forehead, swallowing the poison of the serpent *kalacuttan*, by these and other examples the greatness of *Siva* is displayed

On ceremonials, as bathing, putting on sacred ashes, bearing beads on the head, &c The bathing is initiatory, on the excellency of the *pâja*, or homage to *Siva* The tale of *Marcandeya* in illustration When only sixteen years old he was rescued from *Yama* (death) by *Siva*, and is now a *churanjivi*, or immortal, always sixteen years of age, 115 leaves, broad talipat.

The book is long, of medium thickness, old, very much damaged near the beginning, slightly so in other places

3 No 2152 Fragments apparently of three books 1) *Matangaparamesvara tantra yogapatalam, slokas*, on ascetic worship of a *Sîva* kind, many leaves lost, from the remainder thus much is gathered

- 2d. *Padalam, yôga upanyasam*, on the description, and sub homage of an ascetic
- 3d *Pa lalam yôga-sara san uchayam* essence of ascetism.
- 4th *Pa lalam, tatea satacam*, investigation of truth.
- 5th *Sîva tantra mîkjam*—on unity with the truth of *Sîva*

2) Another book

- 31st. *Padalam*—On bathing and putting on ashes of burnt Cow's dung
- 32d. " on wearing sacred beads
- 33d. " on properties of (*japa*) prayer or charms

These may pertain to the first portion, but they seem to be different, by reason of varied arrangements, as to chapters, incomplete.

3) No name

The subject is a collection of extracts from (*sruti*) *vedas* (*upanishadas*), supplements to *Védas-(puranas)* old legends, and (*racyas*) prose authorities, intended to illustrate, or prove various *Saṅga* matters, with their superior claims, when compared with other ways, incomplete

The book is long, thin, on broad *talipat* leaves, old, newer in the second portion, slightly damaged

4 No 2153 *Dasa Granthiya dipica*, comment on a book entitled *Dasa Grantha*

By *Vivanacharya* *Nagari* letter (Canarese language)

In order to prove the absolute supremacy of *Siva*, quotations are made, as above from *Vedas* and *puranas*, as authorities, or testimony

The book commented on is *Advaita* in class, and it is herein translated into Canarese, not complete. The main points herein are *Siva* exists—he is sole lord of the human soul, or life, the rest wanting.

The 3 first chapters complete, with a little only of the 4th 60 leaves remain. There are two leaves Sanscrit *slokas* (Telugu letter) on the *pranava* or mystic *O m*, giving it an *advaita* meaning

The book is rather long, of medium thickness, and very much injured

B—A

b *Grantha* character

I ALPHABET

1 No 1827 *Bala pāttam*, merely the alphabet, throughout, in a large school boy's hand-writing, medium size on *talipat* leaves, and in good order

2 No 2005 Alphabet

The book is long, thin, new

II ARCHITECTURAL AND STATUARY

1 No 1987 *Vastu grant ham*

By *Manasara*

Instructions as to placing foundations of houses, temples, towers, walls, images. The proper dimensions, and proportions of towers, and walls of temples, and of houses. Directions as to images of *Brahma*, *Vishnu*, *Siva*, in matters of sculpture, also as to images of *Linga*, of the *ividhikas*,

and of other demi gods Of the car, or vehicle of *Vishnu*, and a few other similar matters

The book is of medium size, incomplete, very old, and much injured by worms, so as in some places to destroy legibility

2 No 2077 Said to be a *Saiva agama*, as the first leaf is wanting the precise name is not known

The following will indicate the contents

The proportions of an upper room in a house, or of the second story Fire sacrifice on finishing a new house, or before entering it Proportions of windows—of a porch to a house or temple—of arches and of pillars The construction of garlands of leaves across streets or roads, for processions Door of a porch, properties of pinnacles on a porch, or tower, outer hall of a house, or temple The place of an image, on its shrine, in the inner recess, place of *Nandi*; opposite place of *Ganesa* and of *Karticeya* On the *Rudra* image the one brought out in public procession on the 11th lunar day, a fast. On the sactis—*Lakshmi Sarastati*, proportions of their statues The great altar of sacrifice The property, or form, or dimension of the *Siva linga*, test of the quality of the stone forming it, rule as to the form of *Chandra* on *Siva's* head also of *Ganga*, near the other Form of *Tripurantaka*, or of *Siva* as the destroyer of the three towns also of *Kaljana Sun Tara*, a mild form of *Siva* the statue so representing him These, and a variety of like matters

There are three loose leaves, stating under what lunar asterisms the 'Almar were born

The book is thick, of medium length, very old, and much damaged some leaves are only halves, and crumbling to decay

III ART OF POETRY

1 No 1914 *Kais alancara sutra trutta*, an amplification of aphorisms, on ornamental poetry By *Yamana cati*

On prosody and rhetorical figures what are excellencies, and what defects. Rules for the formation of poems, of its construction The poet should be quite alone The morning the best time Faults of a stanza Difference between a long running chant, and prose Faults as to meaning Strictures on metaphors.

Memo seven leaves besides—*nagara* letter, and a few loose leaves on rhetoric

The book is long, thin old, some leaves a little damaged

2. No. 1945. *Nanja yashā báshana.*

By *Narasimha cavi*. On rhetoric, and poetry: in the name of *Nanja rája*.

Seven *ulásas*, on *cáryas* and *nádacas*.

On *cáryas* or heroic poems. 1) the hero. 2) how the poem must be written, faults to be avoided. 3) sounds—euphony—words having a double meaning 4) *rasas*, or poetical sentiments, emotions or feelings. 5) *gunas*, *dáshas*, excellencies, faults.

Another portion is dramatical. See V. I.

There is also matter on various rhetorical figures, with stanzas in exemplification.

* The book is of medium length, and thickness, on *talipat* leaves, old, the 1st leaf is broken $\frac{1}{3}$ gone. The leaves number from 1 to 92 complete.

3. No. 1950. Another copy of the same work.

The leaves number 5—149: it ends, but wants 4 leaves at the beginning. The book is of medium size, on *talipat* leaves, in good order.

4. No. 1954. *Kátya-alancáram*. On rhetorical poetry: complete in three sections.

By 'Achárya Dandi.

Properties of a poem. The members, or parts described. The measures, or poetical feet.

Faults to be avoided. Other like matters.

There is part of a commentary on this work, but not complete: the No. of the leaves is 34—95.

The entire book is long, thin, old, but in good order.

5. No. 2032. *Rasa-Gangádatariyam*. On poetical taste, or sentiment. Supposed to be by *Gangádatara*.

—The best, medium, and inferior poems.

—What are elegant words, and the opposite.

—Meanings where double, or doubtful.

—Objections, and replies, or reconciliation in matters of discourse. The work is chiefly in prose, but has some *slokas* here and there.

The book is long, thin, *recent* (which is suspicious) wants from leaf 1—14 at the beginning, has from 15—38; but is left incomplete, it is in good order.

6. No. 1953. *Sayuctya chintámani*. On the rhetoric of poetry.

By *Vira Narayana*.

In six *parich'hédas*, or sections.

Rasa-nirupanam—on the nine poetical *asas*, or sentiments—their subdivisions—the faults of poems—nature of good poems, and the like matters—a sort of art of poetry.

The book is rather long, of medium thickness, and slightly injured at the end by insects.

IV. ASTROLOGICAL.

1. No. 1739. *Góchara p'halam*, 7 leaves in the midst of a large book; on the influence of the lunar asterism in which the moon was situated at the time of birth of any person; good, or evil according to the quality of that mansion. This appears to be a leading point in the native astrology.
2. No. 1760. *Nara gruha jyotishyam*, on the nine planets. The future life of a child is influenced, as to character and duration, by the twelve signs, and the planets which happen to be in them at the time of birth.

Memo. There are five leaves on other subjects, which belong to some other three books.

This book is of medium length, thin, old, and damaged.

3. No. 2025. *Jyotišha-sástram*—Astrology.

This book is chiefly occupied by the *porutana*, or proper time for marriages, and other ceremonies, astrologically determined. Favorable positions of the sun and other planets, in respect to marriage are stated. On the *shud-varga*, or six classes, a zodiacal sign is $2\frac{1}{2}$ lunar mansions. There are six modes of reckoning concerning these two; signs, and mansions, taken together, but in different ways. On the *nishégam*, the first coming together of bridegroom, and bride—what mansions are good, and bad stated. On the *simantam* a ceremony on the 6th or 8th month of pregnancy, the lunar mansion, age of the moon, zodiacal sign to be considered, as also the day of the week—not on Saturday, nor on Tuesday. Proper times for offerings at any shrine, and also for sowing seeds, and for going to live in a new house, after building one: or entering on a new village. Further, the results that will follow from journeys, on different days of the week; as Monday agreeable to friends; Tuesday, thieves, or fire: Wednesday gain of property; Thursday, health; Friday, wealth; Saturday, loss of property; Sunday, sickness. Hence generally Tuesday, Saturday, and Sunday, are deemed bad days for journeying. On going to any town or place, the signs (auguries) by the way, good or bad. What signs of the zodiac are favorable for journeying; *aries* and *taurus* not so. The periods which the different planets take in passing through a zodiacal sign stated. There are other matters of like kind; but

the book is left incomplete. It shews how entire must be the subjection of any mind, if submitted to the guidance of a *jyotiṣhya-Brahman*.

(Memo. There are seven leaves, Cambrese language *Grantha* letter.)

The book is of medium length, thin, recent, and in good order.

4. No. 2026. *Hora-sastra*, Astrology.

By *Varāha Mīthrachārya*. It is also more popularly known by the name of *Briha-jatacam*.

1st Chapter the 12 zodiacal signs described, and explained

2d " those signs ascribed to different faculties of the human being

3d " On any birth being announced a mode is stated of determining, by planets and signs, if it is a man or beast &c.

4th " imperfect, on scanning a horoscope, leaves 1 to 39 the rest wanting

The work properly contains 26 chapters.

This book is long, thin, new in appearance, 1 leaf damaged.

5. No. 2024. *Hora-sāstra*. On Astrology.

By *Varāha Mīthrāchārya*.—Another and fuller copy.

1st Chapter..... complete.

2donly 16 slokas.

3d to 6thwanting.

7th to 26th,which is the end.

General substance. A science which from the state and relative position of the planets, at the time of any individual's birth, pronounces on health, or sickness, and nature of events, till that individual's death.

The following are a few particulars from this book; on death in the womb, death within twelve years after birth, called *bala harishṭa*; when father, mother, elder, and younger brothers will die; health—wealth—marriage—birth of children—liveliness—manner of life—various profits, or losses—*rāja yōgam*, or great acquirements; women's horoscope; to determine whether a horoscope presented is that of a man, or woman; a mode of judging from the sight of an individual, when he was born, under what sign &c. other like matters.

One leaf is added, as an appendix, on the number of Indian hours attributed to different signs. One portion of the book has an explanation in Tamil. The book is long, of medium thickness, old, and several leaves are damaged by decay.

6 No 2031 *Jyotisha sāstram*, Astrology, *slokas*, without tīca or explanation

The *nimitta cāndam* or chapter on indications, in four sections. Said to have been delivered by *Vrihaspati* to *Indra*

In forming the *chakra* (wheel, or circle) for the horoscope, two single letter *mantis* must be written in distinct compartments one is the *Vishnu-Bhīja*, the other is the *Lakshmi Bhīja*—the *chakra* is then to be nor shipped The nine planets—signs, culminating places—their *nadir-places*, friendly, and inimical planets (e.g. Sol in aries has two enemies, Venus and Saturn) The influence of the Sun in different signs, according to the enemies in those signs The conjunctions (*gruha yoga*) of planets—their influence The rising of the planets in the ascendant The order of the signs, the word *cshetram* is used, as *meshas chetram* The place of aries &c A triple division of the 12 signs as 4 *garbha* 4 *danvara* 4 *bhāja* inner, medium, outer, The influence of the different signs &c Only the first ten leaves, the remainder wanting —The book is rather long, thin, in good order

7. No 2027 *Jyotisha sastram*—Astrology

A list of *nacshetras*—proper time to set out on a distant journey—the *nacshetra* of the town, and that of the person compared, and, as the number falls, so good or evil is divined (Note—the *lunar asterisms* have certain syllables attached to them, so that, by the syllables in a word or name it is apportioned to some asterism Hence the name of a town, and the name of a man are determined to their respective asterisms Next the asterisms are distributed to members of the human body, so many to the head, so many to the month, to the stomach &c, and as the reference or agreement happens, it is deemed good or bad, for example, if the agreement be on the mouth, or stomach, it is deemed propitious to go to that town or place)

—A like divination as to the *rāja* of a place to be visited, and the person going—results divined in a similar manner

—*dasa vidha poruttam*, ten modes of divining times—of determining agreement or disagreement between the asterisms of intended bridegroom and bride discordant asterisms are not deemed propitious —

—The proper day for shaving the head, and also for anointing it with oil

—The *musa p'halam* the influence, or results of different months

—Proper time for the *simantam*, a ceremony after pregnancy, by examination of the asterisms

—Enquiry as to results of first menstruation, by the state of the asterisms at the time

—How to judge of the time, or hour of the day or night

—*nashita prasna*, questions on things lost, and determined, whether by a biped, or quadruped.

—To determine the *amrita*, and *siddha yógas*, as good days for journeying; the *dadda yóga*, and *mríti yóga* indicate evil, and death; to do anything on these forbidden.

Some other like matters, but incomplete.

(Memo. There is a very similar book No. 1208 in the Telugu character.)

This book is long, thin, and in good order.

8. No. 2028. *Jyótisha sastram*. Astrology.

Six leaves at the beginning are wanting on the *eshétram*, or place of a zodiacal sign—oppositions of planets—angular aspects; signs classed as human or feral, some are assigned to birds; male, female, neuter, signs—the *trigona*, or triangle (retained in European astrology.) Mars and the dragon's head agree with male signs, Venus and the Moon with female signs. Mercury, dragon's tail, and Saturn, with neuter signs.

Color of signs—Mesha (Aries) is blood colored, *Vrishabha* (Taurus) is white &c.

Horary questions as to thefts—replied to by determining the sign and lunar asterism, in which the moon then is: if the sign be male the thief is so, if female the thief is a woman. The enquiry how tall is the thief? is thus determined—Jupiter, Mercury, the Dragon's head, indicate, a tall person. The Sun, and Venus one of middle size; the Moon, Mars, Saturn, a short person.

There are other like matters from leaf 7 to 49—the rest wanting.

The book is long, thin, and in good order.

9. No. 2029. *Kála prácasicá*, illustration of times, 14th to 30th chapter.

- 1.) *Dasa-vidha-poruttam*—ten kinds of astrological enquiry into the agreement, or otherwise of the lunar asterisms under which the man and woman were born, before forming any marriage contract—and on other matters.
- 2.) Examination as to the proper time for a marriage ceremony.
- 3.) The indication from the state of the planets and asterisms, on a first menstruation, as to good or ill results, in future life. The color of the cloth proper to be then given, and other matters.
- 4.) The proper times for sowing corn, and other seeds.
- 5.) *Dhánya-sangraha*—on what day it is proper to begin to cut corn; so as to secure the greatest advantage by it.

- 6) The proper time for taking an intended journey
- 7) The proper time for putting on any jewel newly made
- 8) The proper time for beginning to build a new house
- 9) For entering to dwell in a newly built house
- 10) The good time for pouring water over the head of a king, or newly formed idol, equivalent to anointing
- 11) From the state of the heavens at the time of a disease coming on, to determine how long it will last
- 12) The proper time for taking medicine to cure any disease

The book is of medium size, recent and in good order, leaves 22—65 not finishing

10 No 2033 *Ganita sastram* calculation

The mode or form pursued for calculating the customary *Panchangam*, or Almanac

The five members are 1) *tithi* 2) *sātram* 3) *nāsikhetra* 4) *yoga* 5) *kara* an or moon's age day of the week moon's place each $\frac{1}{7}$ or $\frac{1}{11}$ of the zodiacal divisions

The work is in Sanscrit prose, with a title or explanation in Canarese

It also shews how to fix the *Saka* year, and thereby immediately to determine the year of the *cali yuga* and how to calculate the exact place of the moon, whence the beginning of each *tithi* is determined

It gives the mode of calculating solar, and lunar eclipses, and a few other like matters Leaves 1—30 one or two deficient, in 4 Chapters The 5th left incomplete

11 No 2031 *Jyotisha sastram*, Astrology

Eight chapters on horary questions

- 1 Will such a proceeding be followed by profit, or not?
- 2 Will an enemy come, or not come?
- 3 Can any one now go to a certain place or not?
- 4 A woman is supposed to ask when her husband, who is absent on pilgrimage will return?
- 5 Passed by
- 6 Will the result of war be victory or defeat?
- 7 Omitted
- 8 When will such a one imprisoned be released?
- 9 Only ½ leaf—book incomplete It is long thin, and in good order

12. No 2075 *Shadpanchavati*, on Astrology. (56 stanzas by the title)

By *Varaha Mithracharya*, supposed to be a part of the *Hora-sostram*, No 2024, 2026.

On the regent, or lord of each *bhagam* sign, or house.²⁴

<i>Meṣha</i>	....	Aries	its lord is.....	Mars.
<i>Vṛishabha</i>	.....	Taurus	,,	Venus.
<i>Mithuna</i>....	.....	Gemini	,,	Mercury.
<i>Cartaca</i> ...	....	Cancer	„ ...	Moon.
<i>Sinha</i> .....	..	Leo	„	Sun.
<i>Canya</i> ..	..	Virgo	„	Mercury
<i>Tulam</i>... .	.....	Labra	„	Venus.
<i>Vṛishica</i> ...	..	Scorpio	„	Mars.
<i>Danusa</i> .....	.....	Sagittarius	„	Jupiter.
<i>Mucara</i> .....	.....	Capricorn	„	Saturn.
<i>Cumbha</i> .....	.....	Aquarius	„	Saturn
<i>Mina</i> .....	....	Pisces	„	Jupiter.

Each planet, in its own house, is deemed favorable. The opposition, termed *looking at*, is good, or evil, as the planets are good or evil.

Good Planets

Suera—Venus
Irhaipati—Jupiter.
Indu—Moon.
Budha—Mercury.

Bad Planets.

Surya—The sun.
Rahu—Dragon's head.
Somi—Saturn
Ketu—Dragon's tail
Cuja—Mars.

The opposition of a planet to any house (i.e. sign) is good or evil, on the same principle

On horary questions as to journeys.

—On employment profitable, or not, result of wars, victory or defeat. On detecting a thief, shewing his race, age &c. The colours ascribed to the zodiacal signs; and other matters

The book is long, thin, old, a little damaged, leaves 2—74 80—91. The chapters are confused, may be improved by collation.

13 No 2096 *Jatocam*, a horoscope

On the birth of some person of distinction, named *Toli-malā-Rama chandra nayaca*.

He was born in the *Nandana* year Sal. S. 1574 pratasā month 18th (or 28th) day (October 1652) The various prosperous, and ad-

verse events of his life are stated ; as also that he would die in the 66th year of his age, at noon of a day ; specified in technical and astrological terms. In prose complete ; the leaves are numbered 1—19, and 1—25 =41. The book is of medium length, thin, recent, and in good order.

14. No. 2097. *Pānchāngum, Kiláca samrātsara.* An Almanac (65 years since) incomplete, calculated according to the *Siddhāntam*, followed by *Saīras* and *Smārtas* (lunar months :) another mode is termed *racya*, followed by *Vaishnaraś*, (solar.)

Containing the 5 members, to wit *tīkhi*, *rāram*, *nāshetra*, *yoga*, *karanam*. Passage of the 9 planets through the 27 lunar asterisms, *nava graha chāra*.

—Good, and bad times for any work. *

—Solar, and lunar eclipses.

—Indication of *śat**, and *festival**, and other matters. Leaves 1—16 : 3 irregular, and other leaves deficient. The book is small, and in pretty good order.

V DRAMATIC.

1. No. 1791. 1.) *Maha Nātacām—slōcas only.*

A collection of verses by eminent authors, made by order of *Immadi Dēra raya*. These were before loose, and scattered ; but were gathered into one and called the great drama. The subject is that of the *Rāmāyanam*, epitomised ; and adapted to stage representation : complete in 479 slōcas.

2.) *Agnidhra Rāmāyanam.* An epitome of part of the *Rāmāyanam*, from the *Bala* to the *Suntara-cāndam*, so far complete the remainder wanting : 65 slōcas.

3.) *Chambu-Rāmāyanam*, the last section or *uttara Cāndam*. The events subsequent to *Rama's* return to *Ayodhya*, in a sort of drama, slōcas, with a *Churnikā* or lengthened prose explanation. There is said to be a supplement to the *Chambu Rāmāyanam*, by *Venecata Krishna dhara*, but not here.

This book is long, of medium thickness, old, but in good order.

2. No. 1793. *Chambu-Rāmāyanam, slōcas*, with a *Churnikā* ; also a chorus in anapaest or rapid metre. This is from the *Bala* to the *Suntara Cāndam*. Adapted to public representation, in the manner of a drama ; it is ascribed to *Bhōja-rājā*, after hearing the *yuddha cāndam* by *Lakshmana*.

The book is long, thin, old, and very much damaged.

3. No. 1915. Sect. 2. On *Nātacas* or dramas. By *Narasinha Cari*. The first section treats of the art of poetry in historical, or heroic pieces. This section relates to the drama. The author composed a dramatic piece entitled *Chandra-Kāla Kalyanam*, in 5 *ancas* or acts, in order to exemplify his rules.

This work is a mixture of *slōcas* and prose with *pracrūti*, or vulgarly spoken language by inferior characters. The author describes the various portions of a play, the kinds of actors, including the (*cidūshaka*) buffoon ; the costumes, and the kind of language proper to each part, or *role*. He dwells on rhetorical figures, as *parinīma-upamānam-sandēha-brandinat-ulāha-apanata-utpraesha-smarana-drishtanda-art'hānta-myāsasu*, and others ; and gives *slōcas*, or distichs, in exemplification. See II. 2.

4. No 1957. Two *nātacas*, or dramas.

1.) *Lacshmi-stayamraram*. The marriage of *Lacshmi*.

By *Srinivasa Cari*.

The guardians of the eight points went to the *Samudra-rāja* (or sea-king) after the churning the ocean, and asked him to whom he was going to give his daughter *Lacshmi*, born from the sea. He replied he would not interfere, but leave her to choose. They asked her for *Vishnu*, and gave their benediction. The marriage with *Vishnu* ultimately took place. (The sea king herein is not *Varuna*, the god of the clouds, or of rain.)

Many instances occur of the *pitra-pravisham* or change of dress, *pracrūti* is also intermingled with the composition.

2.) *Nārāyani-vilāsa nātacam*. A drama founded on another part of the *Kūrma avatāram*.

The *asuras* had stolen two vessels of *amrita* ; and *Indra* was intending to fight with them, but was directed rather to go to *Brahma* and complain. *Brahma* referred him to *Nārāyana* ; who promised to accomplish the desired result by stratagem. He assumed the form of *Möhini* a female ; took the *amrita* from them ; and upset the vessels. *Vipra chitta* is the name of the *asura* that stole the *amrita* or nectar. Prose and *pracrūti* are used in the composition, and many changes of dress occur.

The book is short, of medium thickness, old, and damaged.

5. No. 1959. *Subhadra-dhananjaya-nataca*.

By *Rāma cari*. A drama founded on the elopement of *Subhadra*, and subsequent marriage with *Arjuna*. It is written in mixed language, *slōcas*, prose : and *pracrūti*, or vulgar dialect. It is complete on 70 leaves ; the last one only injured : the book is long, but thin.

6. No. 1961. *Ananta jiranam*, a *bhānam*, or monologue drama.

By *Atrēya-Varata-carī*.

This is a loose drama, on the adventures of one styled *Vasanta sēchāra* at the Conjeveram May-festival. He heard of the fame of *Vasantica*, a dancer, and went to see her performance ; leading to an intimacy with her. Her person, and dancing described.

A description of dawn, and of sun-rise. The names of some men there, with particulars of their debauched characters. A specification of streets, wherein *dasis* live. The play of *chandra-vati*, with a ball, described. Cock-fighting described, and prised. A description of many *figurantes*. Quite a profligate book, small, worm-eaten.

7. No. 1961. *Nāgananta-nātacam*, a drama.

By *Sri-Harisha-carī*.

The subject is a fictitious marriage between *Jiññuta vāhana* and *Mālāya vati*, worked up with persons, and incidents in the usual manner of dramas; but profligate in kind ; the dialect is *pracriti*; it has five *anecas*, or acts, and is complete.

The book is long, thin, old, a little worm-eaten.

8. No. 1983. *Prasanna-Raghavīya*, a drama on the story of the Rāmāyanam. The book is labelled *Bālu Rāmāyanam*, which is wrong.

It includes adventures from the bending the bow, at the court of *Jana-ca* ; to the defeat of *Ravana*. In six *anecas*, or acts ; with many changes of dress, and variations of character.

The book is long, thin, old, and much worm-eaten, at the end.

9. No. 2016. *Soma rālīca yāgānanta P'gahasana-nātacam*, a comic interlude.

By *Dindima carī*. This is not a uniform dramatic piece ; but a series of, tales, or verses for public recitation ; to excite mirth, and made up of *slōcas*, and prose *pracriti*. For example ;

A *Sanniyasi* with his disciples are introduced. The disciples ask whether amatory matters are not most interesting, and whether a continual reciting the names of god does not make the head ache ? But there are other matters, much more gross. A few medical *slōcas* are written, on back leaves.

The book is long, thin, and gnawed at the ends.

VI. ETHICAL.

1. No. 1817. *Sabha-ranjana-niti*. Assembly rejoicing ethics. By *Nila k'hanta dicshata*. It is presumed, from a cursory view, that the subjects are jejune ex. gr. Though a *mantri* (minister of state) be ever so skilful; yet without the name and authority of a king he cannot govern a country. The book is long, and contains 6½ leaves; is complete, and in good order.

2. No. 1942. *Itihasa-samucchayam*, a winding up of the *Bharatam*.
Vdisambayanar narrates the consolation offered by Vyasa to the Pandavas.

After the battles narrated in the *Bharatam* the sons of Pándu being distressed by the death of so many of their relatives, friends and children Vyasa came and variously consoled them, relating many narratives, contained in 33 adhyayas or chapters. Complete on 114 leaves. Among other matters — *Gautami-upakhyanam* mutgala-déva-dúta-samvada, conversation between two divine messengers; *Ganga mihatmya*, legend of the Ganges; tale of a king who gave his own flesh to protect a Lizard that had flown to him from its devourer. A detail of sins leading to *naraka*; a detail of virtues tending to *sterga*. On gifts, as the gift of land, of cows &c., with much other matter.

The book is long, of medium thickness, and in good order.

3. No. 1762. *Dhermákiya prasna pratiyucti*. By Haridattácharya. The duties of an unmarried Brahman, while a Brahmáchari; treated in the way of question, and answer.

A fragment of 15 leaves, of medium length, broken at one end.

4. No. 1785. *Bhagavata gita : slocas*, with tīca, By Kesava-sacshi. An abridged explanation of the chant, by Krishna, from the *Bharatam*.

Arjuna, while acting as the charioteer of *Krishna*, objected to slaying his own relatives. *Krishna* taught him to the contrary, explaining the nature of the *jíratma* and the *paramátma*, or human and divine soul: the foundation of the *Vedanta* system.

From the 1st to the 18th chapter complete; except the 48th—52d, and 103 leaves; which may perhaps be found. The book is long, of medium thickness, on *talipat* leaves, injured.

5. No. 1788. *Bhagavat-gita, slōcas*, or original only. The 1st and 2d chapters (wanting only one leaf of the 2d) from the 3d to the 18th chapter, complete—51 leaves are wanting: the remaining leaves are numbered 55 to 94.

The book is of medium size, old, and much damaged.

6. No. 1789. *Bhagavat-gita; mūlam*, or original only, in *slōcas*. The *Grant'ha* and *Telugu* characters are intermingled, in different leaves. From the 1st to the 6th chapters wanting; what remains is from the 7th to the 18th chapter.

It is prefaced by seven small leaves; containing directions as to the mode in which the *Bhagavatgita* should be read; that is, seated on the *padmanāsanam* (lotus-seat) upon the bams, the feet folded underneath.

The mental preparation, by *montras*, and motions of the fingers stated.

The book is of medium size, thin, old: and a little injured.

7. No. 1790. *Bhagavata-gita; mūlam* only in *slōcas*. From the 1st to the 18th chapter, complete on 76 leaves, regularly numbered. The book is short, thick, one or two leaves injured.

8. No. 1848. *Brahmāradiyom*—on homage.

This book contains some ethical matter; but is more suitably referred to the head of *ritual*. See XVI. 22.

9. No. 1967. *Subāshita-sucta-mukta mālāi*; or pearl necklace of good words; *slōcas* without any comment. Compiled from various other books; the compiler's name does not appear. The work relates in some degree to rhetoric, and the art of poetry; but its chief matter is ethical.

Praise of a poet—condemnation of the false critic—disposition of a good man; the nature of the mendicant orders of kinds—disposition of the bad man. The miser, the calumniator; description of a king; of an elephant; of a river; of a woman of high birth; and various other matters; referring to the animate, or inanimate creation, as the source of poetic descriptions. From p. 1 to 38 not finished.

The book is long, thin, and in good order.

10. No. 1968. *Kāmandikī*-on Ethics.

On the proper qualities of a king, and also of his minister; a

work on political ethics. In sixteen *sargas*, or sections ; chiefly prose, but of a recondite kind.

The book is long, old, has narrow leaves, and is damaged at the end.

11. No. 1969. *Niti-sāram*; essence of morals. Stanzas on ethics, in 186 *slocas*, with a *tīca* or explanation in Tamil, and with quotations from other books. Many orthographical errors by the copyist, who appears to have been a schoolmaster. The following is a sample of the contents.

Satyāmo sāmī Lacshmi loka.	He who is faithful, will possess wealth.
Kirī at'hīganu sāmī	He who gives largesses will have fame.
Sradhbana sāmī vidya.	He who uses application will acquire learning.
Buddhalu Larmīnu sāmī.	Wisdom comes from merit of a former birth.

12. No. 2015. *Bhagavata-gīta*, chant of *Krishna*; 18 chapters, complete, leaf 1—43. From the *Bhishma* part of the *Bharatam*, before the contest with *Bhishma*.

The metaphysical counsels of *Krishna* to *Ajuna* to remove the latter's scruples against killing his own kindred, and various ethical matters from the *Vedas*; basis of the *Vedanta*.

The book is of medium length, thin, and in good order.

13. No. 2061. This manuscript has, at the beginning, 15 leaves, on the duties of women who profess the *Vaishnava* credence, the early morning, and other daily offices, and repetition of the names of the 108 *Vaishnava* shrines.

14. No 2071. *Niti sāram*, on ethics.

This is a work on moral subjects—as the vanity of life—the need of giving alms, and the like matters. Each sanscrit word is accompanied with its meaning in Tamil.

It is complete—of medium size, old, and slightly damaged.

15. No. 2072. *Niti-slocas*, stanzas on ethics.

Only four *talipat* leaves, without boards, long, and slightly injured: at the end one leaf of an almanac, on *Margala* month, November December.

. . . The two following lines may be be taken as a specimen of the ethics :

Sa sri yār namatam kai6dha

That is real wealth which does not puff up with pride.

Sa snicto vynsānā nivirtti yeti yahā.

He is a true friend that removes sorrow.

VII EROTIC

1

01 No 1116 *Sravanandini*, a commentary

By *Casi Pandita*, on the *Rasa Gangadhara* of *Nanya cheli pala*, composed in *slocas*, stanzas, and prose mixed

Some prefatory verses to *Sita*, on his adventures with the wives of rishis, in the *Tarucāvana*

On ornamental poetry, and poetical measures Description of the ragas or musical modes

On *tālas* or musical tunes, as marked by beating cymbals On amatory poetry On the person of the *nayaka*, or hero, or gallant On female beauty as to fine proportions Various feminine actions, smiles described Indications of anger in women Description of a tune termed *Bhairavi* On the desire of women for dress and ornaments, known by the term *chapalyam* Modes of salutation Description of the chaste woman

The book is long, of medium thickness, nearly new—and put with the old books, in the Telugu letter, doubtful

1 No 1118 *Vasava dhattai*—a romance written in *slocas* a few of them explained in prose

A king named *Kandapa ketu* had a beautiful daughter named *Vasava dhattai*. Another king named *Chintamani* had a dream, in which he saw this female, and became enamoured, and sick. A friend of his named *Matana kētu* suggested an embassy. He went, and succeeded in bringing about the marriage of *Chintamani* with *Vasava dhattai*.

The book is long, of medium thickness, and in good order

2 No 1806 *Amarukam*, an erotic work in 100 *slocas* complete, and a commentary on it, entitled *Sringara - rasa - dipica* By *Dīra Bhupalau*, also complete The original is sometimes ascribed to *Sancarachārya*, but erroneously, the writer seems to have given it his own name, put into the neuter gender

The kinds of women, under the titles of *mukta - syāma - praudha - prōshida - bhartica - abidrica - striya - parakiya - sumanya*, or girl, young woman, matron, grasse reuve, adultereess, own wife, other's wife, common

The kinds of men are specified, and language of conversation, with much other matter, altogether at variance with the western delicacy, or sense of propriety This work is a corrupt fountain from which many streams have descended into southern lands The book is long, thin, in small close writing not old, but injured by wear

3. No. 1812. *Gita Gōrinda*—the chant of *Krishna*. By *Jaya deca*. Twelve *sargas*, or sections complete, in *slōcas*, and some other versification.

On the amours of the *Krishna* and *Rādhā*.

Translated by Sir W. Jones, and published in the Asiatic Researches.

4. No. 1811. *Rati-rahasyam*, or *Sringāra bandhu dipica*. On sexual intercourse. By *Hari-haran*. The first *parich'eda* complete, the 2d do. only 56 *slōcas*.

On the *mukta* girl; *mālhyama*, young woman; *prakalba*, matron; the dispositions of these and other classes of women. The qualities of gallants, or lovers. On the four classes—*hastini*, *chitrēni*, *sakhini*, *padmini*, their attributes or qualities, and various other matters; which, among Europeans, would be rated as obscene.

The book is long, thin, in good order, very slightly injured by insects.

Memo. 1 leaf of the *Mégha sandesam* or cloud messenger and 1 leaf *Jyotishan*, on horary questions should be collated to some other books.

5. No. 1815. *Mégha-sandesam*. The cloud messenger. By *Cáli-dása*. The 1st *astásam* complete; the 2d has only to the 25th *slōca*: It is the *múla*, or original only, without commentary.

A *yácska* banished for a year by *Guréra*, charged a cloud to carry a message to his wife at *Alacapuri*, he being unable to come.

Translated and published by Professor Wilson; but with greater delicacy, as to description of the female person than in the original.

This book is long, thin, and in good order.

6. No. 1839. *Vasanta-tilaca*. The pride of spring. By *Varadá-cháryar* of Conjeveram. This is a *bhánam*, or monologue, designed for public recitation; but not a regular drama. The author is popularly called *Ammál*, and the book *Ammál bhánam*; said to be written in the author's old age like Voltaire's *Fucelle d'Orleans*.

The subject is as follows. The hero of the piece is fictitiously named *Srisigarà sec'hara*, who formed intimacies with *dasis*, or pagoda *figurantes*, and their companions at Conjeveram, and with other strange women. He attended cock fighting, and fighting by rams; and is, in all things, with minute particulars, made out to be a model of depravity, in a tone of praise. The

work is in prose in the narrative portion, but mixed up with *slokas* in the descriptive, or ornate part. As the alleged author was considered to be of the strictest *Vaidica* class, or non secular, a fiction has been raised to account for his writing such a book, but of doubtful authority. Possibly the real author may have added sarcasm to buffoonery, in fixing it on him.

The work is complete, on 42 leaves. The book is long, thin, gnawed by rats at the beginning.

7 No 1943 *Rasa manjari*, or garland of sentiment

By *Bhanucarī*

On the *nayak* and *nayaki*, or man and woman. Women are classed generally as *sriya* own, *anya* other, *samanya* common, and these are subdivided into other orders their several properties stated. Some detail is given as to the qualities of men. The work is chiefly in *slokas*, with some little prose, on 34 leaves.

The book is long, thin and touched by insects.

8 No 1917 Section 1, is *Sringard-dipica*, a lump, or comment. It contains a poetical description of various kinds of females, but from being incomplete, and much decayed, it cannot well be determined whether it is original, or a commentary. See 2 and 11.

9 No 1956 *Gita Gorinda*—chant of *Krishna*. By *Jaya dāta*

Complete in 28 leaves, in 12 *sargas*, or sections, and 24 *patas* or chants, in the *ashta pati*, or octave metre.

On the amours of *Krishna* and *Radha*, the *gopi* or female cow herd, her pains, messengers, description of the seasons, &c.

Translated by Sir W Jones

10 No 1958 *Matana Gopala vilasa*, a *Bhanam* or monologue, by *Guru Rama carī*, on the sports of a mimic *Krishna*.

A *tittan* (*taux rien*) at the time of the Tripeti festival, in September, puts on the disguise of *Krishna* name! *Matana Gopala*, from one sun rise to another sun rise. In that interval, of one complete day, he plays all sorts of tricks, talking with *dasi*, with female messengers, with "bad associates", holds intercourse with many women, grossly described, and is made out a complete blackguard, in detail. The work may illustrate the influence of the *Krishna avatara*, and of pagoda festivals. It is complete, but as the leaves are numbered 116 to 131 it must be taken from some larger book.

The book is long, thin, and in good order.

- 11 No 1963 *Amarakāṇḍa*, original *Sringūra rasa dīpica*—commentary by *Deva Bhupala*, a king, also termed *sariyakyanam*. See 1806, *supra* this book has only 65 *slokas*, on 45 leaves, other 35 *slokas* are wanting

The work is before described with sufficient minuteness. This book is of medium size, one leaf is only $\frac{1}{2}$, the others a little injured

- 12 No 2018 *Chambū Krushna-vilasa* By *Lacshmana Cāvi*, prose, and verse mingled

1st and 2d st *hāpocani*—not complete

3d wanting, 4th wants the beginning

5th the latter part wanting

Being so imperfect the contents cannot be fully defined. This fragment has a description of *Chenji*, or *Ginjee* a description of *Canchi nagara*, or *Conjeveram*, with much of ornamented hyperbole, as to both places. On the birth of *Krishna*, on female flower gatherers, on sports in the water, or bathing, on the youthful sports of *Krishna*, and other matters, pertaining to him, erotic in kind.

This book is of medium length, thin, and slightly damaged

VIII FABLES

- 1 No 1963 *Pancha tantra*, Five devices

A fragment only of this popular work

Part 1st *Mitra bheda* n complete

2d. *Sucita liba* i complete

" 3d. *Zanti grala* n incomplete

The book is of medium size, and very much injured

- 2 No 1966 *Pancha tantra*, Five devices

By *Vishnu Sarma*, or so ascribed. The 5 parts are complete.

1 *Mitra bheda* division

2 *Sucita liba* benef of all es

3 *Zanti grala* peace or war

4 *Sabda ndsa* loss of posse sions

5 *Aso q recet ja* } on acting with rashness incons derately
" *Mriyantam*

1 a, e 106—111 aga n fro n 95—11"

The book is long, thin, and a little worm eaten

- 3 No 1970 *Pancha tantram*, Five devices

A fragment—it contains,

2d. *Sucita libla* n part only

3d. *Zanti grala* i only 211 aves

The book is long and thin, with only one board, and damaged

* leaves

IX GRAMMATICAL

1 No 1772 Section 1 *Veda lacshnam* On the mode of chanting the *Vedas*, slow, quicker, very quick Prose, incomplete

2 No 1795 Section 1 *Hariya Ramayanam anuāya rūpa tya-kyanam*

By *Pandita Surya* A commentary on an epitome of the *Rama-yanam*, unfolding the meaning of compound, or difficult words, in plainer ones, from the *bala*, to the *yuddha cāndam*, complete

Section 2 *Chatu slocas*, fifty of them enigmatical verses concerning any one, as *Vishnu*, *Siva*, on kings, on ethics, &c., with the explanation

3 No 1836 *Raghava Pandaranya Kavyam*

By *Cavī raya Pandit* An elementary book for advancing a scholar

The verses are so contrived as to relate the story both of *Rama*, and *Kṛuṇa*. This is effected by a play on words, in one sense expressing something proper to *Kṛuṇa*, and in another sense, what is proper to *Rama* hence a whetstone for the wits of young beginners, and requiring great command of language in the poet

The book is long, thin, old, and much damaged, the leaves broken at the ends

[It is not easy to find any better classification for 2 and 3.]

4 No 1838 *Sabda vibhakti*, on cases of nouns, *slocas* with prose, a work on parts of speech, and declension of words It has the appearance of a school book It is long, thin, and in tolerable order

5 No 1873 *Kaśmudi vyakaranam*, a grammar, fancifully termed 'moon-beams'

On the *sandhi*, or coalition of words, ending in vowels, complete The other part on words ending in consonants is incomplete, leaf 1—44 the 7th wanting

Other 9 leaves, on collation, should be transferred to some other books The entire work is long, thin, but in generally good order

6. No. 1874. *Pracriya-Kaumudi*, on Grammar.

Of the five kinds of *sandhi*, or coalition of vowels, and consonants. On the declension of nouns ending in vowels, this is complete ; on nouns ending in consonants, incomplete.

At the end 5 leaves in *nugari* letter require to be transferred. This book is long, rather thin, old, and damaged at the ends of the leaves, so that the numbers are cut off.

7. No. 1875. Grammar.

1.) On the affixes to Sanscrit roots, 5 leaves (15, 16, 17, 18, 18) from *Bhū* to *Pach*, fragment.

2.) On the three genders, with examples of various nouns, and *slokas* exemplifying the vowels, 24 leaves.

3.) *Samása-chacram*, combination of words by *Sandhi* &c., two copies on the same subject, 10 leaves complete.

In the middle, a leaf from the *Nāishada* requires transfer.

The book is of medium size, and in good order.

8. No. 1876. *Prakriya Kaumudi*.

By *Rāma chandra*.

On various kinds of *sandhi*, or coalition of vowels : on the declension of words, ending both in vowels and consonants. *Samdsā* or modes of compound words, carrying the declension at the termination of the last word ; so far termed *subandham*. Complete, except as to verbs, p. 1—88.

On verbs, root, and affixes, this part is incomplete, on 3 leaves, not in regular order.

The book is of medium length, old, thick, very much damaged by termites at the edges, and by breaking of leaves, leaving $\frac{1}{2}$ &c.

9. No. 1877. *Bhāsyā pradipa-pracasa*.

An illustration or commentary on grammar.

By *Pravart'haca*, School-master.

On *Sandhi* or coalition of vowels and consonants. Five kinds of such coalition. This work is a commentary, or explanation of *sutras* on the subject : paged 1—156, and afterwards 38 leaves more irregularly strung, not coherent ; incomplete.

The book is long, thick, old and in good order.

10 No 1878 *Patanjali mohabhasyam vyakaranam* On Grammar

This is a fragment of the great work of *Patanjali*, the best work on Sanscrit Grammar, though ancient, and regarded as very difficult. The *sutras* of *Panini* are brief in comparison.

This fragment has the 6th *adhyaya* or chapter complete, and part only of the 7th. The subject on *Dhatus*, or roots, and on *Samasa* compound words. The writing on the label is erroneous.

The leaves are paged 1—168, but with the following wanting in the midst 71—90, 121—125, 135, 141, 145, 151, 162—165.

The book is long, of medium thickness, old with only one board, and one leaf damaged.

11 No 1879 *Pracriya kāumudi* On Grammar The foregoing seven are chiefly on *Subanta*. This portion is chiefly on *Tighanta*, relating to verbs. It treats of the letters, and meaning of various roots, and how verbs are formed from them. Words traced to their roots, with the affixes of moods, tenses, and persons.

Also on some indeclinable words, used as affixes, giving the force or meaning of such words, incomplete, p 1—89, also 99, the 69th wanting.

The book is long, of medium thickness, old and, except two broken leaves, in good order.

12 No 1880 *Patanjali Bhasyam* On Grammar, by *Patanjali*. The 5th and 6th chapters so far complete. On forms of words. On declension of nouns, &c. This is part of a large, and difficult book, only studied by advanced scholars. Its difficulty is said not to arise from any obsoleteness of language.

As the name of the author is an epithet of *adi seshan*, a fiction has been founded thereon, ascribing the work to *adi seshan*.

Note.—The *racya lara* is by *Vara ruchi*, the *bhasya kara* by *Patanjali*, and the *sutra kara* by *Panini*.

This book is of medium thickness, long, old, damaged p 1—125, 4 loose leaves.

13 No 1881 Fragment on Grammar, leaves 1—23, complete on the roots only. On ten kinds of roots, and their meaning.

The book is long, thin, a few leaves a little injured.

11. No. 1882. *Siddhanta-kāumudi-ryākyānam.*

By *Pīḍudha manorāmāī*. A commentary on another grammatical work.

From 1—25 complete on vowels, and on the coalition of vowels throughout. This is the first section. There are four other fragments.

15. No. 1883. *Yyakaranaṁ*, grammar.

On the different *sandhis* or coalition of words ending in vowels, and in consonants, and on the three genders; also on indeclinable words. On *Samāsa* or compound, words, and their declension. On roots, and how treated in the formation of words. The work is in prose 1—108, unfinished. The book is long, of medium thickness, and in good order.

16. No. 1884. 1.) *Sabda pustacanī*, on words.

—A grammatical work, having the several words that are declined in the seven different cases, and also on the three genders; but only of such words as end in vowels, three leaves only.

2.) *Samāsa chaerani*—2 leaves only. The mode of compounding words. A list of several words shewing how they are united, when following each other, so as to form a complex term.

3.) *Samāsa-chaerani*, 1½ leaf, *slōcas*, Telugu letter, ½ leaf distinction of genders, a verse for school-use.

4.) Telugu letter—On roots, the crude form, and the grammatical forms, examples given in various words. On indeclinable words.

5.) *Samāsa chaera*, in Tamil words, and character; it exhibits various forms of compound words, some affirmative, some negative.

The entire book is long, thin, in good order, some portions new; not homogeneous in appearance.

17. No. 1885. *Yyakarana sara-sangraha*; epitome of grammar.

It is also known as *Casika-vruttī*. In the 1st chapter the 1st and 2d *patam* each one complete, the 3d *patam* incomplete.

On the crude forms; the various terminations of the different cases; the changes of which they are susceptible, until they assume the full grammatical form.

—The *sandhi prakernam*, or section on the coalition of letters.

—The *saṁāsa vidhi*—on the collocation of compound words.

On roots.—Also some matter on tones, or accents (*siara*) pertaining to right enunciation—leaves 1—57—at the end 3 broken, the rest in good order—the book is long, and thin.

18. No. 1886. *Pracṛuti kaūmudi iyakyanam.*

A commentary on the *Pracṛuti-kaūmudi*.

It treats of the *Tinganta* roots with their affixes, modes of attaching them.

The book is a fragment—the following leaves are wanting 20, 27, 28, 29, 30, 31, 36, 38, these are diverse, 39—48, seven leaves are without any number. Some other matters connected with substantives.

—Also a fragment of the *Tarkha-sastra*, or logic, from the *anumāna khandam*.

The book is long, of medium thickness, in good order! It is nearly homogeneous in appearance, but needs collating with others.

19. No. 1887. *Pracriya kaūmudi.* On Grammar.

This is only a fragment of the work, and needs collating with other books in the collection. 193 leaves are wanting at the beginning, and it does not finish. Matter on the *subanta*—some on the *dvandava* dual form, 207—222 is on the *tadjanan*, another class, not complete.

The book is long, and thin, and in general good order.

20. No. 1994. Sect. 2. *Maha Bhāṣyam.*

By *Patañjali* *īra sidhan*.

Words are divided into *pūrradham* and *uttarādham*. The *pūrradham* contains an enumeration of 6000 roots. This book relates to the *uttarādham*, the subjects being the formation of words from roots or primitives, or compound words from simple ones, including the declension of nouns, examples in a great number of words. *Dhātu*, the root; *kriya* various practical words thence formed; *artha*, the meaning of each formation.

Thus much from the *mūlam*, or original, is followed by a more lengthened commentary, or explanation. The work has some complete distinct portions; but, as a whole, it is incomplete. It is long, of medium thickness, old; and, in some places, damaged by wear. See preceding notices.

21. No. 2058. *Vyākaraṇa zāstram*—On Grammar.

By *Pāṇini*. This is a portion of the popular work in *sūtras*. It relates to the formation of full meaning words from the roots; pages 1—22—beyond 11 leaves not numbered.

The leaves differ as to age, and they are gnawed off at one end, as if by rats.

The book is of medium length, thin, damaged.

22. No. 2059. *Vyañjana zastram*. On Grammar.

On nouns—on *sandhi* or coalition of letters—words ending with vowels, and with consonants; the three genders. On affixes, on cases, on roots of verbs, and some other matters; but left incomplete. The leaves are numbered 1—26, and 20 other leaves are not numbered.

The book is very long, and thin, on broad *talipat* leaves. The writing very close, and extremely small.

23. No. 2073. *Lingga nirnayabhushanam*.

On genders in grammar, chiefly in prose but examples in *slokas* are given of the *pulinga*, *stilinga*, and *napunchaca linga*, or masculine, feminine, and neuter genders. Some words are of two genders, and are exemplified.

The work is by *Rama-surini* (poet.) It is a fragment, and seems taken out of some book, and made up by itself. The leaves are 1 to 4—thence to 133 wanting, thence to 146 the end.

The book is of medium length, thin, touched by worms: it will need collating with other books; and it seems to have been subject to dishonest treatment.

24. No. 2085. *Bälä pôdhaca karaca sangraha*, child's instruction on grammatical forms of words, leaves 1—28, and 55—76.

Shadkara viraranam; the six cases in grammar. *Samasa chacra* collocation of words, with mode of declension.

On affixes, *kriyamála*, list of verbs. On the three genders.

Another list of verbs—leaves 1—27, 9 leaves *deva nagari* writing. The book is long, of medium thickness, and in good order.

25. No. 2055. Chiefly on Grammar.

The *Samasa chacra*, combination of words; mode of uniting nouns by omitting the sign of the genitive case, as *Rama bhana* for *Rámasya bhána*; *Pitambara - Vishnu*, yellow garment *Vishnu*, and the like, 3 leaves only; then 7 leaves. *Kriya mala* on the conjugation of verbs, deficient at the beginning, 9 leaves on *sarva nama sabda* or nouns and pronouns, incomplete. Other two leaves contain a *sloka* in praise of *Sira*, and a *tika* or explanation of its meaning; these belong to some other book: 21 leaves in all.

A book without boards, of medium length, thin, on *talipat* leaves in good order.

X HISTORICAL OR GENEALOGY

1 No 1157 Gotra pravaras nurnayam

An arrangement of the order and descent of *rishis*, or celebrated seers, by their tribes

The descent of the existing *gotras* (tribes) of *Brahmans*, and the connected races traced up to the seven *rishis* of the present *Manuvantera*, divided into nine *prakaranas* or sections, and complete I took out the name of *Manduri Raghundracharya's son Narayanarya* because it implies that he lived in *Mandur*, of which little is known, except its ruins in the North

If this genealogical table could be at all depended on, it might be of use towards untangling some difficult knots in past history

The book was found amongst those in the Telugu character It is of medium length, thin, and in good order

2 No 1983 Vasu deva sudodaya Some matters on the *yadu ramsa* The son of *Nahusha* was *Jeyadhi*, and of his race *Vasu-deva* the father of *Krishna* was born, incomplete, other matter is *Vedantic*

XI HINDOOS

1 No 1741 Stotras These are short chants, each occupied with laudatory homage of some one deity Of those in this book the first is praise of *Siva*, ascribed to *Sancaracharya*, complete, all *slokas*

2) Praise to *Siva* by *Mallana*—*slokas*, complete

3) *Amandiya-stotram*—praise to *Siva* by *Dandi*, complete

4) *Halayuta-stotra*, on *Siva* By *Bala Rama* *slokas* complete

5) *Maliya ruja stuti*, on *Siva*, *slokas*, grantha *lipi*, with an explanation in *nagari* letter, complete, book medium size, good order

2 No 1751 1) *Siva sahasranamam*, a series of 127 *slokas* complete, reciting the thousand names of *Siva* panegyrically

2) *Siva nama stotra sataca*—only one leaf out of a centum of verses in praise of *Siva*

3) *Siva stotra* by *Marcandeya*, an *ashthacam* of eight *slokas*, praise of *Siva* another *ashthaca*, fewer feet to a line, same subject

The book is long, thin, old, but in good order

3. No. 1755. Chants from the *Vedas* supposed.

These consist of Sauserit, and Tamil intermingled, and belong to the work, usually styled *Náláyira prabandam*, or collection of four thousand stanzas by the 'Aluvár.

In the first thousand by *Namálurdr* otherwise called *Jada gópálcár* 10 hymns including the *Tirupálánda*—"may'st thou flourish many years." Also 10 hymns of *Kurukúr nambi*, who was otherwise styled *Puttár - virán*. Twenty hymns of *Periyálcár*, and thirty hymns of *Kurúr nambi*, 10 hymns by *Tondaradipode Aluvár*, who derived his titular name from the dust of the feet of the votaries of *Vishnu*.

30 Hymns by *Chudi-kodutta Náchiyar*, to awaken *Vishnu* in the morning.

120 Hymns by *Sada gópálcár*.

100 Stanzas with *da-capo*, by *Ramanúja*.

30 Hymns by *Periyachan pillái*.

4. No. 1756. Panegyric on the 1008 names of *Vishnu*, in verse, with a prose explanation; the latter in the Telugu character.

—*Siva sahasranama*—the 1000 names of *Siva* panegyrized. The handwriting of this book varies; some is old, and rude.

The book is of medium size, and in good order.

4}. No. 1759. *Subrahmanyá sahasranáma*.

The 1008 names of *Karticeya*, *slócas*, with meaning in prose, complete.

The book is of medium length, thin, old.

5. No. 1771. Various panegyrical chants.

—*Njása - dásacam*, a decade of *slócas*, the original only—to place the soul, or mind, at the feet of *Vishnu*.

—*Sudarisanáshtacam* an octave of distichs; praise of the *chakra* of *Vishnu*.

—*Yeti-rája-saptati*—70 *slócas*, original only, incomplete.

This is in praise of *Ramanúja*, by his disciple *Védanta désikar*, the two first also. The Tamil name of *Yeti-raja*, or *Rámanúja*, is *Yemperumánar*.

—A few loose leaves, not connected, and requiring collation, with other books.

—*Ala-vantar-stótram*, praise of an *Alavar*, whose Sanscrit name is *Yamunacharya*. This piece contains from the 18th to the 60th *sloca*: it is by the said *Alavar* in praise of *Vishnu*.

—*Bhasya-caru-stótram*, two copies of 10 *slocas* each, in praise of *Ramanúja*, the title meaning learned in languages; applied also to *Sancaracharya*, and to *Madhvacarya*.

—*Mangálam*, 10 *slocas*, without comment, in praise of *Rámanúja*, writer unknown.

—*Mukunda mālā*—praise of *Vishnu* by *Kulasechhara Álavar*—complete, in all 28 leaves.

The book is long, thin, in some places broken, with $\frac{1}{2}$ leaves gone.

6 No. 1775 Various tracts.

1.) *Rangha nat'ha stótra satacam*, *slocas*, 8 leaves, complete. A centum of stanzas in praise of *Vishnu*, at *Srirangham*, near *Trichinopoly*.

2.) *Hanumat-catucham*, *slocas*, incomplete.

* Praise of *Hanumán*, and after it a *mantra*, or invocation for protection: this form is used as a defence against any evil, on a journey.

(The word *catucham* means a coat of mail, as a literary term; it differs from *stótra* in having also a *mantra*, and from *mantra* by having also a *stótra*. It is also used with some ceremonies and motions of fingers, not employed with the simple *stótra*.)

3.) *Vishnu-paryaram*. The nest of *Vishnu*, *slocas*, incomplete—praise imploring to be under *Vishnu's* care.

4.) *Vishnu sahasranámam*, *slocas* incomplete. The one thousand names of *Vishnu*. It is used daily after evening homage by *Vaishnavas*.

5.) *Garuda carucham*, *slocas*, complete.

Praise to the vehicle of *Vishnu* for protection, as to the body only.

6.) *Vishnu-stótram*, *slocas*, incomplete.

Praise of *Vishnu*.

7.) *Vencalévara-stótram*, *slocas*, incomplete.

Praise of the form of *Vishnu* at *Tripety*.

8.) *Panjayuta - stottra*, five *slócas*, complete.

Praise of the five emblematical instruments of *Vishnu*—1 discus, 2 shell, 3 club, 4 sword, 5 bow.

Various detached *slócas* follow, 23 in number, on different matters, e. g. when the soul departs where does it go ?

The book is of medium length, thin, and in good order.

7 No. 1973. *Sauntaryalahari*, *slócas*.

—By *Sancaráchárya*. Praise of *Parvati*, and a prayer to *Parrati*.

Also—*Mrtanjeya japa*, prayer to *Siva*, complete. A few distinct various *mantras*. The leaves are numbered 99—123, hence it is taken out from some other book. This one, as a whole, is of medium length, thin, damaged by insects, and by breaking.

8. No. 1976. Various hymnology.

—*Rudi stavam-slócas*—praise of all the attributes, or properties of *Vishnu*, two leaves complete.

—*Ashta slóki*: eight stanzas, explaining the meaning of the *Vishnu mantram*, the 8 lettered one.

—*Sambat-cumara prabhati*, homage to the form of *Vishnu* at *Tiru náráyana puram*, near Seringapatam, Mysore.

Girisha-si ami-mangala sássanam. Praise to a form of *Vishnu*, lord of the hill.

—*Sambat cumara mangalashtaca stuti*.

Eight *slócas* in praise of the aforesaid *Sambat cumáran*, popularly known by the corresponding Tamil name *Chelva pillay*.

—*Gópala mangala sássanam*, praise of *Krishna*.

—*Vencalachalésvara mangalà sássanam*.

Praise of the form of *Vishnu* at *Tripeti*.

—*Hasti giri tsha mangala sássanam*.

Praise to the form of *Vishnu*, at little Conjeveram.

—*Práthana panchacam*, five stanzas of prayers.

—*Sri stavam*, praise of *Lakshmi*—so far each one complete.

—*Sudarisana ashtaca*, two stanzas only, praise of the *chakra*, or discus of *Vishnu*.

The entire book is of medium length, thin, and in good order.

9. No. 1989. *Putuca-sahasramana, slōcas only.*

By *Vedantachārya*, head of the *Vadagalas*.

In 32 *padakus*, or sections.

One thousand *slōcas*, in difficult language, are occupied in common places on the slippers of the image of *Vishnu* at *Srirangam*, near Trichinopoly, such as—the formation—the cleansing with water—the covering with flowers—the embroidered ornaments &c It is difficult to think of puerility going so far in recent idolatry.

10. No. 1991. *Sri-guna-retna kosham*. The jewel casket of *Lacshmi*'s disposition, *slōcas*, and some comment in Canarese, but *grant'ha* letter.

Praise of the excellent temper of *Lacshmi* at *Sri-rangham*, near Trichinopoly, complete. The book is long, thin, recent, gnawed by rats at one end.

11. No. 1996 *Sudarisana stotram*, praise of the *chaera*—mark on the shoulders of *Vāishnavas*.

Praise on making the *namam* on the forehead.

The same on marking the middle line with a *mantrām*.

—The mode of offering sacrifices, p. p. 5—9 not complete.

—Praise of *Krishna*—leaf 1—7.

* These would seem to be fragments of two books.

This book is long, very thin, and in good order.

12. No. 1998. Various hymnology.

By *Sri Vatsangam*.

- 1.) *Sri l'dicon'tha statam*, praise of the lord of *Vāicon'tha*, that is *Vishnu*.

- 2.) *Adi manushya stavam*, praise of the first man, which is, it seems, a title of *Vishnu* at *Srirangam*, near Trichinopoly.

- 3.) *Srirangha raja staram*, praise of *Vishnu*, at the same place, 1st and 2d *satas*, complete.

- 4.) *Vencatesvara mangalam*, praise of *Vishnu* at *Tripeti*, complete.

- 5.) *Sri guna-ratna-kosham*, praise of the temper of *Lacshmi* ‘the jewel casket of her excellency,’ complete.

The entire book is long, thin, old, in good order, and in small neat writing.

13. No. 2003. *Cshama-shobdasi*, 16 *slōcas*, complete—on the clemency of *Rangha nai'ha* at Trichinopoly. By *Vedantachārya* son of *Veda Vyāsa Bhatta*: of the *stottra* class, praise.

There is appended *adhyatma chinta, slokas*, wanting 5 leaves in the middle. It contains addresses to *Vishnu* on the soul, and its safety, with replies from *Vishnu*. It is of the mystic theological kind, and resembling the German manner on religious topics.

The entire book is of medium length, old, and damaged.

14 No 2021 Two connected subjects

- 1) 'Alavantar stotram, praise of *Vishnu*, as *Rangha nat'ha* at Trichinopoly by an 'Alavtar otherwise named Yamunacharya. The *slokas* have no *teca* or comment. The leaves are numbered 69—79.
- 2) *Sri guna retna-casham*, praise of the temper of *Lakshmi* as consort of *Rangha nat'ha*.

By *Parasara Bhatta*, 61 *slokas*, complete

The leaves are numbered 80—92 in continuation of the above, but shewing both to be part of some larger book. This portion, as a whole, is long, thin, and in good order.

15 No 2012 Various hymnology

Two leaves marked 46, 47 contain the last part of a *sahasranama* or pruse of the thousand names of *Vishnu* and a portion from the *anuttarasa parvam* of the *Bharatam*, 227th *adhayaya*.

- 2 leaves praise of the 108 names of *Ganesa*, complete
- 2 leaves praise of *Sri Rama*, complete
- 1½ leaf pruse of name of *Siva*, complete
- 1½ mental bathing, by thinking on sacred rivers, with praise of them
- 2 leaves praise of the name of *Lakshmi*, complete
- 1 leaf the great mantram, to the *siddha Lakshmi*, or success giving goddess

12 leaves—*aditya hrudayam*, heart of the sun, that is, agreeable to the sun, or to *Vishnu*, as residing therein, *slokas* only, and from the *aranya parvam* of the *Bharatam*, *Krishna* to *Arjuna*.

½ leaf—pruse of *Sita*, *sloka*

1 leaf—*aditya carucham*, praise with invocation to the sun—to defend

1½ leaf—pruse to the name of *Narasinha*, *slokas*. On the 108 names of *Vishnu*, complete

1 leaf—pruse to the 108 names of *Deva* or *Pariati*

1½ leaf—pruse to the name of *Sita*, 108 names, complete

1½ leaf—pruse to the 108 names of *Narasinha*, common stanzas. In all 31 leaves, numbered 46—76, as if part of some other book.

This, as a whole, is of medium length, thin and in good order.

16. No. 2047. Various panegyrics, chiefly of the *sacti* of *Sica*, under different names.

- 1.) *Gauri-dasacam*, 10 *slócas* (wanting the 1st) in praise of *Parvati*, the white goddess.
- 2.) *Anna púrni-dasacam*, part of 10 *slócas* (wanting at the beginning) in praise of *Bhavani*, with promise of plenty of all things to him who uses it.
- 3.) *Vidya-dasacam*, 10 *slócas*, nearly complete; addressed to *Parvati*, to give the knowledge; which is lauded.
- 4.) *Sarasvatī mantra japam*, charms, with prayers of low muttered utterance, invoking *Sarasvati*, the *sacti* of *Brahma*, and patroness of learning.
- 5.) *Anna púrna stótram*—praise to *Parvati* the giver of plenty, complete.
- 6.) *Tripura suntari stótram*, praise to the *sacts* of *Sira*, as the destroyer of three towns.
- 7.) *Saiuntariyalahari*—100 *slócas* in praise of *Parvati*, complete: ascribed to *Sancaracharya*.
- 8.) *Chamala dandacam*, lengthened lines in anapaest measure, praise of *Parvati*.

The book is small and old, but in good order, small hand writing.

-17. No. 2061. See. VI. 7. The rest panegyrics.

- 2.) Praise to *Vishnu* in *dandacam* lines *ut supra*.

The general subject is homage to *Vishnu*.

- 3.) *Sri rangha-gadyam*, panegyric in prose, on the form of *Vishnu* at Trichinopoly, complete.
- 4.) *Vāiconīha gadyam*, panegyric, in prose, on the paradise of *Vishnu*, complete.
- 5.) *Sri guna ratna kósham*, *slócas* in praise of *Lakshmi*, jewel casket of her qualities.
- 6.) *Sri-rangha náthā suprabádam*, very early homage, at dawn, to *Vishnu* at Trichinopoly, complete.
- 7.) *Sri rangha rája stótram*, *slócas*, in praise of the same.
- 8.) *Sri Vencatésa suprabadom*—early dawn homage to *Vishnu* at *Tri-peti*, in *slócas* complete.
- 9.) *Sri Vencatesa mangala sássanam*, praise to the same of the epithalamium kind.

- 10.) *Varada-rája suprabudam*, early dawn homage to the form of *Vishnu* at *Canchi* (or *Canjeveram*) in *slocas*, complete.
- 11.) *Varada raja stóttiram*, praise to the same, in *slocas*, complete.
- 12.) *Parancusa-pancha-rimati*, 25 *slocas* in praise of *Nam-alvar*, as a panegyric.
- 13.) *Purancusa - ashṭacum*, an octave of 8 *slocas*, complete, in praise of the same.
- 14.) *Sri-staram*, praise to *Lakshmi*, in *slocas*, complete.

The book is of medium size, and in good order.

The leaves numbered from 7 to 30, the last 15 containing the above panegyrics.

18.. No. 2062. *Sri rangha nat'ha stóttiram*.

—*Slocas* in praise of *Vishnu* at Trichinopoly, including also an incomplete copy of the *Caveri mahatmyam*, or legend of the river *Cavery*; in other books termed *Sri-rangha mahatmyam*.

This book is of medium length, but thin, in good order, the leaves numbered 35—50 less 43d. It hence appears to have been taken out of some other book, and made up distinct; though incomplete.

19. No. 2063. Praise of *Vishnu*, and *Síra*.

- 1.) *Vishnu-bhujangam*—praise of *Vishnu*, in a kind of stanza; so written as to give the form of a serpent complete in 16 *slocas*, on 7 leaves.

- 2.) *Síra-bhujangam*, praise to *Síra*, like stanza; 21 *slocas*, complete, on 9 leaves.

The book is of medium length, thin, and slightly injured.

- 20.) Na. 2064. *Raghu-víru-gádyam*, praise of *Ráma*, in prose, by *Vedantacharya*, head of the *Vadagala* sect; complete, the leaves numbered 58—68.

21. No. 2065. Various panegyrics.

- 1.) *Varada-rája-Panchasat*, praise of the form of *Vishnu*, at *Conjeveram*, in 50 stanzas, complete, 4 leaves. By *Védantacharya*, head of the *Vadagalas*.
- 2.) *Sampat cumára-stóttira*, 10 stanzas on one leaf, in praise of a deity in Mysore; termed *Chelva pillay* in Tamil.
- 3.) *Yeti rája saplati*, 70 stanzas, complete, in praise of *Ramanúja* the *'Alwár*.

- 4.) *Cshama shódasi*, $2\frac{1}{2}$ leaves, 16 stanzas complete; on the compassion of *Ranghanal'ha*, a form of *Vishnu* at Trichinopoly.
By *Vedántacharya*, son of *Veda Vyasa Bhatta*.
- 5.) *Rangha nát'ha mahishi*, 1 leaf, praise of the *saci* of *Rangha nát'ha*, or *Lacshmi*: 10 stanzas, not complete.
- 6.) *Bhagavat-dhyana-sobana*, steps towards a meditation on deity: otherwise termed *antar-jyoti-stuti*, or praise of the inward light 22 stanzas, complete, by *Vedantácharya*. In all 17 leaves, but of different length, and sizes.

The book is long, thin, damaged by worms.

22. No. 2066. *Vishnu-sahasra náma stotra—mantras*, praise of the thousand names of *Vishnu*, with invocation; *slocas*, without comment, incomplete. Ascribed to *Vyása*; and said to be from the *anusarnica partam* of the *Bhágavatam*; leaves 43—50, as if part of some larger book. This one is of medium length, thin, and in good order.

- 23 No 2068. Various panegyrics.

- 1.) *Dasaratára vishayaca suprabadam*.

One *sloca* to each of the *avatars* of *Vishnu*, in praise for reciting in the very early morning, 4 leaves complete.

- 2.) *Vara mangaláshtacam*, 8 *slocas*, complete, used as salutations, on approaching any very great man; wishing that *Brahma*, *Vishnu*, *Siva*, the celestials, seers, hills &c., may convey benefits, and benedictions.

- 3.) Four *slocas*, from the *rairaga satacam* of the *Bhartrí-karthyam*, 2 leaves.

- 4.) Five leaves, praise concerning *Siva*, 9 *slocas*, complete.

- 5.) *Krishna gadyam*, prose, panegyric on *Krishna*, 5 leaves, incomplete.

XII INCANTATIONS; that is, *mantras*, sometimes with *yentras*; or diagrams.

[These according to the object to whom addressed; the subject matter; and effect sought to be obtained; may be either benevolent or malevolent; simply precatory, or maledictory.]

001. No. 1206. Section 2, leaves 2—13

Sudarisana hóma vishayam, on sacrifice offered to the *chakra* (or missile discus) of *Vishnu*; the *mantra*, or symbols, *tantra*, or diagram

and formulæ, *vruti* or authority from the *redas*, and prose accompaniment

This is the larger part of a book long, thin, touched by worms. See A c XII.

Ol. No 1359 Various miscellany, on 26 leaves, from different books, differently paged—containing chiefly panegyrics, and charms

2-5 *Naragruha stotra, slokas*, by *Vyasa* Praise, with a sort of adoration of the planets (Sabaism) It includes praise of *Vishnu*, dwelling in the sun

4 leaves, 'Aditya-hrudayam,' "heart of the son," *Agastya* told this to *Sri Rama*, it includes a *mantra*, an address to the sun, by the use of which he would overcome *Ravana*, said to be taken from the *Ramayana*

1 leaf, some *slokas*, a devotional praise of the sun, as *Narayana*, and *Dharma putra*

2 leaves, *Garuda Carucham*, complete a charm to secure protection from snakes, with long life, health, &c.—*slokas*, and prose, addressed to the vehicle of *Vishnu*

1 leaf, *Surya Carucham, slokas*, with prose—praise to the sun, with a charm the benefit being to remove disease

2 leaves, *Sudarisana Carucham*, praise and charm, addressed to the discus of *Vishnu*, *slokas* and prose The object to attain things desired

7 leaves, *Vishnu Carucham*, and *Ilama Carucham*, by *Vishramitra*, complete The object of both is to secure possession of things desired, very extensive, sometimes mentioning the death of enemies

Also *Krishna ashstotra sata nama stotra, slokas* Praise of *Krishna* by 108 names, said to be from the *Brahmānda puranam*, the *aparākhanda*, a discourse between the earth goddess, and the serpent *Sesha*, the object, to remove all sin

5 leaves, *nāgari* letter, containing octaves in praise of *Lakshmi*, of *Rāma*, of *Pariati*, and of *Vencalisa*, the god at Tripty

The leaves are of various lengths, a bundle of different tracts, but with unity of matter

1. No 1723 Contains, in the middle—*Rama carucham*, two leaves, praise, with a charm to secure the protection of *Rama* Also the *Gayatri carucham*, a charm to secure protection by means of the *Gayatri*, or primary *mantra*

2. No. 1750. *Yentras.* This is a small book on talipat leaves, it consists entirely of diagrams; squares subdivided into smaller squares, and with numbers on some of the squares; in one on all of them. Such are the squares used in spells only; but spells have letters, not numbers. Hence the squares in this book have been conjectured to be plans of the *pīṭha*, or seat of the images of various gods within the *garbha-mantapa*, or last recess in temples. There is however no writing to guide to a decision. The leaves are in confused order.

The book is in good preservation.

3. No. 1740. Three books, or sections of books, on various magical matters.

1.) *Prapanja suram, sūtras* with explanation.

In the beginning it is stated that the different letters of the alphabet are the bodies of the gods. Fifty letters are classed into fourteen *svaras* sounds, or modes, to be written on sixteen squares, or other forms with the name of a god, and a *japa dhyānam*, or muttered meditation, as a mode of homage.

—Whichever god's name is used—as *Rāma Krishna* &c. the assistance of that god will be procured.

Various mantras, or spells, and mode of writing—in the letters used as such. The forming squares (magical); certain modes of calculation, if the amount, or difference, or quotient, as the case may be, comes out right, the god invoked will appear, if not right will not appear.

—*Snāna pūjādhiti*, bathing in water, with appropriate mantras, or muttered formulas.

—*Jnana sacti prat'hāna mantram*, a special charm, to procure the power of knowledge.

—*Rāma prat'hāna mantram*, a special mantra, to procure what is desired sexualiter.—*Mōcsha prat'hāna mantram*, a special prayer to procure beatification.

—*Varahi-mantram*, charm addressed to a sacti, and *Narasinha mantram*, one addressed to the fifth *avatāra* of *Vishnu*, for special objects.

—*Pancha vactra Sīta mantram*, a charm, addressed to the five faced *Sīta*; and various other charms.

This section, or book is from 1st to 36th *padalam*, or chapter, leaf 1 to 101; but remains incomplete.

The preceding are wholly in prose.

2.) *Mántra sáram*—essence of charms by *Damótara*, 13 *padalans*, *slócas*, with some prose. It contains *mantras* named after different deities as *Vac-Déi*, or *Sarasvati*, for riches; *Indrani*; *Vira-Bhadra*; *Hanumán*; *Sarab'hestara*, a beast; *Varáhi*, the *sacti* of the 3d *avatára*, given also to *Parvati*. The fruits of the different *mantras*, that is, intended effects, are specified.

This section, or book is complete.

3.) *Yéntra-sáram*, spirit of diagrams.

Various squares, and other more complex figures of magical purport, and known by different names; as *purusha zúcta*; *strí - sútra*; *rachshágini* (to kill savages) *Gópála-yentra*; *Súrya yentra*; *Santána gópála yentra*; *Dhara-yentra*; *Hanumal yentra*; *Varáhi-yentrâ*; *Ráma yentra*; and many others. These are in the form of *slócas*, and the section remains incomplete.

The entire book is long, thick, rather old, but in good order.

4. No. 1764. *Mantra* and *cavucham*.

The *Sudarisana jválā mantram*, the fiery discus charm, used against evil spirits, against goblins, devils, wild-beasts; so that no evil may beset from any of them. The *Ráma cavucham*, *Ráma's* coat of mail. In this, with the charms, signs are made on the different members of the body, to he protected in those members.

4 $\frac{1}{2}$. No. 1766. *Mantras &c.*

1.) *Kartavíreyarjuna mantram*, 7 leaves.

2.) " *yentram*, 2 $\frac{1}{2}$ "

3.) " *mála mantra*, incomplete.

5. No. 1775. The second seetion is *Hanumát-cavucham*. Hanuman's coat of mail, *slócas*, incomplete.

—Praise of *Hanumán*, and then a *mantra*, or spell, directed to him; the whole used as a defence against any evil, as when on a journey, or the like.

6. No. 1860. *Rudra - yámalam*, *dana prakarnam*. By *Yámala*. This book is ceremonial, with gifts; but it is difficult to find for it a better location.

Reference to the sacrifice of *Dacsha*, and origin of *Vira Bhadra*. If stars are seen during the day, or if a tree be cut, and blood flows from it, some evil is prognosticated, for which ceremonies with *mantras* to be used, are prescribed. Gifts specified, in order to remove any severe disease. Ceremonies, with spells, to destroy the troops of an enemy; others to avert untimely deaths.

A variety of cases considered to be indicative of ill—some of which appear in other books some not—for every such evil, either a suitable gift to a Brahman is prescribed, or else a *zanti* or expiatory ceremony to avert, or prevent the evil. In these respects the book partakes of the *prayaschit* part of sacerdotal law [These aforesaid cases are so numerous that a livelihood to Brahmins would not be wanting from this source alone, were it fully obeyed. It is artful cunning operating on superstition, ruling and living upon people by means of superstitious fear]

7 No 1869 *Natyica mantra tyakyanam*, explanation of mantras used at special seasons. The *Sandhya randana mantra* is used every morning, in household worship. The book contains the meaning of various forms of muttered prayer, at meals, on sacrifices, and many other occasions. It contains verses from the *Vedas*, *slokas* and prose intermingled. By *Varada raja*, 16 leaves, incomplete

Another 12 leaves contain the *Savitri vidya Agastya* in discourse with *Nareda*, a special mantra, accompanied by certain motions of the fingers feet &c. This is of the precatory, or devotional class, not incantation of evil

The book is long, thin, and in good order

8 No 1921 *Ashta sloki* complete

Chattu sloki, incomplete

The book contains some mantras of the *Vaishnava* class, with an explanation in the Canarese language. It is long, of medium thickness, and in good order

9 No 1979 Commentary on mantras

1) *Mantrarthha priti bataka tatva dipica*

An explanation of the *Vaishnava mula mantra* of eight letters, or syllables, that is *Om Narayana namaha*

2) *Diayarthha priti bataka tatva dipica*, an explanation of another mantra, termed *diayam* containing twenty five syllabic letters

3) *Charama sloca priti pataca tatva dipica*, explanation of the *charama* mantra, of thirty two syllabic letters, and others, put into distichs, and here explained in prose

[These mantras are of frequent use, precatory, and the explanation is serviceable. It is impossible to overlook the coincidence with the Hebrew *Cabbala*]

The book is long, of medium thickness, and in good order, recent in appearance, and complete

10. No. 1990. *Mantras*, three books.

1.) *Sudarisana Mantram, slōcas*, seven leaves, complete. Praise of the missile weapon of *Vishnu*, as burnt in on the shoulders of votaries; and by them used as a charm: evil spirits and devils, it is stated, will depart.

2.) *Aūpavasam krama, slōcas*.

Telugu character, complete, the ritual of fire-offerings, or *homam*, with the customary *mantras*. These are daily observances.

3.) *Aghbra nīla - kantha mantram*, prose, Canarese character, incomplete. Charms, including praise, addressed to *Siva*, in his terrible, or destructive form.

1) is long, thin, in good order. 2) is short, thin, touched by insects. 3) two leaves, good order.

It might be well to separate them, as being written in three distinct characters.

11. No. 2095. *Mantra sāstram*, Incantations, fifteen leaves, incomplete. Various charms or formulas, for health, or for protection, or for wealth, or destruction of enemies. These are mostly addressed to *Parvati*, under various names. One is addressed to *Bhairava*, a form of *Siva*, and is intended to procure wealth.

The book is short, thin, in good order.

It appears to be part of some larger book, the leaves being numbered 37—51, without beginning or end.

XIII. LEXICOGRAPHICAL.

1. No. 1905. *Amaram*. Two fragments of a Lexicon.

The *Amara cōsha*, or *Amara sinha*, from the name of the author: who was a *Jaina*. First fragment, contains parts of the 1st and 2d cāndams, or books; the 1st cāndam from *sverga* to *dic*, 10 leaves, incomplete; the 2d cāndam from *bhū-rarga*, five other vargas, or sections, but not in regular order, intermediate vargas are wanting.

Second fragment, 2d cāndam wants the *vānāushadi*-varga, the rest are complete, being nine in number: 3d cāndam, only 2 vargas; the *visēshānigraha*, and *sangrīna*, 3 are wanting, as this cāndam, when complete, has 5 vargas.

The book is long, of medium thickness, and touched by insects throughout.

2 No 1906 *Amaram* a Lexicon

The 1st *candam*, from *starga* to *varti* complete

The 2d *candam*, from *Bhu* to *sudra varga*, complete

The 3d *candam*, 5 *vargas* complete. The work is in 3 books, and this copy would be complete, only that leaves 14, 18, 51, 76 are wanting. There remains 93 leaves. The book is of medium length, and thickness, small hand writing, old, and injured.

3 No 1907 *Amaram*, a Lexicon

The 1st book complete in 12 sections, from *sterga* to *varti varga*

The 2d book, from *Bhu*, the 6th or *manushya varga*, is wanting, thence to the 9th *Vaisya varga*, which is defective, and the following *Sudra varga* wanting. The book is of medium length, and thickness, and much damaged.

The latter half differs in size, and appearance, from the first one

4 No 1908 *Amaram* a Lexicon

This copy has three books complete

1d *Sterga* to *varti*

2d *Bhu* to *sudra* 10 sections

3d *rutesha nigraha* to *Lingadi* 5 sections

The book is of medium length, and thickness, on broad talipat leaves, and in good order

5 No 1909 *Amaram*, a Lexicon

A nearly complete copy, but not homogeneous

1st book *sterga* to *varti*, Telugu letter

2d book *bhu* to *eshetrija*, the 8th, two more wanting

3d book *rutesha nigraha* to *Lingadi sangraha*. The 2 last books in grantha letter.

The book is long, of medium thickness, old, and a little damaged, the leaves are of different lengths

6 No 1910 Part of a Dictionary, on the label erroneously *Retna cosham*

It is a fragment, containing some words, with criticisms on the *Amrita cosha* where that affirms a word to be used only in the plural, this asserts a singular also, and where the *Amaram* says singular only, this asserts a plural also. Some words in the *Amaram* are without genders defined, this book gives the gender. It wants the proper beginning, has two books, but does not finish, and is without the author's name. Authorities are quoted, among them are *Cali-dasa's* poems.

The book is long, thin, and touched by worms

7. No. 2074. *Náma lingána sassanam*, a Dictionary.

By *Amrita sinha*—slócas without any *tīca* or comment.

The 1st *candam* from *svarga-varga* down to *vári-varga*, complete so far, on 25 leaves, not numbered. The book is of medium length, thin, without boards, and in good order.

XIV. LOGICAL.

1. No. 1901. *Nyayasástra dipica*, lamp of logic.

By *Sassa Dhara*; leaves 1 to 70 of the *múlam*, or original. Of this *múlam* the book contains the following divisions.

Mangala-vátam, on prefatory praise of any work by others.

Andhakára-vátam, asserts nine *padarthas*, or general classes, and that *andhakáram*, darkness, is not included in *tásas* light.

Káranatá-vátam, on causation, primary and secondary.

Sacti-vátam, on the negative principle, or female energy in creation.

Manónútra-vátam, on the power of mind, mind in its own rule, glances to great distances at pleasure.

Móchsha-vátam, absence of pain, or sorrow is bliss, there is none other.

With portions of other divisions incomplete

Prabhā, light, a commentary on the foregoing on the *mangala-vátam*; that on the *andhakára-vátam* very deficient; only 11 leaves in all.

The entire book is long, of medium thickness, slightly touched by worms.

2. No. 1903. *Tarkha bháshya*, on Logic.

By *Késari Misra*, the original only.

This fragment contains 1. *pratyacsha*, or self evident proof 2. *anumánam*, doubtful, or inferential proof—this very incomplete, 12 leaves only in all

Another book.

Sassa Dharyam—part of a work by *Sassa Dhara* of which the proper title is perhaps *Nyáya sastra dipica*, as in the foregoing. This fragment contains the *mangala-vátam*, the *andhakára-vátam*, the *káranatá-vátam*, and the *sacti-vátam*, the rest wanting.

The *sassa dharyam* is a sort of scholastic disputation. 1. Whether any laudatory poem should be prefixed to any work, denied, affirmed as needful. 2. Whether darkness is to be added to other general categories; affirmed, but by some denied, as necessarily included under *tásas*, being simply the absence of light. 3. Whether there is, or is not a First cause; denied by some; but here affirmed. 4. Whether there is a female energy (negative principle) in creation, denied by some, but here affirmed much beyond its wanting. This 2d fragment contains 16 leaves, shorter than those of the first portion. The two books, taken together, are rather long, thin, and in good order.

3 No 1904 *Tarkha basha taa*, commentary on a logical work

By Goverdhana Four *khandas*, or divisions, are complete, 1 *pratyacsha* 2 *anumanam*, 3 *upamanam*, comparison or analogy, 4 *sabdam*, testimony

Besides there is the *atma ratadi*, polemical, to prove that there is a difference between the *paramatma* or heavenly soul, i.e. God, and the *jivatma*, or human soul consequently the discussion is opposed to the *Vedanta*, or *advaita* system

The book is rather long, thin, and in good order

4 No 1911 *Ananta dipica vyakya*, a commentary on another book, entitled *Vishnoya drishti*

By *Srimat Ramanat ha vidian*, two *adhyayas*, two more wanting Discussions, in a logical form, on subtle positions, confuted with equal subtlety

Sva pravesata ratam, asserted that *Iscara* (the moon?) does not shine with his own splendor, this book maintains that he does

Pramana vatam, the *Vedas* by some are denied to be a rule, this book asserts that they are a rule

Veda abdurusheyateva ratam, asserted that the *vedas* are the work of men, this book denies, and maintains that the *vedas* proceed from God

Brahma is asserted to be the first cause of the world, this book denies and affirms that *Isvara* (applicable to both *Vishnu* and *Sita*) is the First cause

Sanniyasi kramam, the rules or observances of the class of strict ascetics These are confirmed by authorities from the *Vedas*, the *Smritis* or law books, the *Bhagavat gita*, and there is some similar matter

The leaves number from 1 to 211, but 174, 175, 198, are wanting The book is long, of medium thickness, touched by insects, towards the end

5 No 1917 *Lalita chintamani pracasam*

A commentary on a work called *Tatra chintamani* By *Raju datta* On Logic, in prose

It relates only to the division termed *prajnacharam*, which is complete.

It contains the following *ratas* or discussions *mangala—praminya—sama raya—abjaram roya pratyacsha—mandeata*

The book is long, of medium thickness, (148 leaves) and in good order

6 No 1886 At the end of this book is a fragment on the *Tarkha sashtra*, or Logic, from the division termed *anumanam* some unconnected leaves They look nearly homogeneous, with the other leaves, but may perhaps belong to some other book

7 No 1888 *Mani sāram*, jewel essence

By *Gopi nathan* The following matters are contained
 1—6 māngala rātam about prefaces.

7—23 pratiṣṭāna rātam, on the standard of duty

24—89 pratyacchā parichēdam on discriminating substantive things.

90—181 anumāna khandam, on arguing from doubtful things or circumstantial proof
 182—186 on inference from comparison; proof from analogy

The work remains incomplete. The book is long, thick, and new

8 No 1889 *Shadkarica tiruchanam*

By *Bharananda Vāgīsa Bhatta*

Leaf 1—21 complete, vibhakti, effect of the union of words in regimen or concord 22—67 anumāni tirukarum, on the consent, or freedom of the will.

The leaves 34, 57, 58, 60, are wanting leaf 68—83, various matters on logic, beyond 10 leaves paramarisa rātam—on the will One leaf on *sungati rātam*, or agreement Three leaves *rishayata rātam*, on sensation and perception Two leaves on the *anumāna khanda*, *anumāti vichāram*, and *paramarisa vichāram*. Leaves numbered 2, 6, 8, 10, on logic without coherence Beyond 1—13 *rūpatti rātam*, and *śanta bhoda* Three leaves on *Bhagavata aradhna*, worship of deity, this complete

Three loose leaves beyond on the *anumāna khanda* unfinished.

The latter, and more miscellaneous portion of this book has leaves agreeing in size with No 1900, collation is needed

9 No 1891 *Tarkha bhasha mūlam*

By *Kisara misra* An original work on logic, with an explanatory commentary following leaf 1—6 *pratyaccham* 7—12 *anumāna cāndam*, 12, 3 lines only *upamāna cāndam*, 13—31 *sabda cāndam* so far the original

The commentary or explanation

Leaf 1—18 on *pratyaccham*, 19—34 *anumānam*, 35 *upamānam*, 36 *sabda*, the rest wanting

This book, in the commentary, maintains that there are only seven padarthas or general categories Other miscellaneous matter follows, apparently an intentional appendix A sloka on *Rama*, sleeping on the hand that protects the world Another sloka praise of *Rāma* In another a desika (spiritual teacher) reproves a waiting on princes, when a handful of rice can be begged, water can be sipped from a brook, and a rag for the loins procured, therefore why wait on princes, to get hundreds of rupees, fine food, and fine clothes Book long, medium thickness, and in good order

10 No 1892 *Tattra prabodhini*, a commentary on *tarkha sastra*, or logic

By *Ganestara-deshada* The work has three chapters, but is left unfinished

- 1 *Pramana parichédha* discrimination as to the rule of duty, page 1-20
- 2 *Prameya parichédha*, difference as to sensible objects not finished, p. 21-41
- 3 *Samsaya parichédha* discrimination as to doubtful things p. 42-46

The book is long, thin, and in good order

11 No 1893 *Nyaya pracasam*, splendor of wisdom, a book on logic, prose

By *Narahari misra* It contains part of two *candás*

- 1 *Pratyaccha*, visible or certain things
- 2 *Anumána* doubtful or uncertain things
(*ujan dñāna* and *sabda* is not here)

The first is complete the second not so several leaves are imperfect damaged, or wanting some blank leaves

The book is long, thin, worn even, and some leaves broken

12 No 1894 *Tarkha sangraham*, a compendium of logic, the *múlam*, or original, in prose, the explanation attached By *Anam Bhatta*

The work treats briefly of the four leading divisions, 1 *pratyacsham*, 2 *anumánam*, 3 *upamánam*, 4 *sabdam*

Some writers speak of sixteen general categories this writer considers several of those to be included in others and maintains the modern division into seven, all comprising all substantive things

13 No 1896 *Nyaya sastra*, that is *Tarkha sastra*, on logic Apparently three fragments, from different books

- 1 By *Gopinatha*—some things on the *sabda cándam*, p. 1-10 rest wanting
- 2 By *Sri Sádám* the *sabda cándam* complete, other parts wanting p. 1-30
- 3 A few matters from all four of the leading divisions, but not coherent, and two leaves on the *pramána cátam*

The book is long, of medium thickness, and in good order It needs collating with others

14. No 1897 *Nyaya siddhanta dipam*

Illustration of true logic By *Dherma raja*, a *Smarta Brahman* This is not a work on the science, with its four divisions and various subdivisions, but a series of eleven discussions, on disputed points, with reference to the system, each one termed *cátam*

- 1 *Tamo vatam*, p 1—17, 2 *pata saicti v.* p 18—29, 3 *Sacti v* p 30—37, 4 *Mano-nut-tama v* p 38—45, 5 *Sabdu nāta triya v* p 46—49, 6 *Nyana carma samuchaya v* p 50—52, 7 *Māesha v.* p 53—60, 8 *Siddhartha v.* p 61—62.

There are not 16, but only 7 general categories.

- 9 *Vayu pratyacsha v* p 63—67, 10 *Aśvica packa v.* p. 68—74, 11. *yoga rudi v.* p 75—78—the work remains incomplete I think it safest to leave these technical terms untranslated

The book is long, thin, in good order; only leaves 77, 78 are broken.

15. No. 1898. *Nyāya siddhanta tatram*. The quality of right knowledge. By *Srinivasāchārya*, complete, in prose.

The four chief divisions, or sources of proof in logic.

These are 1. *pratyacsham*, existing visible things, direct evidence, 2 *anumanam* doubt, inferential proof, 3. *upamānam* comparison, analogy, 4 *sabdam* the word, the authority of *rishis*, *smritis*, or others commonly admitted as testimony.

There are seven *padartas* categories, or common places, 1. *dravyam* which has nine subdivisions

1. *prithivi* 2. *appu* 3. *tejas* 4. *rayu* 5. *akasa* 6. *kāla* 7. *tekh* 8. *ātma* 9. *manam*.
- 2 *guna*, with twenty-four subdivisions
- 3 *carma*, with five subdivisions*
- 4 *samanya*, with two subdivisions
- 5 *vishesha*, 6. *sama tata* 7 *abhāva* with four subdivisions,

The book is of medium size, and in good order. It may be regarded as a good compendium of the established system.

16. No. 1899. *Nyāya kusu manjri*—"The kusu-flower garland of knowledge", on the *tarkha sastra*, or logic, from leaf 1 to 14, regular; and relating to the *anumana khanda*.

Four loose leaves 36,—39, on the same general subject in all 18 leaves.

The book is long, thin, rather old, but in good order.

17. No. 1900. *Nyāya dipa prakha*, torch of knowledge, being a commentary on a work entitled *Sasha dhara*, or the "hire-bearing moon"—on logic.

This commentary is by *Dēva raja*. It is not complete, but the following are the numbers of the leaves, with the contents, 1—10 *mangala vatam*, whether invocation of a god, addresses to the author, and other matter should, or should not, be prefixed to any book

10—20—*tamo - rātam*, argued that darkness is not a distinct thing from light, as *trigat* is *dhara* positive, and *tamas* is *abhava* negative, therefore the one is included in the other

21—26—On causation, from the First cause downwards

27—41—*Pata - saicti - rātam*, on any substantive word, when giving a general definite sense

42-45—*Sacchi ratam* on specific names not applicable to any other thing ; negative causation

49-57—*mano ni teva ratam* on mental discrimination of things

58-63—*sabda ratam* on proof from authority

64-70—*mocchita ratam* on I eatification the work remains unfinished See remark XIV 8

This book is long, of medium thickness, nearly new

18 No 1928 *Nyaya kusu marga nyakyayanam* A commentary on the *kusu* flower garland of knowledge, by *Varada raja*, in five *parichchedas*, or sections

—*Purita pacsham*, denial of an argument, and objurgating or confuting it

—*Siddhantam*, correcting the objurgation as improper

These two are illustrated by various rules

Among the *padarthas* or general divisions of existing things, the *jivatma* or human soul and *paramatma* divine soul are proved to be distinct, in opposition to the *advaitas*

Other matters pertaining to this science, leaf 1—160 but wanting 122, 123, otherwise complete

The book is long, thick, old, the ends of some leaves broken

No 1933 *Chitra Mimamsa* This book has some relation to logic, but is best referred to XXII 1 q r

19 No 2057 *Anambhattiyam*, Logic

By *Anam Bhatta* Fragment of a commentary

The *pratyasha khandam*, as far as to *tejas* light, only 5 leaves, recent, yet bitten by rats

20 No 208G *Tarkha bhasya, Nyakyayanam*

A commentary on the *tarkha bhasya*

On the following divisions

1 *Pratyasha* 2 *Anumana* 3 *Upanayanam* 4 *Sabda* & *Supta*

There are sub-headings to each. It is marked fine at the close ; but it appears to want some thing at the end.

The book is long, of medium thickness, touched by worms

21 No 2099 *Tarkhabhatya* On Logic

This is an ancient work on logic, of which the foregoing is a commentary. The author's name is not given, but he states, at the opening, that he writes for the easier instruction of young persons. This work enumerates sixteen *padarthas*, while later works admit only seven

There are four general divisions.

1 *Pratyaccha* 2 *Anumasa* 3 *Upamana* 4 *Sabti*

The seven or sixteen *padarthas*, are distributed among these four. The seven *padarthas* are 1 *dravya* 2 *guna* 3 *caritra* 4 *samanja* 5 *risesha* 6 *autabhatta*

The sixteen *padarthas*, are

1 *pramana* 2 *prama yeyya* 3 *samsaya* 4 *prayyanca* 5 *drishtanda* 6 *su'dha*
anta 7 *avayava* 8 *tarkha* 9 *nurnaja* 10 *rata* 11 *jalpa* 12 *vitan* 13 *hetra* *bhasha*
14 *chala* 15 *jati* 16 *nigra hastana*

There are nine supplementary leaves, with various *slokas* and stanzas on legal

The book is of medium size, rather old, but in good order

XV. MEDICAL

1. No 2035 *Vaidhyam*, on medicine fever pills

A kind of balsam, very composite, for arthritic pains, an electuary, also composite—on fits or epilepsy, a remedy for it called *manduram*. On *rishayaram* or dangerous fever—On diarrhoea—on the bite of rats, and of snakes. Various other diseases—the diagnosis, and remedies

The Sanscrit *slokas* have their meaning given in Tamil, but the book is incomplete

It is long, thin, rather old, some leaves are damaged

2 No 2037 *Tadhyam*, on Medicine

Slokas, with *tica*, or explanation, in Tamil

The work contains a description of diseases, with the remedies, and treatment, proper to be used among the diseases are scrofula, strangury, colic, flatulence, bile, phlegm with treatment, fevers, epilepsy, heat, of skin, and other medical matters—60 leaves incomplete.

The book is long, thin, without boards, and damaged by breaking of the leaves

3 No 2039 *Vaidhyam*, on medicine

Slokas, with *tica* or explanation in Telugu, from leaf 58 to 80 Description of diseases, with remedies, as epilepsy &c indication of disease, by the sound or tone of voice—by an inspection of the tongue—fever caused by indigestion—fever of skin—fever in the bones, fever from leprosy—flatulence—bile—phlegm—signs of disease by inspecting urine Various remedies for diseases indicated. The book is long, thin, and in good order

4. No 2038 *Vaidhya sastram*

Homage to *Senesan*, the general of *Vishnu*, as *Ganesa* with the *Sairas*. Also to *Lakshmi*, and *Narasimha*, one *sloka*

—The *Rama chaeram* astrological, with *slokas*, these have a *Tira*, in Canarese

Tira dhyam proper

—Properties of the pulses—indication of feebleness, or bad health—symptoms of epilepsy, and of fevers—and of dysentery, with fever—a disease called *chardi*—fever with phlegm—(*sléshma gta-ra*) desire of water in fevers—on consumption, and on other diseases, with the suitable remedies to each. The foregoing has a Canarese explanation. There follows in the Sanscrit, but Canarese character, recipes for making medicines from a large gourd *cushmandam* (*kalyana pushni kaya* in Tamil)

—Praise to *Indracshi*, a goddess—complete

—The *kadi kaya churnam*—the effect of the astringent *myrobolam*, if the powder is swallowed, whether beneficial, or not as the case may be

—*Kantha mala* a kind of disease, of the ring worm description—also on consumption remedies for these two and various other medicinal preparations described

There are also 92 *slokas* with an explanation in Canarese, on ethics not properly one with the medical work

The book is of medium size old, a little injured in some places, and the leaves, towards the end, are not all alike

5 No 2010 *Dhanvantari Nigandu*

A medical vocabulary

—Different names of medicines, as sold in bazaars—a *Materia Medica*—(the indications by the pulse—3 leaves, this has a *Tira* in Telugu) The whole leaf 1—57, but unfinished [*Dhanvantari* the physician of the Gods—was one of the products of churning the sea, in the *Curmatala*, but ancient names are given to modern books without much scruple]

The whole book is long, thin, and in good order

LXVI *MIMANSA*, with the *PANCHI RATRAM*

Ancient ceremonies, united with later *Eikonalical* observances

1 No 1147 *Bartla Rahasyam*

—*Dherma sabdartha Vichara* enquiry concerning active virtue, and equity

*—*Dana priti grahr*, on gifts and mole of receiving them, with other matters

—*Jateshti adhicarana*, a chapter on the sacrifice termed *Jatishti* there are one thousand *adhicaraṇas*, connected with the *Carma Mimansa* or ritual

—*Vrihaspati sarvatikaranam*, a chapter on the sacrifice (*Sarvan*) termed *Vrihaspati*.

Utpatti Kala tikaranam, on the beginning of any sacrifice *Agniyanyayam*, relating to the fire of sacrifice, *Sannyasi atikaranam* a chapter on the ascetic life *Parama hamsati sanniyasi chatushasti kramam* The order of fourteen classes of strict ascetics, beginning with the *parama hamsati*

These, and the like matters are discussed, and proved, by extracts from smritis law books, & uti the *veda*, with *slokas* from smritis, but generally prose Incomplete, leaf 1—166, does not finish

The book is of medium size, old, and touched by worms

2 No 1729 *Rādudram*, on rituals

This is a prose work, on certain motions of the hands, and fingers, used by *Brahmans*, in early morning, and other devotions

Anga nyasa The members, or fingers, touching, and variously combined

Kara nyasa, the hands touching In both cases certain *mantras*, as the *gayatri* and others, are used, at the same time

Purvaca, ancient, and different modes of ritual homage, addressed specially to *Śiva* There are some extracts it seems from the *yajur veda*, though the *yajur veda* is said to condemn the use of *mantras*

The book is long, thin, and complete

3 No 1733 *Stāuta bhagam*, a chapter on sacrifice By *Soma prayoga* In prose language, or similar to that of the *Vedas*, which have no *slokas*, the measure of heroic poetry

The general subject is the *agni stamam* or sacrifice by fire, whether of ghee poured on flame of 1 sheep, or otherwise, but the language is such as to be unintelligible, except to those who are, by office, sacrificers .

The book is long, of medium thickness, not old, yet a little touched by insects, leaves 1—108 complete, except that 102—105 are not written on, and the subject there's left imperfect

4 No 1734 *Aba-stambha sutra prayagam*

On sacrifices at the full and new moons, and on other sacrifices. Their order, or mode of performance Some extracts, or portions of the *Veda* are added, incomplete

—Some matters in praise of any one who is declared, by competent persons, to be fit to bear the expenses of a sacrifice. Also praise of *rishis* who attend it

Extracts from the *Aṣṭamedhi parva* of the *Bharatam*, on the subject of sacrifices in the *Vaishnava* mode. Condemnation of any one who slighted or despises the appointments of the *Vedas*.

The book is long, of medium thickness, *recent*, and in good order.

5 No 1735 *Śtauta prasna*, on sacrifices, in prose. *Prasna* here means ordinance, or appointment. There are fourteen *prasnas*, or regulations, with a little of the 15th which is not finished. The general subject of sacrifices occupies the book, which contains 159 leaves wholly of the ritual, or *Purāṇa mimāṃsa* class.

The book is very long, thick, old, at the beginning several leaves stained by rats.

6 No 1737 *Aśvalayana-sūtra prayoga*

By *Trai tīrtha tridha*, in 8 *adhyas*, or chapters. On the new moon and full moon, sacrifices. Various others, as *agrayanam*—*putrakāshtha pashu bandham*—*kalipeyam adi rattram upatoriyamam visvajit*, these and other modes of sacrifices, the order of proceeding explained, selections from the *Vedas*, and from some other works, in prose are added.

The *maha tritam pañḍaricam*, these, and some other ritual observances, explained. The whole chiefly in prose.

The book is long, thick, old, and at the end very greatly damaged, only small parts of the leaves remaining, it is incomplete.

7 No 1742 *Brahmana carmam*, Brahmanical ceremonies, (See 11 No 1719) a glossary, or definition of terms is prefixed.

On fate, or *rudra*, also termed *carmam*, as the result or fruit of virtue, or vice, in a former state of being. *Nara grha sandhya*, homage to the nine planets. *Vastu sandhya* an image of a man is made, and then carried around a house, at least up outside, intended as preventative of ill from the effect of evil eyes.

Nāstikatra sandhya, homage to the 27½ lunar mansions.

Yoga sandhya homage to the astrological *yogas*, *caruna-sandhya*. There are eleven *carunas* (favors) represented by different animals, relative to livelihoods. Also the *upanaima mantra* or prayer when putting on the brahmanical thread.

The book is said to be a *rade-mecum* for Brahmins, in the foregoing matters.

It is complete, of medium size, and in good order, save the edges.

- 8 No 1743 *Brahmana ecaranam* This book contains two portions, the first on the sacred thread in the Telugu letter See β A c XVII) the other, in the *granthha* letter, is on *vinaha*, or the cere monies connected with marriage The book is of medium size, old, yet in pretty good order
- 9 No 1744 1) *Krishnajayanti mahotsavam* Said to be narrated by *Vyasa* It contains a detail of the various rites, fastings, and other ceremonies, practised by Brahmans and others, on the anniversary of the birth of *Krishna* which falls on the *Rohini nacshetra* of the month *Sravana* (lunar) Up to a certain point fasting is observed when the god, being supposed to be born, rejoicing, dresses, feasting, processions occur It is a leading festival with modern *Vaish naras* at Madras
- 2) *Sraddha tishayam*, matters connected with the twelve days of mourning observed by Brahmans, (16 by Sudras), the ceremony, or ritual observance of each day described
- The book is long, thin, nearly new, yet slightly touched by insects
- 10 No 1745* *Mantra ruch* Ritual forms, said to be taken from the *yajur veda* The book contains chants, or forms of homage to *Brahma*, *Vishnu*, *Siva*, to *Indra*, *Agni*, and to all deities also praise of, or by *rushis* The *Brahma yagnya*, homage by Brahmans on taking up water in the hand, sipping it with both hands, pouring it out &c when bathing
- The book is long, of medium thickness, and in good order
- 11 No 1748 *Panchanga puja*—homage with five members to *Siva* corresponding with the five heads of *Siva* one member to each, this is complete
- There is appended a *sahasranama* of *Vishnu*, or his 1008 names, and a portion of the *yajur vedam*, 5th *prasna*, of the 4th *candam*
- The book is of medium size, some leaves broken
- 12 No 1749 *Brahmana Carmam* Brahmanical ceremonies This work contains the *Sandhya vandanam*, or customary homage, at the morning and evening twilight with, *madhyanicma* or that ob served at noon The *Brahma yagnyam*, a *mantra* or prayer, from the *Veda*, *O m* the *gayatri* &c See 10
- The book is thin and new

13 No 1752 *Sdiva kriyai*, ritual observances by *Sādhus*, in two divisions, the first funereal, and the second partly on that subject, partly on purifications, and expiations

1) Funereal observances It contains detail, as to the burning of the body of a deceased Brahman, and the rites for twelve days afterwards

Dahanam—the burning, and on coming back to the house making a hole, placing an image in it, and dropping water thereon, from a saturated cloth while repeating *mantras*. Then the *pinda bali*, or offering of a ball of food, a man is placed to represent the deceased one. This first day's ceremony is called *uchana sraddham*. Next is the *hasti sajjyanam* or going to the ground gathering the bones, putting them together, with various attendant ceremonies. From this time to the 10th day giving food to one person, in all nine different persons, and every day repeating the *pinda bali*.

On the 10th day a larger eating party. The image is taken out of the hole, and carried away. Bathing—shaving—again bathing—making a *homa* or fire offering in the house, and then going about the usual business.

On the 11th making the image of a bull, giving largely food to 16 persons. The *sota cumbha sraddha*, a ceremony with a pot of water given to a Brahman, with a cloth for his waist, sweetmeats, rice and betel nut.

On the 12th day the *sapinda*, a great ball of food, offered to ancestors, afterwards food given to seven persons, another ceremony with the *pinda Gd dinam* gift of a cow. *Sterga patayam* final gift of a cloth to a Brahman.

2) Other observances

Vidharagni santanam, if the widow of a Brahman die, being six months pregnant, or more, a special observance, and that which would be done on the birth of a child is done then. *Sutica rajastalya marana samascaram*, a ceremony if a woman die during the time of menstruation, and when put outside the house. A *mantra samascara tithi*, if a Brahman die, while ceremonially unclean, by reason of the place, the usual ceremonies are performed by substitution at the place, where he died, not in his house. If a great way off, an image of *darbha* grass is made to represent him, and the usual ceremonies are gone through, this is called *punah samascaram*.

Saha gamana samascaram tithi. The sacrifice of going along with, or of a widow consenting to be burnt with the dead body of her husband.

Durmarana samascaram, if by accident, or evil cause, any one die, the suitable observances. Also ceremonies attendant on dying on any unpropitious lunar day or *tithi*, much the same as in the books which treat of *zantis*, or expiations.

End of the *kāttiyayanar*, the book is commonly so called from the name of the writer. Some Telugu letter is mingled with the *Grant'ha*. Three leaves, containing praise to *Ganēśa* are prefixed. The book is long, and of medium thickness.

14. No. 1753. *Brahma-ca-mam*. It contains seven *vidhis*, or ceremonial modes : being the *simantam*, six months after conception, *jata-carmam*, at birth &c. See XVIII No. 1746. It wants the *srad-dham*; for which see above No. 1752.

The book is small, complete as far as it goes, rather old, and a little damaged.

15. No. 1758. *Mudrā lacshanam*, signet-signs.

It contains the 8th 18th and 21st *adhyāyas*, said to be from the *Mahōpanishada*, revealed by *Vishnu* to *Brahma*, by the latter to *Nāreda*; and by *Nāreda* to mortals. The subject relates to the various motions on, or with the fingers, in the performance of various Brahmanical rites ; especially those practised in the early morning. (In the Library of the Madras Literary Society there is a folio book, by a Bengal Officer, containing drawings of those signs.)

The book is small, and nearly new.

16. No. 1761. *Saica-rituals*. The *anga* and *kara nyāsanam*, or motions of the fingers and hands, touching the body &c. when repeating *mantras*, or doing homage. Also the *tulhi-prayōgam*, or certain monthly funereal observances, during the first year after any one's death ; and the *varusha sraḍḍha* or annual commemoration of the death of an ancestor. Both of these last contain *mantras*, or formulas from the *Vēdās*.

The book is very small, and greatly injured, at one end.

17. No. 1763. Various ritual homage and ceremonies.

Vignēśvara-pūja, homage to *Ganēśa*.

Shōdasa upasāra pūja, sixteen kinds of respectful offerings.

—*Gāūri puja*--offerings to *Pariati*, 108 expressions of homage.

—*Sirasiati puja*, homage to the *sacū* of *Brahma*, *Krishna*, and his son *Pradyumna*, homage to them, *Rama-jayanta pūja*, homage on the birth day of *Rāma*.—*Sravana dea-dasipuja*, a special fast on the 12th lunar day, in the lunar month *Srāvana*.

—*Carticeya-sōma-rara pūja*, homage on the Mondays of the month *Carticeya* (November 11 December 12) *Sīra-rattri-pūja*—commemorating *Sīra* suffering at night, through swallowing the venom of the ser-

pent *Vasuki* in the *curma avatara*; a strict fast, the day before the new moon, in the lunar month *Mâsi*; certain cakes &c are then offered, but not eaten till the next day.

—The *icadasî calpam* fast and its benefit, on the 11th lunar day, in each $\frac{1}{2}$ month, it should be a strict absevance.

—*Nara sinha jayanti*, on the birth-day of the *Narasinha avatâra* of *Vishnu*.

The book is long, thin, and in good order.

48. No. 1765. *Brahmana carmam*, Ritual.

The *pâitru-mâtîca*, or duty of a son towards a deceased father. The *prêta-krutyam* or funereal rites, from the *dahana*, or burning, and to the end of 12 days after the *karmântaram*; as already indicated *supra* No. 1752.

This book is small, old, and damaged.

19. No 1767. *Brahmana-carmam*, Rituals.

- 1.) The *Srâvana dvadasi*, fasting and other ceremonies on the 12th lunar day of the month *Sravana*; they are herein stated.
- 2.) *Srâvana dvadasi utdyapanam*, the closing portion of those ob-servances.
- 3.) *Dhâna p'hala eratam*, various modes of giving alms, or presents to *Brahmans*, with the beneficial results stated.
- 4.) *Kat'ha Srâvana p'halam*, the benefit of attending pagodas on the 12th lunar day of the month *Srâvana*, and hearing the legends connected therewith read
- 5.) *Scarna Gâuri eratam*, fast and devotion to *Parvati*.
- 6.) *Scârna-Gâuri kat'ha*, tales connected therewith.
- 7.) *Vara Lâcshmi vrata calpam*, devotion to the gift bestowing *Lâcshmi*, with benefits thence flowing, and illustrative legends.
- 8.) *Yamuna nadi pûja*, the ceremony of bathing in the *Jumna* river.
- 9.) *Sarratôbaddam*, the safety thence arising.
- 10.) *Ananta vrata calpam*, legends as to the worship of *Ananta*, or *Vishnu*.
- 11.) *Dora nashta puja*, the ceremony to be used in the event of losing the cord bound round the arm, or body, in the time of homage.
- 12.) *Maha navami puja*, the ceremony in honor of *Sarasvatî* and *Durga* at the *Dasra*.

- 13.) *Krishna jayanti*, the birth day of *Krishna* (see 9 No. 1744.)
- 14.) *Rishi panchami calpam*, tale of the 5th lunar day (once a year) some name is attached to every *tithi*.

This relates to a dead *Brahman* being raised to life by a *rishi*; the circumstance has a yearly commemoration, under the name of the *rishi panchami*.

- 15.) *Lacsha tatti udyāpanam*, the effect of lighting a lakh of lamps.
- 16.) *Siddhi Vinayaca pūja*, the prosperous result of worship to *Ganésa*.

The book containing this multifarious collection, on rituals, is small; and, the edges excepted, in good order.

20. No. 1768. *Various ritual observances*.

- 1.) *Sri maha Ganapati calpam*, the benefit of homage to *Ganesa*.

The book assumes a discourse between *Uma* and *Mahésvara*. In 35 kinds of discourse *Sīra* tells *Parvati* the 35 kinds of *Brahmanical* observances of which those in this book are a part.

- 2.) *Srāvana-dvadasi vīdha*, fast on the 12th lunar day of the month *Srāvana*.

- 3.) *Ananta vrata*, fast to *Vishnu*.

- 4.) *Sīra ratri-mahima*, fast to commemorate the suffering of *Sīra*, by swallowing venom in the *cūrmavatára*.

- 5.) *Ishti kalam*, during any great sacrifice, on the new moon, and day after it, and on the full moon and after, the *Brahmans* perform some peculiar ceremonies termed *ishti*; this tract contains the *mantras* or forms then used.

- 6.) *Eca-dasi nirnayam*. There is a difference between the *Sairas* and *Vāishnava*s as to the exact beginning of the 11th *tithi* or lunar day; the *Sairas* begin a little earlier, after that both go on together.

The *Sairas* leave off a little earlier, the cause of this difference

21 No 1773 *Vaidica carma*, rituals founded on the *vedas*. On offerings by fire. Also various Brahmanical ceremonies at birth, naming, first feeding, shaving &c.

A fragment of another book, attached to this, contains twelve *rigs*, or sections from the *Rig veda*. The book is composed of fragments of various sizes, and as like subjects are found in other incomplete books, the need of being collated with them is indicated. It is of medium size, and in good order.

22 No 1848 *Brahmanarudiyam*.

For the ethical portion at the beginning See VI 8. Stated to have been first delivered by *Bhrigu* to *Nareda*, and afterwards narrated by *Suta* to *ascetics* in the *Naimisha vanam*. It contains *Kaishnara* matters from the 1st *adhyaya* to the 38th nearly complete in 38 sections, and includes details of proper ceremonies, adapted to certain days, as the new, and full moon, also the *Sraddha* or funeral ceremonies, and states that beatification will be attained by duly performing them. The book is old, and somewhat damaged, one leaf is gone.

23 No 1890 *Sastra dipica*. The Scripture lamp, being a commentary on the *karpura kartika* or camphor-torch. By *Sri raja chudamani dicschata*. The subject of this book is wholly on the ritual of sacrifices. Said to be a rare, and very valuable work, not usually to be met with, except at Benares. But it is not complete. The 1st and 2d *adhyayas* (or chapters) are wanting. From the 3d chapter and 6th *palam* or paragraph down to the 8th chapter and 4th *para* is found, the remainder of the 8th chapter is deficient. The 9th, 10th and 11th chapters are wanting. The 12th chapter, the proper close of the book, has a different appearance from the rest. The leaves are numbered up to 320, though of course not in regular order.

The following is an outline of the contents as they herein appear—the nature of sacrifice—the sacrificer—the proper position for placing the three *vedas* herein named *advarya*, *utgāta* and *hota* or the *yajur*, *sāma* and *rig*. The proper places for the attendant *Brahmans* that officiate, the order and manner of the *soma yajen* or drinking the acid juice of the *asclepias* plant—the persons who partake of it *equally*. The *yāpa stambha* or sacrificial post—the washing that post—the raised earthen terrace around the place of sacrifice, how formed—the *jyotiṣhi homa*, a kind of astrological sacrifice—the *tati pṛya* another kind—*aptoriyamam* another—*adi ratram* another—*isi a jitu yagam* another—*Darsī purna māsam* another—*raja suyyam* another—these and some other modes of sacrifice. The specific purpose stated, for which each sacrifice is

performed. The *drishta phalam* visible or worldly result—the *adrishta phalam*, the unseen, or result in another world. The sheep used for offering—women must not repeat the *mantras* at a sacrifice:—proper wealth must be expended on a sacrifice, not ill-gotten wealth. The proper times for the different sacrifices. The general bathing of all, without exception, of those who were present at a sacrifice—washing of all utensils employed; and various other matters, connected with peculiar sacrifices.

The book is long, very thick, and in good order.

21. No. 1895. A. Fragment, leaves 45—70.

It contains *cidhi-rātam*, on imperatives, or orders to do &c. and a *purta tātam* on claims established to futurities, as by sacrifices; thence after death beatitude.

There are matters on sacrifices mixed with others in this book. It is not so much a logical treatise as philosophical, allied to doctrines and rites. It is of little use, but for collation, and filling in deficiencies in other copies.

The book is long, thin, and recent.

25. No. 1927. *Ayah nirnayum*, on pollution.

It contains one hundred *slōcas*, without quotation from authorities. The uncleanness of children by death of parents, and of parents by death of children, stated, complete on 17 leaves; others left blank. See 28 No. 1931.

Vāishvārā dēva homa kramam, the name of a fire-offering, and the mode of performing it, four leaves complete. The book is of medium size, and recent.

26. No. 1931. *Mimāmsa nāiyā ritēcam*.

By *Bhāra nāl'ha misra*.

It contains the 2d, 7th, 8th *adhyāyas*, or chapters, the three have deficient leaves in the midst.

Matters pertaining to sacrifices—*nitya* or daily ceremonies, household or otherwise, *nāitya* special ceremonies, the *agni hotra*, or *homa*, is a daily household fire offering.

Special are *jātash्ति*, and others, *cāmya carmam* voluntary duty that may, or may not be performed, at will.

Agni-stoma-neshyam-shodasi-atti-rūttam aploviya - yamam—these and other ceremonies.

The book is long, and of medium thickness in good order, only incomplete; many leaves in different places, in the midst, being wanting.

27. No. 1932. *Mimamsa - sastram.*

By *Appaiya dicshata*—(does not appear in the book.)

The label bears an erroneous title.

There are a thousand chapters in the *Mimamsa*.

This book contains one chapter—the *upa krama paracrama*—on exceptions to general rules concerning sacrifices; *upa-krama* being an inferior point, or exception. Also part of another chapter *upa-samharam*, on some particulars, in a general list, that are of more than common consequence.

The book is long, thin, nearly new, and must be part of some larger book. The leaves number 1—17, left incomplete.

28. No. 1934. *Agah nirnayam*, discrimination of ceremonial pollution.

By *Haritah Venkatacharya*.

By many quotations from *Sritis* and *puranas* it is shewn that if father, or mother die the children are unclean. There is a ten day's pollution, and one of three days. The former on account of near relatives, and the latter for those who are related by marriage or by distant remove. If the two happen to concur the lighter one of three days is first removed.

The book is long, thin and in good order.

An addendum of eight leaves, in Tamil contains a story of a king eating with an invisible *parish*; and burning himself in cow-dung when it was discovered—which might be disengaged, and transferred.

29. No. 1935. *Acharya vishayam* on doubtful points in ritual observances.1.) On the birth-day of *Krishna* termed *jayanti*.

There are doubts as to which of two days is proper; and this book discusses the subject by extracts of *slocas*, and comments on them.

2.) *Sri-Rama-navami*. The birth day of *Rama* is commemorated on the 9th of *Chitra* (23d or 21st April.) This is also subject to a doubt between two days, owing to astrological niceties; the doubt is herein discussed, as above.

3.) *Sravana-dra dasi*, so called if the 12th *tithi*, or lunar day, fall in the lunar mansion *Sravana*. This is held to be special, as a fast. Two days here also are in dispute; this tract discusses the proper time of the fast, and other observances.

In the above three cases the subject is argued from the *sritis*.

puranas, and *pancha-ratram*: leaves 1—49 incomplete. This book is long, thin, recent, yet damaged, one end gnawed by rats.

30. No. 1910. *Apara tishayam*, on obsequies, and other matters.

Leaf 1—41. On this subject, according to the *Vadagalias*; or a strictly *Vaishnava* book. In the event of a father, or mother dying the eldest son must perform the required duties; especially in the cremation of the body. In defect of an elder son, then other sons; if none, then by relatives: so far *slócas* comprising various details.

Leaf 42—150. The same with other rites in prose.

Brahma mēdha samescdram, a *maatra*, or prayer, to be used only by one acquainted with the *Vedas*; *ahivagnisamascāram*, on the keeping the sacred fire burning from the time of marriage till death. *Yeti samascaram*, rule for burying a *sāmīyasi*, who wholly relinquished family cares, and duties.

Garbhini samascaram, rules for burning a pregnant deceased woman. Repetition of obsequies from the 1st day to the twelfth; when any death occurs in a household, rules given, prose with a few *slócas*. The book is complete, long, thin, and in good order.

31. No. 1977. Fragments, chiefly on the *Pancha ratram*, or ritual of processions---4 leaves---*mantras* on the *Vishnu abishégam*, or pouring water on the image of *Vishnu*.

—*Vishnu utsava aróhanam*, daily observances with *homas* or offerings by fire during the festival processions (*Vaishnava*) for ten days after hoisting the umbrella, or flag. *Aróhana* lifting up, *arabhabana* taking down.

—*Vishnu cumbha—arahanam*, the *maatra* and ceremony used on transferring an image of *Vishnu* from a statue into a pot of water. On some special occasions; after which ceremony the statue is no longer a god but common material.

—*Vishnu puja*—daily homage to *Vishnu*.

—*Vishnu sahasranáma*, the one thousand names of *Vishnu*, as daily repeated by votaries.

All the foregoing are fragments.

—*Kara nyásam*, motions of the hands, or fingers on reciting *mantras*, complete.

—*Vishnu-púja* by *Ramaáujdchárya*, daily homage, which is more lengthened on ordinary days, and a little abridged on procession-days; but the same *púja* uniform—not various kinds.

—*Pratyahán Brahmana charitram*.

The proper conduct of a *Brahman* every day, and every hour of the day, as to rituals, incomplete.

Two grammatical fragments are inserted

—*Kriya-mála*, list of roots, for the formation of verbs, 2 leaves incomplete.

—*Sarta-Ráma-sabdám*, on cases of nouns, incomplete.

The book is long, thin, old in part, and slightly damaged; one part recent, touched by worms, the leaves are of different length, age, and writing; and, as a whole, require comparing with other defective books, so as to make it, as much as possible, complete.

32. No. 1980. *Pancha-ratram*:

Details, according to the *pancha rattra* system, of modes of *púja*, or ritual homage. In prose, with some *slokas*; and complete on 9 leaves, long, and in good order.

33. No. 1985 *Sa-Brahma gosham*—relating to the *Pancha Ratram*, prose of a difficult kind.

The subject relates to the close of festivnl processions; when, on the *araróhana*, or taking down the umbrella on the last day, the people who came to the festival to do honor to *Vishnu* are to be allowed to depart to their various countnes, or places of abode. Said to be presribed by *Vishnu*, so at least the presiding hierophant declares to the people.—Two copies, one complete; another in a rude boy's hand; incomplete.

The whole book is long, thin, and in good order.

34. No. 1992. *Pancha ratram*—on ritual *Vishnara* matters;—divided into *padalas*, except the last which is called *odhyayam*. The 1st has a prefatory discourse relating, as stated, to *Sri sattam*, a discourse between an ascetic and a *Suddha*. The latter relates his coming from *Vishnu*'s world to see a *rishi* who died before he could fully instruct him. A voice revealed to him the *O'm* mantra. He repeated the *Brahma* mantra; Brahma appeared, the *Siva* mantra and *Sica* appeared. The *Vishnu* mantra and *Vishnu* appeared. Each one stated the particulars of his own worship.

The 2d *padalam* introduces the *Vishnara* system in particular

34. The greatness of *Vishnu* stated.

4th and 6th not particularly examined.

6th The mode of ritual worship (*púja* *endhi*)

7th. *mudra laeshnanam* The mode in which officiating Brahmins use their hands and fingers, changing the signs in the ritual of *Vishnara* homage.

11th. *abhishega krama* pouring water &c on an image

12th. *pradikta krama* mode of consecrating an image,

20th. The mode of conducting processions, or *utsava utsav*

24th. *Jurna udana utsav* mode of repairing broken images.

The above is a specimen ; every section was not examined ; and there are others, down to the 30th *adhyayam*. Many leaves are wanting in the midst ; perhaps they might be made up from other miscellaneous fragments.

This book is of medium length, thick, and, in places, a little damaged.

35 No. 1993. *Pancha ratram, slōcas.*

Related by *Capila* to *Casyapa*.

A few miscellaneous matters are prefixed.

1 Leaf—*kattri mantram*, against venomous reptiles, or insects, or evil spirits.

1 Leaf—*critica tit'hi nurnayam*, enquiry if one half of this lunar day fell on on solar, and another half on another so'ar day, on which of the solar days the observance is to be made.

2 Leaves, *shodasa upacharam*, on sixteen ceremonies, in homage to *Fishnu*.

2 Leaves, *Narayana bali*, ceremonies on the 10th day after the decease of a *rānniyādī*—*Gangsa Taten Chintāmnī*—a little on the *mangala vātam*, connected with logic and in the Telugu character.

Then follows the *pancha ratram*-leaf 1—32 unfinished.

1st. *Adhyaya*, introductory, as to the subject.

2d " The same continued.

3d " The proper conduct of a *lauhagra*

Other Sections not particularly examined.

10th. " On the construction of walls around a pagoda (or temple)

11th. " Rules as to the size, and relative proportions of slots, or Images, such as to the different members of the body &c

12th. " On the consecration of Images

Other connected matter.

Sahatcumaras instructions as to the proper preparation before a procession ; such as fillets bound round the wrist &c.

Vastu zanti, a form is drawn on the ground of some being intended the *zanti* a averting prayer is used, and the being is told to depart, as a pagoda, or house, is going to be built.

—Some matters, by *Liesa senna*, on consecrating an image of *Krishna*

Paramenura samidayam, on ears &c inscribed directly to God

Other matters on *lauhagra* consecrations, and processions in the *Critica tit'hi*, in lights, in the *Kartikēya* month.

Garuda pratishtha consecration of an image of *Garuda* and a few like matters which all pertain to the *Pancha ratram*, a supplementary “theory of development” as to Idolatry

- Be 106 *Sudarśana stotra, slōcas*, praise of the chaera, or discus of Vishnu.
Lacshmi Cārvacham, charm for preservation by Lacshmi, & leaf astrological.
 36. No. 1997. *Pancha rātra grant'ham*, a work chiefly relating to the said system : 5 leaves incomplete.

By Jayanti.

It contains quotations taken from the *Padma*, *Agni*; and *Nāreda*, *purānas* in support of the *Pancha rātri* system ; a variation or development of the *Vaishnava* mode of worship. This book is on *talipat* leaves, very old, and damaged.

By the same author—Extracts from the writings of *Rāmanujāchārya*, in favor of the same system ; 8 palm leaves

- One leaf settling the true date or *tithi* of *Rāmā*'s birth day.
- Also the exact date, or *tithi* of the birth of *Narasinha*, or *Vishnu*, as man-lion.

The above quite distinct, on palm leaves, very old, and damaged.

The fruit or benefit of marking the shoulders with the *chank* and *chaera* of *Vishnu*. The same as to the putting on the *urdhi a* or trident on the forehead, with a few unconnected *mantras*.

This latter portion, on *talipat* leaves, very old, and damaged

There is a unity of intention throughout. The book is long and thin.

37. No. 1994. *Vitracṣena samidha, slōcas*.

This is the 1st section in this book; for the other one see IX. One leaf is prefixed, on modes at processions ; the remainder is *procshana vidhi*, the mode of sprinkling water, with other rituals, as to an image ; *Samprocshana* is said to be the first purification, when the image is new : this article relates to the customary purifications afterwards. The tract is incomplete.

38. No. 2000. *Pancha ratram*.

By *Padmaha*, prose, and *slōcas* mingled.

The order of ritual worship—ritual homage by many persons—and by one person—homage to the *rakshana* or ear and attendants around the image—p. 1—127 ; some leaves defective in the middle.

39. No. 1988. *Pāncha ratrāgama prāmānya kanta kōdāra sāṅgraham*.

By *Vadugala Varadāchārya* being an epitome to draw out the thorn of those who deny the authority of books on the *pāncha ratram*. I thought to class this book as *polemical* ; but perhaps it may come in here.

The *Pancha rattram* is not acknowledged by all *Kaishnava*s, those who maintain it are *ritualists*. As there are those that deny the authority of the system, as a *rule*, the author opposes them by a variety of arguments, and labors to establish the authority of that system.

The book is of medium size, recent, and in good order

40 No 2001 Ritual observances

Urdhva punra vidhi—mode of fixing the *nama* or mark on the forehead and other ritual modes.

—*Sandya randana vidhi*, morning noon and evening prayers or *mantras* with ceremonial.

—*Yagnya i parita vidhi mantra*, prayer on putting the *thread* into order for wearing it.

—*Pāpa tīmocana art ham sacala hōma vidhi* all kinds of offerings by fire for the remission of sins

—*Vaishra dēva homa vidhi* a particular kind of offering by fire

Mantra snana vidhi, if any sudden pollution have occurred then to go to a tank and sprinkle a little water over the head with this prayer as an expiation.

—*Pancha mala yagnya vidhi* mode of five great purifications by water

Adhara sacti terpana vidhi On taking up water in the hands and offering it to *Vishnu* &c. &c. The above are mostly daily Brahmanical observances

—*Vishnu dea lasacshara japa vidhi* prayer (muttered) by means of the twelve lettered charm

—*Pradasha nityayam* explanation of the half moon for prayer which occurs on some lunar days about sunset. The book is of medium size and in good order

41 No 2013 This book consists of various tracts put together, and is somewhat miscellaneous, but chiefly relating to ceremonials

1) *Pancha rattram* Ceremony of purifying a place before making processions by putting rice under a pot of water, performing *mantras* and sprinkling the consecrated water. Also preparing a large urn filled with water, for transferring the deity to it, by *mantras*, on special occasions. The consecration of a small image of *Vishnu* to be put into the pot of water, during the ten days of a festival, at the end of which the deity is again transferred by the power of *mantras* to the *mula bimbam*, or great image in the temple.

2) The order for performing the ceremony of marriage with the *mantras* then used. It contains *slokas*, and also *uttras* from the *Vedas*. 19 leaves incomplete

3) *Pancha satram*—the ceremony of hoisting the umbrella, or flag (*dicaya*) on festival occasions with that the festival begins

4) *Vishnu pradishta* another copy of the mode of consecrating a small image of *Vishnu* to be put into a pot of water. Also *Vishnu puja* ritual homage to *Vishnu*

- 5) *Pancha rātrām*,—the mode of beating the great drum at festivals ; the man employed to do so must be at hand during the ten days ; if he hear the sound of that drum he must come into the temple, and must be especially present on the closing day.
- 6) Mode of putting a cotton bracelet on the arm, during the festival. This is complete.
- 7) *Sālagrama mahatmyam*, the fruit, or benefit of using the petrified chank, in any act of worship to *Vishnu*.
- 8) The *tulsi mahatmyam*, said to be from the *Scanda puranam*, value of the *tulsi* plant, sweet basil, (or *Ocimum sanctum*) and benefit of using it.

The book is long, of medium thickness, and in good order. It consists of different kinds of leaves, seeming to belong to various books ; but perhaps was a *vade mecum* of some Brahman for constant practical use.

42. No. 2016. Two subjects relating to the *pancha rātrām*.

- 1.) *Snabana tidi*: p. 1—13 complete. Certain materials are connected with water, and poured over the head of the idol in case of defective service. If any defect exist as to prayer (*mantra lōba*) or as to work needful to be done (*kriya lōba*) or as to money that ought to be expended (*dravya lōba*) then for such defect as a *prayaschit*, or expiation, the said bathing is to be used. Also if any one walking in the temple defile it by spittle, or any like oversight the above ceremony is to be used. The mode of doing so is explained at length, by *slokas*, and prose.
- 2) *Rati ha pratishthāha*, consecration of the car, an adjunct of the *pancha rātrām*. leaf 14—29 one *adhyaya* complete. Before any newly made car is used in the *Vāishnava* processions some ceremonies occur of preparing water as above, and sprinkling it over the car, a *hōma* or fire offering is then made for the removal of evil. Some other connected matters. This tract is complete ; in all 29 leaves. The book is short, of medium thickness. The 1st tract a little bitten by rats at one end—the 2d in good order.

43. No. 2019. *Alar virechanam*, on the periods of ceremonial uncleanness.

By *Rama chandādīkti*.

On the death of a son the father and mother, the brothers &c. are ceremonially unclean ; in what relative degrees, and in how many days removed, stated.

"On the birth, or death of a child ten days uncleanness are reckoned to the father &c. also to partners in business. In the case of a daughter the pollution does not attach to partners, but to the father only. Some rules are given, 9 leaves prose, and incomplete.—The book is of medium length, thin, and worm eaten."

44. No. 2014. *Sandhya randanam*, morning and evening homage, by *Varadacharya*, prose.

The customary morning and evening devotion, with *mantras* &c. of the *Vaishnava* kind.

Aūbasum - i idhānam, putting rice twice a day on sacred fire, with appropriate *mantras* recited.

Vāsiṣṭa-dēvām, ceremony at noon, *mantras* then recited, with attendant ceremonies described. The book is of medium length, thin, incomplete, and worm eaten.

45. No. 2067. *Pāncha rātrīm*. Fragment on temple rites, *slōcas* with some prose. Two leaves at the beginning deficient. The putting on bracelets before great ceremonies; attending to arrangements, as to *Garuda* the vehicle of *Vishnu*; on hoisting the flag at festivals; this portion complete at the end. Another fragment (Canarese language, *Grant'ha* letter) on some of the *Alurār* of *Vishnu* said to be *Ayónijān*, appearing of themselves, not born of women. Description of their persons; incomplete, leaves 2, 4, 5, 6, 7, 8, no others. The book is long, thin, and in good order.

46. No. 2069. *Sravana dvādasi mahatmyam*, *slōcas*, incomplete.

The *Sravana nacshētra* is known in Tamil by the name of *Tiruvana nacshētra*, and when the 12th lunar day from the new, or full moon falls in this lunar mansion, that is the *Sravana dvādasi*, of special observance as the date of the birth of the *Vāmana avatāram*. On that day fasting is prescribed, with special homage to the *Vāmanāratāram*; the result is *punyam*, moral merit—will tend to obtain either *Svarga* or *mocsham*, the world of *Indra* or of *Brahma*. To this is added the *Vāmana pūja*, or form of homage to *Vishnu*, on that special day. One leaf, a fragment, seems to be part of an account of *Ugra-sena* a king of Madura who, from his great cruelty, had become a demon, and was restored to his senses by observing this day. The book is of medium length, thin, and a little injured.

XVII. MINERAL CONCHOLOGY, or fossils.

[It is known that ammonites are found at a great elevation in the *Himalyas*, and other fossil shells in various parts of this country. In

this article however there is only respect to *sálagrámas*, or petrified shells dug out of the bed of rivers near the foot of the *Himalayas*, and used emblematically in the worship of *Vishnu*.]

1. No. 2023. *Salagrama lacshanaṁ*, properties of petrified shells.

At the beginning two leaves are wanting. The fossils are described as having the *múrti*, or form of various deities, or of their incarnations, as *Matsya*—*Cúrma*—*Varáha*—*Narasinha*—*Trivikrama*—*Janarjana*—*Sudarisana*—*Rama*—*Parasu Rama*—*Krishna*—*Purushottama*; these, and their properties; and also the various colours of the shells, which may mean castes; and their appropriate use, in *pújas*, or worship. Incomplete at the end. Half a leaf on *japa*, or muttered prayer. Other matter on the *Salagrama*—properties—knuds, or colours—used in *púja*. This seems to be part of a different book, from the 1st fragment, though the same in subject. The whole book is long, thin, and in good order.

2. No. 2052 *Salagrama lacshanaṁ*, on fossils as above.

Bráhma delivered this to *Nareda*, as having been narrated by *Vishnu* to *Garuda*.

Partly to the South and partly to the North of *Himálaya* there is an especial tract of land of twelve *yojanas* (circiter 120 miles) in extent, this excels all other places whatsoever. The *Sálagráma* was first found there. The *chakra-nadi* is a river formed by *Brahma*; on the north of it, in the ascent of *Himálaya*, there are petrified shells (*sálagramas*). They are of two kinds, one called *Sthalajan* or formed in the earth, the other *jalaján* or formed in the water. They have differences of *múrti* (forms) as the *Matsya-murti*: *Cúrma-m*, *Varaha-m*, *Narasinha-m*, *Jamadagni-m*, *Rama-m*, *Krishna-m*, *Santúna-Gopala-m*, *Buddha-m*, *Lacshmi-Naráyana-m*, *Mádhara Gorinda-m*, *Aniruddha-m*: these and various others. The properties of each described. (Possibly various species of *Buccina*) complete.

If any one read the *Sálagráma stotra* he will attain to *Vishnu's* world.

The paging is from 48 to 68. The book is of medium length, thin, and in good order.

XVIII. MISCELLANEOUS.

01. No. 1093. *Various matters.*

1 leaf—*slócas* on astrology, Canarese letter.

1—21 *Tarkha bhasha*—on logic:

The original system which maintains 16 *padart'has* from 1 *pramana* on the authoritative rule, down to the 16 *jaṭa nigraha*, and distributed into four *khandas*.

That is 1 *pratyacsha*, 2 *anumána*, 3 *upamána*, 4 *sabda* incomplete.

—7 leaves, *slócas* on *Vaishnava* subjects; so far in *Grant'ha* letter.

—Astrological matters on the lunar mansions, good and bad; but 3½ Indian hours, or one *muhurtam* is reckoned to be bad in every lunar asterism. In general *Asvini* is good, *Bharini* bad, *Criticabhadra*, *Rohini* good, *Mrigisiras* good &c. Telugu letter, two or three lines *nágari* writing, and 1 leaf a *sancalpam* with praise to *Párvati*.

The book is of medium length, thin, and in good order.

1. No. 1730. Miscellaneous—chiefly fragments.

- 1.) One leaf at the beginning—the *mantra* used in taking an oath accompanied with only a small portion of water in the palm of the hand (no *tulsi*) in morning devotion of *Brahmans*.
- 2.) *Vedanta* subjects in Tamil, mingled with *véda-srutis* in *Grant'ha* letter, and extracts from the *diryea-prabandhas*, or sacred books by the 'Alurár of *Vishnu*, incomplete.
- 3.) *Purusha súcta bhásyam*, an explanation of a section in the *yajur veda* entitled *purusha sucta* by *Sri Rangha nál'han*.

Concerning *Vishnu*, as Supreme, and as the Creator of the world, also residing in man; incomplete.

- 4.) *Sri Rangha nál'ha stóttra*, praise of *Vishnu* at Trichinopoly, or Seringapatam.
- 5.) By *Bhásya cara* a title of *Ramanuja* the *Aluvár* of *Sri Permnittür*. It contains *gadya treya*, or three paragraphs of continuous writing.
- 6.) Some loose irregular fragments, on *Vedanta* subjects; *slócas*, with prose intermingled.
- 7.) *Védánta tátptyam*, meaning of the *Vedantam* by *Bátila Varádá-chárya*. Special sentences, and a few *slócas* are extracted from other books, and used to extol the *Védántam*. It contains the *Brahma-surupa-talgunas* or true nature, and properties of *Bráhma*, or *Pará Bráhman*, applied to *Vishnu*. Incomplete.
- 8.) Three leaves, in the Tamil language and letter, from the *diryea prabandham*, or writings of the 'Alurár, special disciples of *Vishnu*.

2. No 1738. Miscellaneous, mostly ceremonial.

1.) *Griha prayogam*, household observances, a few *slokas*, but chiefly *sutras*.

1st *padalam*, *raividica* observances—the preparing a pot of water with *mantras* to be used in sprinklings for purifying—consecration of fire offering—pouring ghee thereon—the modes used

2d and 3d *padalas*—marriage ceremonies (*anga* and *angai*) these are *angai* special—many things relating thereto

6th *padalam*—household matters—*rudri zanti* an expiatory ceremony on a man, and his wife first living together—*pumsa rana* a ceremony after the third month of pregnancy, *simantam* another to the 6th or 8th month; *jata carma* ceremony on the birth of a child, *nina carma*, the same as to naming it, *anna prasana* on giving the first food—sharing in the fifth year-- these and other like matters

7th and 8th, *padalas*. *Griha samaryana carmam* ceremony of sweeping, or otherwise cleaning a house on entering it for the first time, that is on bringing a bride home *masti*; *sat ham* monthly observances of constant use, and other matters

2) Matters more varied

Jvara sudhi—this is a *mantra* which if repeated, it is said, will expel or cure fever *ropana sudhi*—marking the proper time when to shave, and when not as applicable to all ages, *tulsi uttarana nishadinaam*—the proper days for gathering *tulsi* root on Friday, or on the first day of a month, nor on a new moon day. If gathered on improper days, evil results will occur—*poruttam* examining the horoscope of parties purposing to be married to see if they accord, or are propitious to each other

Nascheta nigandu—the various names which are used for the twenty eight lunar mansions

Rasi-nigandu the various names used for the signs of the zodiac, *danta karsturamani*—how to observe the ceremony of cleaning the teeth. Other ceremonials herein contained are—mode of sipping water—stopping the nostrils when repeating *mantras*—anointing with oil—offerings to ancestors, made daily—bathing at the time of an eclipse, its reward is beatification, not so if neglected—selecting a good day, in order to put on a new garment, the *mahabilyam* a ceremony between the full and new moon to the month *puutan* (12th September 12th October) homage to ancestors, according to the lunar day on which they died, and other like matters. Also a little on astrology, as to proper times for making a journey. The book remains unfinished.

The first half might be separated, and made a distinct book. As the whole is homogeneous, and has all the appearance of having always been one book, the most probable mode of accounting for its varied contents is to suppose that it formed a *vade mecum* of some *raividica Brahman*, in the habit of conducting the various ceremonics indicated. The book is of medium size, rather old, and in good order.

3. No. 1716. Three quite different books.

1.) *Matana sastra* ascribed to *Sancaracharya*, but most probably spurious. It is erotic in kind not needing detail; it might be separated and put with that class, it wants seven leaves at the end.

- 2) *Bhagavat-gita* the 10th and 11th *adhyayas*, or chapters, which perhaps might fill up some other imperfect copy.
- 3) *Brahmana carmam* household ceremonies This might be separated and made a distinct book

It contains the ceremonies used from the birth of a child, down to the funeral obsequies

Jata carmam, on birth ; *ndmakarmam* naming, *annaprasanam*—first food, *chavum*, shaving the head; *upanánum*, putting on the thread; *triáham* marriage, *simantam* on the sixth month after pregnancy, *maranam* on the death, and for 12 days after the *Srádha* and *karmantaram*. The rites in every case stated.

The whole book is small, old, and damaged

4 No 1770 Chiefly *Stotras*, and *caruchams*

Homage to *Ganésha* by manual, and other signs, and *púja* *Ganapati stótra*, praise to *Ganésha*, by means of his twelve names

Said to be from the *Brahmánda puranam*, a discourse between *Brahma* and *Nandikésvara*

The *Yuddha cándam* of the *Rámayanam*, the 9th *sarga* only, containing homage to *Surya*, the Sun

The following are also stated to be from the *Brahmánda puranam*.

Mukambica stótram praise to *Parsati* as being dumb, or while not speaking, for some cause or purpose, *Brahma* to *Nareda*

Hánumá-Carucham *Ráma* speaks, and explains the finger signs and words of homage to *Hanumán*.

Daddhi Ráma stótra—The *Rámanava* holding sour curds in his hands, and uttering praise to *Dattátréya* *Mahá muni*

Narasimha carucham, homage to the man lion *aratíra*, by finger signs, also *stótra* or praise to the same, *Dattátréya-carucham*—homage by *Nareda*

Attached is a *mantram*, or charm and a *stótra*, or chant of praise—the whole forming the *carucham*, or call for protection

Tulasi carucham. The sweet basil plant is placed in front, and homage, by means of the fingers applied to various parts of the body is used.

Garuda carucham, homage &c. to *Garuda* for protection, against snakes

Sri Ráma carucham, invocation for aid to *Ráma*

The following one is taken from the *Aranya paríam* of the *Bhratam*—3d chapter related by *Vyasa*

Surya stótram, praise to the Sun

Vencatésa stótram, 2 leaves, praise to *Vishnu* at *Tripeti*.

The following are stated to be from the *Brahmánda puranam*, *Brahma* and *Nareda* discourse

Asvata narisyana stótra, *Nareda* praises the *Asvatu* tree (sic rel.), in using this form a bunch of *Veppa* (*Mimosa*) leaves is added, but is not essential

Art ha narisvara stótram—praise to the form of *Siva* and *Parsati*, this is defective. *Sri Rama stótrai* praise to *Rama* defective

The book is small, old, in good order.

5. No. 1774 Seven tracts.

- 1.) *Gangashtaca*, eight *slocas* in praise of *Ganga*, as a goddess, 1 leaf.
- 2.) *Chatu slocas*, various distiches, some amorous, others miscellaneous 12 leaves.
- 3.) *Ashtapati-kirtna*, an octave verse on 1 leaf.
By *Jaya Deva*. Praise of *Krishna*—an extract.
- 4.) *Kurtanas*—two chants, on two leaves.

The language Canarese, and Telugu, the letter *Grant'ha* form.

- 5.) *Jyotisha*—astrological *slokas* 1 leaf—on the origin of the *muhūrtam*, a division of time, but here meaning the *suitable* time: for any affair, astrologically determined
- 6.) *Krushna*—*stottra*, praise of *Krushna*, 6 leaves *Grant'ha* letter Canarese language.
- 7.) *Subhashita sudadala kari*—a peculiar kind of metre 22 leaves.
On suitable speech according to times, and circumstances.

The book is long, thin, and in tolerably good order.

6. No. 1786. Various matter.

- 1.) *Sri dhariyam*—comment on part of the *Bhagavatam*, text, and paraphrase.

The 11th *Scandam*, from the 1st to the 29th *adhyayam* or chapter; but with only 44 unconnected leaves, others deficient. It has matter about the deluge; no rain for 100 years previously, and then it rained for 100 years overflowing the world (11th Scandam doubtful.)

- 2.) Other intermediate matters.

úrdhava bhadracásrama.

- 3.) *Amara cosha*, incomplete portions.

1st *Candam* 1 leaf, 2d *Candam*, 28 leaves.

3d *Candam* 26 leaves. in all 55 leaves.

- 4.) On the soul—1 leaf Tamil language, *Grant'ha* letter.

The book is of medium size, talipat leaf, old.

7. No. 1882. Varieties.

- 1.) *Siddhánta caúmudi vyákyánam.*

Commentary on a Sanscrit grammar.

By *Praúdha manóramma*.

From 1st to 25th leaf. On vowels, and the sandhi or coalition of vowels: so much complete.

- 2.) *Yāga prakriya mākaranam*, chapter on the mode of conducting a sacrificial offering---simply stated, incomplete, 7 leaves.
- 3.) The *chandra-vamsa*, from *Brahma*.
Atri-Chandra-Budha &c. 4 leaves.
- 4.) *Nātacam*, a drama, no beginning nor end: so that the name cannot be determined, two leaves.
- 5.) *Slōcas* on the *chank*, and *chakra* of *Vishnu*, one old leaf.
This book is long, thin, and in good order.
It needs to be collated with other books.
- 8. No. 1891. Three subjects.

1.) *Tarkha sangraha*—See XIV.

- 2.) *Sandhya vandana bhāsyam*, on the morning and evening homage. The ruch or verse of the *Veda*, with the *bhāsyam* or meaning of the *mantra*, used before sprinkling water on the head: praiso of water. A little water first sipped by *Brahmavas*; then sprinkled on the head.

3.) *Rāmāyana vyākhyānam*, comment on the *Rāmāyana*.

By *Nrisinha Brahma vidhya vālīyar*, incomplete, 6 leaves.

This is not a running comment, but only on some verses that are subject to doubt, or difficulty.

The latter section is dissimilar in appearance from the former.

9. No. 947. Various subjects.

1.) *Sringāra dīpica*—see VII.

- 2.) *Purusha varva, chandra varva*, poetical description of the male of the human species, and of the moon, incomplete.

3.) *Sōma vāra pūja*, homage on Monday to *Sira* 1 leaf.

- 4.) *Subhāshita granthā, slōcas* on ethical subjects, incomplete.

10. No. 1971. *Bartru hariyam*. On various subjects.

By *Bartru—Hari*.

This is a popular work; one as to author, and design: but so miscellaneous in contents, as not to come under any other separate head. It is divided into three *satacams* or parts: and these are divided into *padhatis*, or small sections: each on a distinct, but included topic.

- 1) *Niti satacam*, the ethical part
- (1) *Agnya padhati*, on the ignorant
 - (2) *Vidyā* „ on the learned
 - (3) *mana saurya padhati*, on the sense of shame.
 - (4) *parobhasarn* „ on doing good to others
 - (5) *dairyā silan* „ on fortitude
 - (6) *dāiva paradhitī* „ on fortunous events
 - (7) *karma* „ on the fruit of good deeds, received in another life
 - (8) *deficit*
- 2) *Sringara satacam* erotic, and ornamental
- (1) *Stri parasama*, praise of the female sex
 - (2) *Sambhōgadhi prasangam*, discourse on the sexes
 - (3) *yutana prasangam* on youth.
 - (4) *Pacchi dicayā nirupanam*, on two kinds of affection for women, and for gathering flowers to offer to the gods
 - (5) *Kamini uisharangam*, rejection of lust
 - (6) *Sutracta padhaditī*, on the aspirant for beatitude
 - (7) *Tasanta samahayaha* vernal dispositions, gathering flowers &c.
 - (8) *Grishma samahayalu*, summer affections
 - (9) *Varusha samahayalu*, The temper in cold, and rainy times
 - (10) *Sharat samahayalu*, Winter dispositions
 - (11) *Himanta samahayalu*, feelings in very cold weather
 - (12) *Sisira samahayalu*, on the departing of winter, 93 stanzas, should be 100
The seasons are termed *r̥tu* and form a common topic in Hindu poetry
- 3) *Vairagya satacam*, on ascetism
- (1) *Drishnā dushanam*, abuse of desire
 - (2) *yachama dāinya*, „ of begging alms
 - (3) *Bhogati stairyam*, sensuality opposed, as brief, finite
 - (4) *Kāla mahana*, the shortness, and value of time
 - (5) *yeti nripata samavatam*, discourse between an ascetic and a King
 - (6) *nityanatyā tichāram*, discrimination as to temporal and eternal things.
 - (7) *Sisarechana mahima*, the excellence of homage to Sīra
- This last wants some stanzas
- There are 86 in this satacam,—should be 100
- The book is long, rather old, and touched by insects
11. No. 1974. Various matters.
- 1) The authors of *dherma sāstra* or law books enumerated—as *Menu*—
Atri-Vishnu-Hariśā-Idgnyatālca-Suna-Angiasa, these and some others—1 leaf incomplete
 - 2.) *Gita kramam*, mode of singing
raga kramam, modes of music
svara kramam, notes, or inflexions of voice, as practised in temples

3.) *Ashtadasa gana*, eighteen orders, or bands of celestials

4.) *Trái sanchya*, three *tedas*.

Yóga sanchya, ascetic modes.

Sastra sanchya, six arts.

Nareda asks, and *Síra* states the foregoing.

5.) *Mátru ganam*. The divine mothers.

A list of the 14 *Manus*. These, and a few other matters ; said to pertain to the *Pancha rátra* system ; as a sort of developement to the *Vaishnava* creed.

6.) *Hóma-hrama*, mode of fire offering by pouring on ghee, or oil of butter.

7.) *Bali prákhar a hrama*, placing a large handful of boiled rice on the altar, after sacrifice done.

8.) *Váisáchha paúrnami*, the *p'hala utsaram* at the full moon in May, the procession termed *p'hala* its fruit, or benefit stated.

A few other matters on male and female (or major and minor) modes in music, and on beating time by cymbals.

Some leaves are wanting in the middle ; and the book does not finish. It is long, thin, old, and damaged by wear.

12. No. 1972. Five subjects.

1.) *Veda lacshnam*, prose, incomplete.

On the mode of chanting the *Vedas*—slow, quicker—very slow, and with differing intonations.

2.) *Agni-kárya-vidhi*, prose, preparation of the sacred fire, with all attendant circumstances.

3.) *Srúddha vishayam*, prose mingled with *slócas*, incomplete. On funereal ceremonies.

4.) *Subrahmanyá stóttram*, *slócas*, incomplete.

Various stanzas in praise of *Karticeyn*.

5.) *Chátu slócas*, incomplete, *chátu* means various.

These are of a serious kind.

e. g. *Adrásá*—“as in the obscurity of night a rope on the ground is mistaken for a serpent, and fear is induced, but when the doubt is removed, and it is found to be only a rope, fear departs ; even so, in the obscurity of this world, the *jíratma* (human soul) mistakes the *paramítma*, thinks it distinct, and is afraid ; but on obtaining greater light, it sees the human soul and the divine soul to be one and the same, then fear departs, and it says *aham Síra—I am Síra*

13. No. 1975. Various subjects.

1.) *Sacuna sástra*, déva nágári letter

On signs or omens—on breathing through nostrils right or left, different import —on sneezing &c

- 2) Praise of *Sita* and *Rama*, two leaves incomplete
- 3) *Vedānta vītarām*, on the *Vedānta* system 1 leaf
- 4) *Vishnu puja, slokas*, complete
By *Ramanujacharya*, leaf 58—74—leaf 75—99
- 5) *Vatsya—slokas*, complete
By *Varadacharya*, homage to *Vishnu* leaf 100—103
- 6) *Prapatiya vīshayam, slokas* appeal for protection addressed to *Perumal*, or *Vishnu*
Leaf 104—105 *Prapatti nishta*—complete, homage to *Vishnu*

The entire book is long, and of medium thickness 2) 3) seem a different book, old, and broken

14 No 1982 Various tracts

Ascribed to *Ramanuja*

- 1) *Asana pata procshanam*, ceremony
If a thunderbolt fall near any one.
- 2) *Margasirasbtavam*, ablution and homage to *Vishnu*, in the *Margali* month, at the procession
- 3) *Tecadasi nirnayam*, rule of fasting on the eleventh *tit hi*, or lunar day
- 4) *Prana pratishtha*, transfusing life (i.e. Deity) into any image, by consecration
- 5) *Vara sangya*, account of time, from a moment to an Indian hour of 20
- 6) *Agninara gigha*, fire personified, its members stated, nine tongues to fire
- 7) *Male masam*, when two amatas or new-moons occur in one month, the ceremonies then to be observed
- 8) *Lacshmi puja*, homage to *Lacshmi*
- 9) *Sancranti nirnayam*, the commencement of each month stated
- 10) *Krishna jayanti*, the numerous ceremonies on the birth day of *Krishna*
- 11) *Deva pīja*—homage to *Vishnu*
These so far complete, the book is not so
The entire book is long, and of medium thickness

'The 1st part is old, and injured by worms the other, half recent, but the whole is only one work, the latter part having been copied after the first one

- 15 No 1990 *Sri bhasya*, a collection of Tracts, part of them being prefatory praise of *Vedāntacharya*, the author of the remainder

The first five by *Sripasacharya*.

- 1) *Rama chandra adya mangalam* praise of *Rama cl andra* complete 1st preface
- 2) *Vedāntacharya prab hktanam* homage and praise, referring to a celebrated man, named *Vedāntacharya* complete
- 3) *Vedāntacharya saptati* seventy stanzas in praise of *Vedāntacharya* complete
- 4) *Vedāntacharya dindchari*, the daily habits of *Vedāntacharya*, complete
- 5) *Vedāntacharya vigraha dyana padhati*
His gestures, or bodily position in meditation
- 6) *Vedāntacharya tara háali*, the order of the lunar mansions, so ordered as to pancyrse *Vedāntacharya* complete
By *Jaganat hacharya*

- 7) *Vedāntacharya mangala deadas*.

By *Srinivas*—Twelve stanzas in praise of *Vedāntacharya's* works

These works, or tracts follow

- 8) *Yeti roja saptati*—seven stanzas in praise of the chief of ascetics, i.e. *Ramanuja*—the deity of *Vishnu*, complete
- 9) *Sri stuti*, praise of *Lakshmi* 1 leaf only, incomplete
- 10) *Njdm tilacam* praise of the god, incomplete
- 11) *Abidi stapham*, praise of peaceable times The contrary exhibited the ease of *Combhaconum* (near *Tirupore*) when through fear of the *Mahratta*s or *Mahomedans*, the *Brahmans* fled away, leaving the temple gods behind complete.
- 12) *Bhagavata dyana sdbinam*
Steps in meditating on deity, complete.
- 13) *Daya satacam*, one hundred stanzas in praise of the clemency of the god at *Tripekkha* complete.
- 14) *Varada roja stapham*, praise of the form of *Vishnu* at *Conjeveram minor*, complete.
- 15) *Véga sétu stuti* a marvellous story about a river (*Palar*?) praise of the bank across the river, named *Vega*, complete
- 16) *Ashta Bhija astacam*, eight stanzas on the eight arms of an image of *Vishnu* in a temple at *Conjeveram*
- 17) *Cámacslca nrisinha stuti*, complete, praise of the man lion form of *Vishnu* at *Conjeveram*.
- 18) *Sarandgati dipica* complete a lamp of devotion to *Vishnu*
- 19) *Parvati ka stuti* complete
Praise of *Perumal* a name of *Vishnu*

- 20) *Hayagrīva-stuti*, complete.
 Praise of *Vishnu*, with a horse's head.
- 21) *Gopī-tāra-stuti*. Twenty stanzas in praise of *Krishna*; complete
- 22) *Dēva nāyaka-stuti*, complete
 Praise of a god at *Tirumalī-puram*, recte. *Tirumāhāntara-puram*, named from a serpent.
- 23) *Achyuta-satacam*, one hundred stanzas on *Achyuta*, the name of a god, not finished.
- 24) *Bhū-*stuti**, praise of one of the wives of *Vishnu*—he has three—*Sri dēvi*, *Bhū-dēvi* and *Nila-dēvi* apparently designating sky, earth, water.
- 25) *Gōdā-*stuti**, praise of *Gōdā*, the concubine of *Vishnu* complete.
- 26) *Garuda-panchasati*
 Praise of *Garuda*. Fifty *slokas*, complete
- 27) *Garuda-dandacām*, verses of many feet.

Praise of *Vishnu's* vehicle continued. There is a legend that seven snakes were sent against *Vedāntachārya* to kill him, six of them he destroyed, the seventh taeshasa, when approaching called on *Garuda*; when the eagle came and took it away—hence the praise ascribed to *Garuda*, complete. The circumstance is otherwise narrated.

- 28) *Shuddhāyuta-*stuti**. Praise of the sixteen weapons of *Vishnu*.
- 29) *Sudarśana-ashtacām*, complete.
 Eight stanzas on the *chakra*, or discus.
 So far by *Vedāntachārya*
- 30) *Bhagavat-sūkṣma-muṇḍi rati*.

The pearl string of meditating on Deity. By the son of *Vedāntachārya*, named *Vāradīchārya*, complete

- 31) *Datti-panchacām*, five stanzas impromptu, uttered on demand, incomplete.
 By *Vāradīchārya*

32) *Sri stha mangala-sāsanam*

Praise of the pedestal on which the image of *Lakshmi* is placed, & a leaf.

The entire book is of medium size, rather old; but in good order.

16. No. 1995. A collection of varieties.

Two or three small leaves, containing the *sandhya vandanam*, or morning and evening homage; and some *slokas* on the eight kinds of riches, and eight kinds of enjoyments.

The greater following portion is of larger size, or another book—*slokas* throughout.

—*Pancha-ratri—the samprati-saṅhitī.*

A part of the mode of ritual homage, in some *Vaishnava* pagodas—said to have been delivered by *Vishnu* in five nights. See XVI *passim*.

—*Margastra zooshara vid'ām*, from the 16th to 20th leaf.

The mode of a ceremony in the morning, and during the month *Márgali* for 30 days until the *Pongal*, or great household festival.

- Ecadasi nirnayam*, mode of observing the eleventh lunar day, in each month leaf 21, 22—7 leaves are here wanting.
- Garuda's instructions as to homage*, connected with the *Pancha rātri*—leaf 30—37.
- Sarsavati puja*, homage to *Brahma's sacti*, leaf 38 to 40.
- Sri Ráma navami*, the 9th day's homage to *Ráma* in the month *Chitra*, April 41-42.
- Kapinjalar-samhiti*. The 17th *adhyáya*, or chapter in it entitled, *agni surùpam*, 43—44.
- Máli másam*, a month in which two *amarásis*, or new moons occur, leaf 45.
- Lacshmi samárádhana*, on the worship of *Lacshmi*, *Vishnu's sacti*, leaf 46.

Ráma Krishnáratára-utsavam, the processions in honor of *Ráma* and of *Krishna*, leaf 47 to 50.

- On ceremonial uncleanness, 51—67.
- Expiation if rain fall on an image of *Vishnu* in public processions, or by leaking of roof in a temple. If the car be upset, an expiation. Also *marana procshana* if any one die in the fane, a cleansing service needful.
- Books require an expiation, if any one die in a street; but this is disused. *Racsha bandanam* the tying a cotton string around the wrist at the time of processions. *Asini procshanam*, if a "thunderbolt," or lightning, strike any place, a cleansing ceremony.
- Kritica dipam*, lights in the festival of *karticeyá*.
- Grahana nirnayam*, on eclipses, leaves 68 to 81.
- Eca-bérapiúja*, one image only worshipped.
- Jirnódháranam*, mending an image, if an arm, or any other limb happen to be broken. *Dasaratara pratish'ta*, a repeating the names of the ten *aratás* in the temple. *Tast'hápanam*, fixing the images representing the ten *avatarás*, leaves 82 to 102.

This book is of medium size, and in good order; save that a few leaves are injured, at the edges, by insects. The first leaves differ from the others; the rest appears homogeneous, as a miscellaneous collection.

- 1.) *Suāmya jāmāti yōgindra dinachāri, Manalāla mahā muni.* A statement of the daily habits of the head of the *Tengalas*, from the time of rising till noon ; such as bathing, praying, going to the temple, and the like devotional acts ; the 1st part complete, the 2d part a continuation from noon till evening. The whole is in *slocas*, without any comment.
- 2.) *Prāthana panchacam*, five prayers to *yeti rāja* (or *Ramanūja*) he is praised, by the foregoing *Manalāla*, as if a deity, and asked to give such and such things.
- 3.) *Srī-guna retna cōsham*, praise of the female deity at *Sri rangham*. By *Parasara Bhatta*, 41 *slocas* incomplete.
- 4.) Also 3 *slocas* used by *Brahmans* at first rising, addressed to *Vishnu* - his names repeated.
- 5.) *Rama catucham*, praise to *Rama* ; he who recites this will obtain beatitude . 27 *slocas* complete.
- 6.) *Srī staram*, names of *Lakshmi*, incomplete.

The book is of medium length, thin, rather old ; but in good order. It appears to be one, that is, homogeneous.

18. No. 2008. Various matters.

- 1.) *Saranagada gadhyam*, 6½ leaves prose, praise of the mild, or excellent dispositions of *Vishnu*. These *kalyāna gunas*, are *kripa* favor, *kṛitagnyita* gratitude, *rānti* meekness, *cshama* patience, *vasitram* control of passions, *vetānyalam* liberality. A few *slocas* are mingled with the prose. The tract is complete.
- 2.) *Sri rangha gadhyam*, prose, complete 2½ leaves, on the god at Trichinopoly : i. e. *Sri rangham*.
- 3.) *Vāiconīha-gadhyam*, prose, complete, 3 leaves ; description of *Vishnu's* paradise.

* The foregoing three prose tracts are, by report, ascribed to *Ramanūja* ; but not by the book itself.

- 4.) *Srī guna retna cōsha*, *slocas*, complete.

By *Parasara Bhatta*, on the excellent dispositions of *Rangha nayaki*, at *Sri rangham* 13 leaves, complete.

- 5.) *Ashta slōki*. The meaning of some *Vāishnava mantras* in the form of *slocas*, 2 leaves complete.
- 6.) *Srī stuti*, praise of the goddess at *Sri rangham*.

By Sri Vatsa, *chama** misra : 11 slócas.

- 7.) *Prat'hana panchacam*, five slócas, complete, prayer and praise to Ramanúja $\frac{1}{2}$ leaf. See 17-2.
- 8.) *Varada rāja ashtacam*, an octave of slócas, in praise of Vishnu at Conjeveram, complete. Author not named : popularly ascribed to Sri canchipura muni, i. e. Monarála.
- 9.) *Cshama shódasi*, on the same subject, by *Vedantacharya*, son of Veda Vyása Bhatta : 16 slócas complete.

The leaves, as a whole, are from 1 to 35, complete as a collection. The book is of medium length, thin, and in good order.

19. No. 2009. Various matters.

- 1.) On the mode in which Váishnavas do homage to Vishnu in their own houses, slócas complete.
- 2.) *Stöttra*, an act of praise, beginning with "be victorious ;" there should be 5 parts. The 1st and 2d are complete.

The 3d 4th 5th wanting. Related by *Vishratsena*, in the *Pancha rútram*.

- 3.) blank leaves, 35 in number.
- 4.) *Lacshmi cavucham*, a stöttra and mantra to Laeshni for protection, complete.

Given by *Vrihaspati* to *Indra*.

A few other slócas, containing praise to Vishnu.

The book is short, of medium thickness, and in good order.

20. No. 2010. Various matters.

- 1.) *Sámya jámátra yogindra stuti*, prefatory praise of *Monarála moha muni* stating his daily devotions, and habits, by some disciple of the *Tengala* class : leaves 1 to 5.
- 2.) *Yeti rāja vimsati*, Twenty slócas by the above yugi, in praise of Bháshacárá or Rámanúja, complete, leaves 6-9.
- 3.) Prayer to Rámanúja, by the same, $\frac{1}{2}$ leaf.
- 4.) *Rangha nayaki stöttra*, praise of the goddess at *Sri rangham*, 11 slócas $1\frac{1}{2}$ leaf.
- 5.) *Sri Ráma cavucham*, prayer to Ráma for protection to all the members of the suppliant's body, at all times, and from every quarter, 27 slócas complete $2\frac{1}{2}$ leaves.

* *Chama* is the name of a black spot, or mark on the breast of Vishnu, the print of Bhrigu's foot.

6) *Varada raja mahishi stottra*, praise of the goddess at little Conjeveram, known to Tamil people as *Perum devi*, the great goddess, 1½ leaves

The foregoing by *Mamalala*

7) *Sri guna retna casket*, jewel casket of *Lacshmi's* dispositions praise of the goddess *Rangha nayaki*, 60 *slocas*, complete 9½ leaves, by *Parasara Bhatta*

8) *Rangha nat ha cshama shodasi*, 16 *slocas*, praise of the clemency of *Vishnu*, at *Sri rangham*, 4 leaves

By *Vedantacharya*, son of *Veda Vyasa Bhatta*

The book is of medium length, thin, in good order, recent, leaves 1—29 It seems complete, is a collection See above 17 No 2001

21 No 2012 *Dnya suri charitra*

Miscellaneous biography of the *Alutar* or special disciples of *Vishnu* in the South, called a *maha cavyam*, or heroic poem in *slocas* By *Srinivasa cavi*, who adds the little of *Sri rangha Garuda rahana*

Dnya suri, divine writers is a title of the *Alutar*.

This book is an account of some of them, but very incomplete

It contains five names—*Pojya muni*, *Peyahar*, *Bhaktisura*, *Namalar*, *Sadakopa*

—On the *Virupa* river, on the way to *Varicont ha*, the paradise of *Vishnu*

Description of that paradise, with its various inhabitants, *Vishnu* promised *Lacshmi* to come and reside at *Sri rangham*, and other places

Further account of the aforesaid five '*Alutar*'

Description of Conjeveram The penance of *Bhakti sara* the *alutar* of *Tirumarishi* His visits to Conjeveram, to Combiiconum, to Tripeti, and other details

The birth of *Nam alutar*, account of his proceedings at Madura, many stories relating to him, his Sanscrit name is *Vishnu jit*

So far is the 1st to the 4th *sargam*, from 5 to 9 wanting, 10th to 12th resumed

At the end are 3 leaves, *cshama shodasa*, 16 *slocas*, on the clemency of *Rangha nat ha*, by *Vedantacharya* son of *Veda Vyasa Bhatta* Also *panchayuta stottra*, praise of the five weapons attributed to *Vishnu*

The book is rather long, of medium thickness, old, and a few leaves broken It needs comparing with other books, as the leaves are thus numbered 1—20, 31, 10,—42, 53—69, other leaves wanting

22. No. 2020. Chiefly *stóttiras*.

- 1.) *Sri rangha nat'ha stóttiram*, praise of the form of *Vishnu* at *Sri rangham*.

By *Rangha nat'ha Parasara Bhatta*, son of *Srt vatsa chenna misra*, complete leaf 1 to 12.

- 2.) *Raghu vamsam*, 1 leaf only, containing 5 *slocas*, from a heroic poem, on the ancestors of *Ráma*; the 5th *sarga*, or section.

- 3.) A receipt for money, Canarese language, and *Grant'ha* letter, 1 leaf.

- 4.) *Sri rangha nat'ha stóttiram*, 68 *slocas*, with a prose explanation, incomplete leaf 1—30 (differs from 1) description of the town; the *góparas*, or towers of the fane; the shrine; characteristics of individuals.

- 5.) *Cshama shódasi*, 16 *slocas*, on the clemency of *Rangha nat'han* 1 *sloca* wanting.

By *Vedantáchárya* son of *Vyása Bhatta*.

In all 46 leaves, one only not homogeneous.

The book is long, thin, and in good order.

23. No. 2022. Various subjects.

- 1.) *Sudarisana mahà mantra*, various matters are connected with the charm named after the *chaera* of *Vishnu*; also a string of *mantras*, on 2½ leaves.

- 2.) *Arádhana pracdram*, on the order of *Vishnu* worship, connected with the *Pancha ráttram*; some matter from the *védas*, with other *slocas*, and prose extracts complete, on eight leaves.

- 3.) *Náráyanópanishada*, on *Náráyaná*; he is the first cause of the world; all existent beings and things, inclusive of *Brahmà* and *Siva*, are his form, or a manifestation of it. Monotheistic, complete on 2 leaves. The remaining leaves are numbered 21—35, wanting the beginning.

The book is small, thin, and in good order.

24. No. 2030. Various matter.

- 1.) Astrological 1 leaf—places of signs, *slocas*.

- 2.) The question whether the *Vedas* or *sastras* be greatest, answered in favor of the *Vedas*, as the source of all *Dhermam*.

- 3.) On the 3 dispositions, *sáttva* &c.

- 4.) On the law of the *cali yugam*.

Brahmans should study the *smritis* or law books, as they study the *sruti* or *rédas*.

Various duties of Brahmans defined.

- 5.) On the *prudósha-kálam*, a certain time, when *mantras* must not be repeated.

Thus is said to be $3\frac{1}{2}$ Indian hours before sun set on the 13th *tithi* or lunar day, and $3\frac{1}{2}$ hours after sun set, on the 14th and 7th *tithis* or lunar days. In English time $1\frac{1}{2}$ hour before sun set, in one case, and $1\frac{1}{2}$ hour after sun set in the other. As the name implies, it is considered an evil time, leaves from 2 to 42, incomplete.

The book is of medium length, thin, and a little damaged.

25. No. 2036. Fragments.

- 1.) *Pancha ratra mahópanishada* from *Sanatcumára* to *Náreda*.

—*Achha rōga calpa zantam*, on removing disease of the eyes by *puja* to *Vishnu* exemplified in a king named *Palvihadra*, whose son was so cured.

The *rishis* asked *Brahma*, concerning the excellence and benefit of the *Vishnu* mantra; *Brahma* replied, as is written on two leaves, *slokas*.

- 2.) One leaf on *yeti-arya*, by *Vedantáchárya*.

- 3.) One leaf, from 3d *sarga* of the *Mágham*, a heroic poem on the feats of *Krishna*.

- 4.). *Nára niti sangraha*, on the duties of *Brahmans*.

By *Srinivasacháriya*.

- 5.) Some matter on the birth of a son, or of a daughter; observances thereon. This last only in prose.

- 6.) Fragment of 3 leaves, Canarese language, *Grant'ha* letter; medicines for different diseases.

26. No. 2043. Ecclesiastical, and other fragments.

- 1.) *Katydyana sútram*, the 1st *candam*, *Dherma-sástra*, *ächara*, or sacerdotal law: *hómas* or worship by fire, on special occasions as—the marriage contract; the *pumsa vanam* ceremony after 4th month of pregnancy; *simanta* after 6 months—*játacarmam* at birth of a child; *náma carmam*—naming it—giving the first food—shaving; putting on the *Brahmanical* thread; these and some other *Brahmanical* rites detailed, and when they are to be performed. In *sutras* or short difficult sentences, with extracts from the *vedas*: the ritual. The *mantras*, or forms of prayer used, do not appear to be in this book. They usually follow the ritual, distinct. This tract is incomplete, leaf 1 to 38

- 2.) One leaf various *slócas*, one leaf blank.
- 3.) *Ráma dandacam*, lengthened anapaest stanzas concerning *Ráma*, 7 leaves complete.
- 4.) *Hasti giri nat'ha mahálmya*, the glory of the form of *Vishnu*, at little Conjeveraw. In Tamil the hill is termed *an̄ti malai*; and the god's name is *Varada rāja*—incomplete.
- 5.) On astrology, 9 leaves much damaged; also on the *purána*s, and the *bháratam*; various *slócas* on these.
- 6.) On ablutions after evacuations, and the ceremony of taking up water, and sipping it: styled *zamana* and *ázamana*, 3 leaves complete.

The entire book is rather long, of medium thickness, old, some leaves much damaged. The first 2-3rd form one book, the remainder is of different sized leaves, it needs collation.

XIX. MUSIC AND DANCING.

No. 2041. *Bharata sástra*, Fragment.

This work is on the native art, in public exhibitions at festivals or private houses.

This book contains only the *tála lacshnam*, or modes of time, and of beating it by cymbals. The different times, or measures are marked, by a great variety of technical terms; unimportant to be detailed. The rules for females dancing to these measures of time are included, 13 leaves. See No. 2249. *Deva nágari*, p. 56.

This book is of medium length, thin, and some of the ends are gnawed off by rats.

XX. PAUÁNICAL.

1.) No. 1754. Portions of various *purána*s.

1.) *Linga-purána*, incomplete, leaves defective.

The 1st and 2d *adhyayas* wanting—3d in part—the 4th complete—5th in part only. This portion of the said *puránam* relates to chronological matters, as measures of time, days of men, and of gods, *yugas* or periods, *maha yugas* great periods, sum of 4 *yugas* &c. The matter cannot be more closely defined, as the book is so incomplete, only 5 leaves.

2.) *Padma puránam*—six leaves.

'The *uttara khanda* or second part.'

The subjects are—*Vishnu mantras*, *chakra* marks on the shoulders, and putting on the *námam* or forehead-mark.

3.) *Varáha puránam*.

a. 'The *cshé'r'a k'handam*

Legend of *chitra-kuta* temple, from the 1st *adhyaya* to the 15th so far complete. Delivered by *Vishnu* in the 3d *avatāra* to *Bhū-dévi*, or the goddess of the earth.

The *chitra kúta* fane excels many others ; various tales in illustration.

b The same—*kandana cshétram*, from the 19th *adhyáya* to the 24th, so far complete, with a little of the 25th, general praise of the fane, *Síra* having incurred the guilt of *Brahmakáti*, by cutting off one of the heads of *Brahmá*, obtained release from it at this place.

c. The same—the *cshetra-khandam*, another copy, from 1st to 15th *adhyáya*

d The same—*cshetra khanda* from 19th to 72d *adhyáya*, with a little of the 73d, leaves 1 to 150, thus far there are six portions in one book, with a total of 767 leaves

4.) Sundries.

Matters relative to *Krishna*, to *Narasiṅha*, to *Pruhlada*. *Vishnu slotram*

Lakshmi mahatmyam, the *Pranava* or my the *O'm*, a tale concerning *Ráma*, chronological, the *matsya* and other *kalpas* or days of *Brahmá*, very lengthened periods. The present is the *sita-rádhá* *kalpa*, or period of the white boar.

This book is long, and thick, in good order, and in a neat medium hand-writting.

2. No. 1757. *Marcandeya Puranam*, from the 1st to the 17th *adhyáya*; complete so far. It is from the portion relating to the *Manuwanteras*, and to the *Sárvacu Manuwanlera* in particular; including the *chandi pat'h* or wars of *Dúrga*, with *asuras*; and matters redounding to the honor of *Dévi* are related; *Savarṇa* the son of *Súryá* is otherwise known as *Súrya manu*, and is the same with *Staróchisha*, the second *Manu*, only in a later birth according to one account; by another he was a king in the 2d *Manuwanura*, and acquired the dignity of *Manu* by listening to the feats of *Durga*, and worshiping her in consequence. In this portion there is some *puja* to *Pareati* or *Durga*.

The book is small, and old, damaged at the edges, so as to make some words not legible.

3. No. 1782. *Bhagavatam*, *slokas*.

This book contains the 4th, 8th and 6th *Scandams* or chapters

—4th from the 1st to the 29th *adhyáya* or section,

—8th from the 1st to the 26th " both complete

—6th from the 1st to the 11th " the 12th incomplete

The 4th and 5th Sections of the 4th *Scandam* contain the account of *Sira's* quarrel with *Dacsha*, owing to the latter's sacrifice, and to *Sati's* self immolation. *Sira* sent *Sira Bhadra* who slew *Dacsha*. The contents of the whole book are not thought to need detail here.

This book is long, thin, and in good order

4 No 1783 *Bhagaratam*

The 5th *Scandam*, has the 24th section defective at the beginning, the 25th and 26th complete, leaf 162 to 165, or 4 leaves

The 6th *Scandam* from the 1st to the 4th section, complete, the 5th section unfinished from 166 to 173 8 leaves. Any detail as to the contents of these fragments is not needful

The book is long, and thin, on talipat leaves, and in good order. The writing is such as to be read with difficulty

5 No 1787 *Bhanartha dipica* an explanation of the *Bhagatam*

The 1st *Scandam*, from the 1st to the 15th section complete, and 1 leaf of the 16th section, in all 31 leaves. Introductory matter to the incarnations of *Vishnu*, and specially that of *Krishna*

The book is long, and thin, cut off at the edges, broad leaves, small writing.

6 No 1812 *Scanda puranam*

A fragment relative to the *Bhudrica vanam*, part of a discourse from *Nareda* to *Indra dyunima*, 80th to 83rd *adhyaya*, or section

¹ The book is long, thin, and in good order

7 No 1813 *Bharishottara puranam*

The *madhyama khandam*

The discourse of *Brahma* with *Nareda*

¹ It contains the *Coribhakona Mahatmya*, or legend as to the tank and temple at *Combhikonam*, near Tanjore, the site of the "water lingam" one of five specialties, at five places denoting the five elements—'earth' at Conjeveram, &c

The book is of medium length, thin, one end so much broken as to destroy the meaning of the writing

8 No 1844 *Scanda puranam*

The *upadesa khanda*, or doctrinal section, the 1st *adhyaya* to the 75th, from leaf 1 to 133 in regular order

Delivered by *Suta rishi* to other *rishis*

The splendor of *Cudasa* mountain—its glory—its situation—the celestials there—excellency of the sacred ashes—of the sacred beads—of the name of *Sira*—tale of the five lettered charm—tale of *Vignesvara* & *Ganësa*—the austerity of the *Sâra* way—the fast on the occurrence of the lunar asterism *ardhra*, which is sacred to *Siva*—the proper time for a ceremony directed to both '*Uma*' and *Mahësvara*—the ceremony of the *Sra ratria* special time in the month named *Maasi*, next day before the new moon in it, which sometimes falls on half of the 13th, and half of the 14th tithi.

The *kedara rata*—a field ceremony on the 14th tithi of *Arapasi* month used if a woman wishes to secure the great affection of her husband, during it a silk bracelet is bound round the arm

The *kalyâna rata*, a fast, relative to my marriage *Sula rata*, a fast against any impediment, *Vishabha rata* fast directed to the vehicle of *Sira*, a Friday's ceremony to *Vignesvara*, another to *Subrahmanya* another to *Bhairava* dog headed ("Anubis"?) on the merit of homage to *Siva*—its excellency—tales concerning *Siva*, his acts—the evil of sin against *Siva*—evil of stealing the property of a *Siva* teacher, the guilt of those that speak maliciously against any thing relating to *Siva* worship, or is to the sacred beads, and other matters—the *Casi mahatmya*, or legend of *Vîrsesvara* (lord of the world) the form of *Siva* at Benares—the mode of ascetic meditation on *Siva*—and various other similar matters—so far abstracted because this purânam is more talked of than known

The book is long, thick, recent, and in good order

9 No 1845 *Scanda puranam*

The *Brahmottara khanda* in which the *Gokerna mahatmyam* is included This is a fragment from the 23d to the 41st sarga It contains some matter on the *tatva* system—on the five lettered *mantra* *nâma-srâhas*—the legend of the *Siva râtri*—fast on the 14th tithi—on the removal of sin—on the homage made by the *Sâra* ascetic—on the sacred ashes—marks on the forehead, on *Uma* the consort of *Siva* all the contents *Sâra* in character.

The beginning, and ending are both wanting

The book is long, and thick, old, and much injured

10 No 9846 *Brahmanda puranam*

The *eshetrâ mahatmyam*

Siva discourses with *Kanda muni* and with *Naréda* The 1st and 2d sections complete, the 3d not so

This fragment contains a tale of *Iguya bala* of the solar line of kings, who married *Retmangadi*, a very beautiful woman—they lived in separate places, bathed in the *Cûrasa* river, and were ultimately beatified.

The book is long, thin, and in good order.

11. No. 1847. *Scanda purānam.*

The *Sētu-mahatmyam*—or legend of the peninsula at *Ramiseram*.

From the 1st to the 52d section, complete leaf 1 to 250. The contents are the same as No. 1859. *infra* down to the *chakra tīrtha*.

The *Setu-snānam*, or bathing in the sea at this place removes the five great sins—also the sin of killing a *Brahman*—and the sin of making known the contents of the *Vidam*, in consideration of receiving money, also simony—and the sin of eating flesh and blood, that of eating with a *Sudra*—the sin of drinking ardent spirits—of intercourse with a removed woman (*in mens*) the sin of incest—that of adultery with a son's wife, or with a brother's wife—or of a friend—the sin of drunkenness—or of conversing with a low woman. The foregoing sins are removed by bathing in the sea at *Ramiseram*; and not only so, but they who do so also obtain *Seerga*, or *Indru's world*; even a curse pronounced by *Brahma* himself would be removed by such bathing. So much for the all-accommodating *morality* of this *purānam*. In like manner tales are recorded of various other sacred places, or pools, at or near *Ramiseram*—the sins removed, and the benefits conveyed by bathing there. *Dhaush khitti*,¹⁴ the name of a pool, which removed a curse pronounced on *Uttasi* and *Rembha*, courtesans of *Seerga*; and so with other sacred pools; quite in the usual style of local *Silica* legends. The whole cannot be abstracted here, as this is not a formal analysis.

The book is long, and thick, on *talipat* leaves, not very old, and in good order.

12. No. 1849. *Brahma kārtarita purānam.*

i. The *Uttara-khandam*, or last part; ascribed to *Suta* rishi.

The *Tigayapuri mahatmyam*, from the 70th section to the 76th complete, the 77th is defective. The 71st relates to the *Dhadriya rānam*. The whole is in the usual style of such legends, as to the virtues and efficacy of places, and pools, among others *Arunachala*, or *Trivomali*, near Madras.

This book must be distinguished from the *Brahma rānacita purānam* which relates to *Krishna*. This is *Sai*a, wanting the *purva*, or first part, and may be a play on words, as to the difference of orthography.

The book is long, thin, and in good order.

13. No. 1850. *Padma purānam*

The *Uttara khandā*, or last part, this portion is complete on 161 leaves. Stated to be a conversation between *Dilipa rāja* of the solar line (ancestor of *Rāma*) and *Vasishtha*: the latter being the teacher. The benefit of bathing in the month named *Māgha*—in the Ganges,

Career, and other rivers—from the 11th *tithi* of *pushya* to the 11th *tithi* of *Mágha* (January—February) in the bright lunar half month, and on the bright half of the following month. At these times bathing, with fasting, will produce the *ishtasiddhi* (*désirables*) of *dharma*, *artha*, *cama*, *móesha*, or virtue, property, pleasure, and final bliss: in Tamil *aram*, *porul* *inbam*, *ridu*; and this both in the present birth, or state, and in that to come, not quite assorting with the idea of *móesham*.

Legendary tale in illustration

Bhrigu rishi was doing penance on *Himaçal* hill, when a *Vidyadhara* and his wife came, saying that he had all mortal poise+now, only with the defect of a tiger's face, and asked how this was? *Bhrigu* said, if you fast on the 11th day of *Mágha*, and bathe without using* oil on the 12th *tithi*, you will part with your tiger's face, and get a better one. He had before used oil both on the 11th and 12th *tithis*. He now obeyed his instructions, and a handsome face was given to him.

Another tale occupies from the 4th to the 8th *adhyáya*, or section; in brief as follows

Kucha rishi had a son named *Mesja* *srunga* (beasts horn) from beasts pushing at him, when bathing in a river. He wished to have a wife of good disposition. His father told him that he who does not fast, and bathe in the month *Mágha* cannot have a good wife. The son went to bathe in the *Career*. *Suvrata* the daughter of *Uchchhen* rishi had, with her companions, observed the bathing in *Mágha*, for three years. At this time an elephant killed her, and tossed her dead body into a well. *Mesja* *srunga* was near, and told the people to take care of the body. He went into the river, and invoked *Yama*, who appeared, and asked him what he wanted. He desired that the said female might be restored to life. This was granted, as also that no such calamity should happen to him. On retiring the same elephant attacked him; but he remained without fear. The elephant put him on its neck, related its past history, and how it became a beast. It was delivered from its bestial form, getting a good one. Subsequently the father told his son that the resuscitated female was to be his wife. His song¹, and obtained her. It may be desirable, on many accounts, that such extravagances should not be hidden under a religious veil.

The book is long, thick, and in good order.

14. No. 1852. *Padma puranam*, part of the *uttara khanda*, a discourse between *Sira* and *Parrati*, containing the *Mágha mahátmayam* 4th to 11th *adhyáya* complete so far, on religious rites and bathing in the month *Mágha*. No. 1751 *supra* contains the 29th—31st sections.

This book is long, thin, and in good order.

15. No. 1853. *Taraaka puranam*

From the *carma candom*. The 1st section to the 27th; so far complete. The 6th to the 60th leaf relates to four special months: the efficacy of which is stated. The *puránam* was delivered by *Visnu*, as

* On *vrata*, or fast days, it is not allowed to rub oil on the head, or body, after bath.
+ 2. Mat 5 ch 17

the *Varāha avatāra*, to *Bhu Devi*, here termed *Dhárini*, the earth-goddess.

One legend was looked into, containing a long narrative of a *Sudra* man and woman who, through poverty, exposed their child on the banks of the Ganges, when the cries of the child were heard by *Gáutami*, a female devotee, who reared the child, and taught it to go, and eat wood; by which means it became known to its parents. The *Sudra* child in the following birth became a *Brahman*. The tenor of such legends is to intimate the virtue of times, or places.

This book is long, of medium thickness, and in good order.

16. No. 1855. *Padmá purānam*.

Another copy nearly complete of the *uttara khanda*; agreeing with No. 1850 supra. In this copy the 34th-102d and 113th leaves, are wanting, and the paging is wrong in another place, not effecting the connexion of the matter; which is the same as in No. 1850 q. v.

17. No. 1856. *Agni purānam*.

From the 1st *adhyáya*, or section, to the 31st, so far complete: *slócas* only. It contains the *Tula-cáteri mahátmya*, on the great advantages of bathing in the river *Cáteri* in the month *Tulu* (Sept. Oct.) with other matters on prosperity, and the removal of sin. Such *mahátmyas* are sometimes apocryphal: as not found in the *purána* referred to. This book is short and thick, formed of *talipat* leaves, cut down to the size, in good order.

18. No. 1859. *Scánda purānam*.

Another copy of the *Setu mahátmya*. See No. 1847, supra: also from the 1st to 52d section, so far complete, leaves 1 to 170 regular; the legend complete.

In the *Náimisa rānam*, *Suta-rishi* narrated to other *rishis* the fable of the temple at *Ramiseram*. The placing the image ascribed to *Ráma*: view of the *sétu*, or promontory—the *chaera*-pool—the formation of the bridge by *Ráma*—virtue of bathing in sacred pools, and of bathing at the *setu* in particular. The virtue of each pool stated! The *chaera*-pool derives its name, and efficacy from a *ráschasa* (or savage) killed near it, by the *chaera* or missile weapon of *Vishnu*. For other matter see No. 1847. This book is long, thick, and in good order.

19. No. 1862. *Garuda puranam*.

Here stated to have been delivered by *Garuda* to *Marichi*, and written down in the *Vishnu dhermáttara*.

Legend of *Práhláda*, connected with the *Narasinha avatára*.—The *Váishnava dherma*, or rules, and observances proper to the votaries of *Vishnu*—it includes many *Tantrica* rites. The word *tantra* it may be noted, is often

used in distinction from *mantra*, *tantra* the "rubric" *mantra* the matter of prayer, or spell, as the case may be The mode of *puja* or homage is here given Modes proper to *Bramachari*, *Vanaprasi'ha*, and *Sannigasi*—duties of a chaste wife—*Hari puja*, mode of homage to *Vishnu*—offering of cakes made with curds ghee honey, and merit or reward of reciting the names of *Vishnu*—the efficacy and excellency of the *Salagama* (See XVII)—reward generally of service to *Vishnu*—the merit of *godanam* gift of a cow *bhuda nam* gift of hind, *anna danam* gift of food The *ecadasa mahatmyam*, or excellency of fasting on the 11th lunar day The *dharma* or right conduct proper to the four *yugas*, or ages—*rata treta dnapara eka*, and many other matters The leaves are 1 to 89 in regular order, but the book is incomplete It is of medium size old, and sadly damaged by termites

20 No 1863 *Brahma kauertta puranam*

Ascribed to *Suta rishi* The 1st *adhyaya*, or section is incomplete, from the 2d to 39th section complete so far. The leaves number 111 to 185 Benefit of hearing *puranas*, illustrated by a lengthened tale The excellency of the *Bhagaratam* (probably the *Sri Bhagarata a Sana* book)—the glory of *Brahmans*—efficacy of bathing in the Ganges—legend of the birth of *Ganga*, origin of the *Bharatam*, and many other like stories

For another portion of this work, see 12 No 1849 From the rivalry of the *Vaishnavas* and *Sanas*, and from the jealousy of the latter, as to the popularity of *Krishna*, it is probable that this play on letters *kauartta* to resemble *tauartta* was used

This book is long, medium, and in good order

21 No 1871 *Scanda puranam*

The *Brahmottara khandam*, the 23d *adhyaya*, or section complete The subject is a description of the excellency, and benefits of listening to the reading of *puranas*—its fruits—how to hear—the sin of opposing the hearing, and other like matters

The book is long, thin, old, and a little injured by worms

22 No 1916 *Scanda purana*

The *Brahmottara khandam*—by *Suta* to other *rishis*

The glory of *Sita*, superiority of his votaries—the value of *mantras*, prayers, *vratas* fasting directed to him—the power of the 5 lettered charm—excellency of homage to *Sita*—splendor of his name—the glory of the *Sitratra*, and of the *pradosha*—here stated to be the time of *Sita's* dancing, when the *vedas* are not to be intoned (also not to be read) on the 1st and 8th *tithis*, nor at the time of eclipses which are astrologically dangerous times,

on the excellency of the sacred ashes—the *Siva carucham*, a spell for the defence of all the bodily members, on the *tripunram*, or three forehead stripes, horizontal—value of the mark—the value of the fast to the honor of 'Uma, and *Mahesvara*—the glory of the sacred heads—and the like *Sana* matter, each one illustrated by a legendary tale. The leaves 1—160 the 80th only half a leaf

The book is of medium length, and thickness, old and a little damaged

**23 No 1962 Cshama Cavyam, founded on the Curma avataram
By Nila kant ha diehada**

Description of *Sierga*, inclusive of its courtesans *Indra* lost his all by reason of the curse of *Dubrasa*—he was conquered by the *asuras*. *Indra* went and complained to *Brahma*, who went to *Vishnu*—the latter gave direction that the *devas* and *asuras* should churn the milk sea, whence the means of strength would come, which he would secure for the *devas*. *Lacshmi* and others, came from the churning of the sea—afterwards the *amrita*. The venom of the serpent *tasuki* which mingled with it—*Siva* eat of it, and became ill—*Vishnu*, as *Mohini* took the vessel, and gave it the *devas*, saying it would give them strength. They went to *Sierga*—special praise to *Siva*, as *Nila kant ha*—“blue throated” is mixed up with the other matters—complete in 5 *asurasas* leaf 1—49

The book is long, thin, and in good order

24 No 2013 Garuda puranam

The *uttara khandam*, *slokas* without prose commentary—said to have been delivered by *Suta* to *Sarunaca* and other *rishis* in 9 *adhyayas* complete

1st Chap the excellency of the *Bilcaranya* or forest of a kind of tree sacred to *Siva*—on the *Nrisumholpatte* or birth of the *Narasinhavatara*. Account of the 5th son of *Brahma* named *Girdama* his penance, and its fruits. Legend of the *khlatini* pool, a *saras* or fountain the shrine thereto is termed *Spamsana* the town is named *Lacshmi puri* their fame

2d and 3d chapters dwell on the value, and beneficial influences of the said fountain

4th, 5th, 6th 7th Chapters narrate the removal of a curse from the above mentioned *Gardama*

8th and 9th Chapters the marriage of *Jilapa* and *Cumudrati*, the site being westward

The leaves are 41—63, wanting those preceding which might contain the *purva khandam*. It differs from the *Garura purana* and may be a sectarian play on words. There is also ½ a leaf from the *Sri rangam*

mahātmya of the *Brahmānda-purāna*. The entire book is of medium length, thin, recent in appearance; but a little damaged.

25. No. 2051. *Padma purānam*, the *Māgha mahātmyam* ascribed to *Vasishta* who told it to *Dilipa*; and then narrated by *Suta* to other *rishis*.

It consists of various tales to illustrate the great benefit of bathing in sacred pools, or rivers in the month *Magha*, before the sun rises—all sins thereby removed—all desired success obtained—legends of persons who derived benefit from the practice. Eight *adhyāyas*, the 8th being incomplete—leaves 1—29 and 3—32. At the beginning are 3 leaves *slokas*, on various subjects. The book has no boards, is of medium length, talipat leaves, old, yet in good order.

26. No. 2053. *Padma purānam*, the *uttara khandam* or supplement from the 29th *adhyāya* to 34th this last incomplete. Delivered from *Vishnu* to *Brahma*, from *Brahma* to *Nārada*, from *Nārada* to sages, from *Vashishta* to king *Dilipa*.

Dilipa enquired of *Vasishta* the means of acquiring beatification. In reply *Vasishta* states that there is no *para-derata* superior to *Vishnu*. The value of the 8 lettered charm is stated, with the ceremonies attendant on its use: how to put on the discus, and shell marks, on the arms and shoulders—the value of doing so, told by *Rudra* to *Pārvati*—the great importance of the forehead tridental mark—the mode of putting it on. Description of a disciple who is taught the *mantras* used on those occasions; and the excellency of the *mantras* as to their results. Various like matter, leaves 84—98 incomplete 22 blank leaves at the end. The book is of medium length, thin, and red.

XXI. PURANAS LOCAL, OR MAHATMYAS.

1. No. 1841. *Halasya mahātmyam*, erroneously stated to be from the *Scanda purānam*. It relates to *Madura*, the tank, and *Saiha* temple there; the marriage of *Suntara* and *Minacshi*—with a variety of humorous adventures (or *līlas*) ascribed to *Sna* in all sixty four. The name signifies the “laughter-legend.” The Tamil version is abstracted in Oriental Hist: M. S. S. &c. published in 1835.

This book is long, thick, and in good order.

2. No. 1857 *Kerala mahātmyam*, also known as *Bhūcola purānam*, *slokas* from the 1st to the 56th *adhyāya* complete.

Vyāsa and other *rishis* being in company with *Bhargava* that is *Parasu Rāma*, the latter asks concerning the earth in general, and the *kerala dīsa*, or *Malayalam* country in particular. The book professes to be *Vyāsa's* reply, giving various details of continents, and rivers, and 56 countries; then stating

the account of *Parasu Rama* rescuing the *Malayalam* Country from the ocean, and subsequent details. The book is known to be a work corresponding, in a general way, with the *kerala utpatti* in the *Malayalam* language; perhaps its original source. A smaller book is appended, the *Bhagarat Gita* complete, in the *Malayalam* language, and letter.

The entire book is short, of medium thickness, of cut talipat leaves, and in good order.

3. *Cshétra-mahámyam*, said to be from the *Brahmanda puránam* and also containing the *Mantapa-mahámyam*. From the 1st *adhyáya* to the 12th; but various intermediate leaves are wanting. It is written partly in the Telugu letter, partly in the *Grant'ha* letter; and contains the usual tales, and illustration as to the virtue, and beneficial influence of particular localities. These appear to relate to the temple of Seringham, in the Cauvery near Trichinopoly.

The book is long, thin, and has one end broken.

4. No. 1861. *Sri rangka Mahámyam*, from the *Brahmanda puránam*, the 5th to the 10th *adhyayam*—leaf 7—16. Narrated by *Siva* to *Naréda*.

The splendor of the place, and glory of its deity. The mode of incarnation there—the image now worshipped by kings was first given by *Ráma* to *Vibishina*, who took it on his return towards *Lanca* from *Ayódhya*; but, on a divine communication from the image of its will and pleasure, deposited it at this place, established on the *rangham* or island of the *Cáeri*, near Trichinopoly. A fuller detail will be given elsewhere.

The book is long, thin, on talipat leaves, old, and damaged.

5. No. 1864. *Yádava giri mahámyam* 12 *adhyayas*, the last one incomplete, leaves 2—65. The letter is *Grant'ha*, but the language is Canarese.

The creation of all things. The legend of *Vishnu's* appearance, to *Brahmà*—legend of the *Kalyána*-pool—cause of the name *yadavágiri*—the excellency of meditating on *Vishnu*—account of *Dattatréya*, a lesser manifestation of *Vishnu*—excellency of the *Védas*—the value of the *tulasi* plant, and importance of the fast on the 11th lunar day—the release at this place of the sons of *Vasishta* from the curse of *Vishvamitra*—the injustice of the *kali-yuga*, or present age---and various other matters. Further notice will appear, with reference to *Ramanuja* and the *yádava* kings.

This book is of medium length, old, and much damaged.

6. No. 1865. *Vencatadri mahatmyam*, or legend of *Tripeti* said to be from the *Varáha puranam*, 34th to 62d *adhyáyam* leaves 2 to 55—incomplete. Three leaves are prefixed containing a description of the *Paricshit* or examining board—and the value of the water that has washed *gurús* feet, if drank by a disciple—with a few separate *slokas* of no value. Then the legend.

This fragment relates to the *Varáha avatára* of *Vishnu* the fame of the hill named after it—the mode of *Vishnu's* incarnation there—the *kapila*-pool—and many other sacred pools—their excellency. By bathing in the *svami-pushcara* pool, *Rama* (i. e. *Vishnu*) was enabled to kill *Ravana*—the great fame of that paal—praise of *Agastya*—and other legendary stories, as usual.

7. No. 1867. *Tula cáreri mahatmyam*, said to be from the *Brahma kárvarttam*, and narrated by *Deva Varma* leaf 1—39 incomplete.

On the origin of the *Cáveri* river; the benefit of bathing in it—in the *Tula* month (Oct. Nov.); the excellency of its water, and various legendary stories; according to the usage of legends of places.

The book is long, thin, and in good order.

8. No 1868. *Sanghamesvara mahatmyam*, stated to be the *tirtha khandam* of the *Bharishottra puránam*—71st to 75th *adhyáya* leaf 21—35 incomplete.

The site is at *Veda-giri*, the junction of the *Cáveri* and *Bharani* rivers, in the lower Carnatic, the fame of that place—glory of the deity there—wonderful nature of a stone there named after the *gayatri*—the like of a country apple tree (Tamil *tlanta*, sansc. *batiri*)—the *tapas* of *Vissamitru*, who was once a king; but having fought with *Vasishta*, he did penance, and become a *Brahmarshi*—*Síra* killed here an *asura*, named *Marutta* of the race of *Naracásura*—the fame of the pool named after the Sun—a king of the *kérala*-country came, bathed in it, and did homage there; by which means he obtained the blessing of a son.

The book is long, thin, and in good order.

9. *Vencata giri mahatmyam*, legend of *Tripeti*, stated to be from the *Brahmánda puránam* delivered by *Bhrigu* to *Náreda* 10 *adhyáyas*, wanting 1 leaf leaves 71—104.

1. *Vishnu* became manifest at *Vencatadri* or *Tripeti*, on account of a ruler, the son of a *Chola* king, referring to *Adonda*

2. The fable of the serpent '*Adi-sésha*'—sent down to earth, and became a mountain—*Vishnu* come to repose thereon.

3. The incarnation, or appearance of *Vishnu*, at *Tripeti*⁴

4. Account of Vishnu's hunting on that mountain
5. Reason why the hill came to be called *Anjanachalam*
6. The birth of a son to the *Chola rāja*. The splendor of the procession termed *Bhagavata*, and a variety of other illustrative legends

The book is long, thin, old, and much worm eaten.

10. No. 2050. *Tunga bhadrā khandam* stated to be from the *Brahmānda purānam*; *slōcas* without any comment.

The *Tungabhadra* (or *Tooniboodra*) river flowed from the two tusks of the boar in the *Kālāha mātarā*; they who bathe in that river, and they who drink of its water, will obtain *Brahma's* world—many *rishis*, *apsaras*, or celestial females, bathed in it, and obtained their wishes. The meritorious days for such bathing—the 14th lunar day, the full, and new moon—and these especially in the lunar month *karkhata* (June July) at that time by bathing there, even the killing of a *Brahman*, and other great crimes will be removed as to the guilt; and above that, merit will be added to acquire (*mōcsham*) beatification. The proof of these various points consists in the relation of many tales, as to the wonders wrought by this river.

A fragment is added, as the 11th, 12th, 13th *adhyāyas*, stated to be from the *Bharishottara purānam*, narrated by *Krishna* to the *Dhermaputra* or the *Pāndatas*, on the excellency of the *Tungabhadra* river.

The entire book is long, thin, old, and very much injured.

11. No. 2051. *Sri rangha mahātmyam*.

Stated to be from the *Brahmānda purānam*; *slōcas* without comment. Delivered by *Iṣvara* to *Nareda*. The excellency of the site—and fame of the *chandra pusheera* pool: glory of the lord of *Sri rangam* the image was given by *Rāma* at *Ayodhya* to *Vibhūtī*, who travelling southward, received a divine intimation that the god chose to stay, and dwelt at this place, other following matters. This legend is complete in 10 *adhyāyas*, or chapters.

The book is long, and thin, in perfect order.

12. No. 2062.. Includes the *Caveri mahātmyam*. (See XI) or legend of the *Caveri* river, but incomplete leaves 35—50, the 43d wanting—with the *slōcas*, the sense of the words is given in the Tamil language. An outline may be best drawn from a complete copy.

The entire book is of medium length, thin, and in good order.

XXII. RHETORICAL.

1. No. 1933. *Chitra mimamsa*, on Rhetoric, termed *alancāra*.

In this book are contained *upamanam*, comparison *upamánotpúrva*, the same, including the coloring or varnish of any subject—*aparṇudi*, confusion, and some other rules and principles. *Tutta danta bhéda*, is a subdivision, in one case, and there are four or five subdivisions to each division. This is the fifth branch of native grammar; but has also relation to the *tarkha sastra*, or logic.

The book is complete, long, thin, rather old, and some leaves are broken.

2. No. 1948. *Kúvala yánantam*, on Rhetoric, as connected with the art of poetry. A commentary by *Appáiya dicshada*, on the *chandra-loca* of *Cáli dasa*. On *uparanam*, or comparison 1.) its subdivisions 2.) its properties 3.) distichs quoted in exemplification.

On *alancáram*, or ornament.

- 1.) *Rupaca* 2.) *apanara* 3.) *sama socti* 4.) *utprayacsha* e. g. the moon termed a lotos-flower 5.) *retyandadi-sayociti* 6.) *trādimat smṛti* &c. with properties, and distichs in exemplification. They contain various rhetorical figures. The book is complete in 27 leaves, *slócas* and prose, mixed. At the end two distinct leaves on the same general subject, and two other leaves in *déva nágari*. The entire book is long, thin, rather old; but in tolerable condition.

3. No. 1949. *Saree-sanjirini*, a commentary on a work, entitled *Alancara-sarvasá*, on the properties of heroic poems (*kályá lacshanas*) : included in which are—*upamána* comparison, *sandéha* equivocation, or doubt, *trādimata* *apanara utprecsa*, metonymy *atizaya-yuctyata*, being divisions of *alancára*, or poetical Rhetoric, with subdivisions. Various *slócas*, and some *sútras*, are given, as examples, under the several particulars: together with the meaning of those extracts in plainer language leaves 1 to 148; but wanting leaves 17—21 and 90 to be complete.

The book is long, of medium thickness, and in good order.

4. No. 1952. *Kúvala yánantam*, a comment on the *chandra-loca*, as before stated. The *upamánam-aparṇudi-atizaya-yócti*, and many other divisions of this art: with the distinctions between them; and with *slócas* in exemplification, taken from the original work by *Cáli-dásá*, leaf 1—54 incomplete.

The book is long, of medium thickness, old, and much injured.

XXIII. ROMANCE-HISTORICAL, OR LEGENDARY.

1. No. 1776. Four subjects.

1.) *Nalopákhyánam*, slócas complete; the subject founded on the *Bháratam*, the aranya partam, 49th adhyáya to 78th; or 30 chapters. When the five Pándaras were in the wilderness, Dherma raja complained to *Bhrigúdarsharishi*, who consoled him by narrating the greater sufferings of *Nala rája*. His birth, marriage with *Damayanti*: the *Pushcara rája* overcame him by dice, and took his kingdom; he and his wife went to the wilderness—he became a leper—he and his wife separated—went into different services—again met, and *Nala* recovered his kingdom. Hence Dherma raja was encouraged to hope for better days.

2.) *Harischandrópákhyánum*, slócas, complete; founded on the *Hari tansa*.

1st to 10th adhyáya, related by *Váisambayana* to *Janamejeyu*. As *Harischandra* would not tell a lie he thereby forfeited his kingdom to *Visvamitra*, through the latter's device—he went with his wife to the wilderness—both were separated, and reduced to extreme wretchedness. In the end, because he would not tell a lie, he recovered his kingdom.

3.) An extract from the *Padma-puránam*, but merely relating to the obtaining the *pasupatástra* from *Síta*, by *Arjuna*—stated to be from the ashla murti partam, 3 chapters from the 42d to the 44th adhyáya.

4.) *Kusalarópákhyanam* from the ultra khandam of the *Rámdyanam*.

The subject is the doubt caused in the mind of *Ráma* as to *Síta*, by a village rumour, overheard by him—sent her to the wilderness—*Válmica* took her under his care till delivered of twins—*Kusa* and *Lava*—and reared the children. *Ráma* made an *asramédha-yágam*—the horse was caught by the boys. No one could take it from them, till *Ráma* himself came; when he recognized his sons. *Síta* sustained the ordeal of fire, and was restored to her rights.

The entire book is long, of medium thickness, old, but in good order.

2. No. 1777. *Bháratam*.

1.) The *udyoga-parvam*—from 179th to 200th section—the tale of *Ambi*. The efforts of the Pandaras before the battle, in the way of preparation.

2.) The *asramédha-parvam*, has 4 leaves only of the 99th section, and from 100th to 114th section, with only two leaves of the 115th section, on gifts and offerings of cows, land &c. mode of eating; various modes of expiation.

3) *Itihasottama*, the exceleat *sūtras*, a term applied to the *Bharatam* and *Ramāyanam* 20th section to the 24th and three leaves of the 25th. The benefit of homage to *Vishnu*—the value, as to merit, of a gift of land. The superiority of the votaries of *Vishnu*—and other matters.

The book is long, and thin, some leaves are broken off at one end.

3 No 1778 *Yuddhisthira rājayanam, slocas or mūlam only*

By *Vasu deva*, from the 1st to the 8th *astasam*, or section, complete, only wanting the 17th, 18th and 19th leaves. It is a brief abridgment of the subject of the *Bharatam*, but is stated to be not good poetry, and the hand writing is large, and coarse.

The book is long, thin, and new.

4 No. 1779 *Bala Bharata rājayanam*

An epitome of the *Bharatam*, for schools, with an explanation of the *slocas*.

By *Saluva Timmanna danda nat ha*

The 10th and 11th *sargas* are right, the 12th incomplete. They refer to the residence of the *Pandaras* in the wilderness, the 12th has reference to the *udyoga parīam*.

The book is of medium size, and slightly damaged.

5 No 1780 *Hari rāmsam*, line of *Krishna* from the 130th to the 248th *adhyaya* or 18 chapters

By *Vāsambayana* to *Janamejaya*

It contains the story of the *Paryata* flower, or quarrel between *Satyabhāuma* and *Rucmeni*—the killing of *Banasura* and a variety of other subjects in these 18 chapters, not needing detail as the *Hari-rāmsa* has been translated into French.

This book is long, of medium thickness, and very much worm eaten.

6 No 1781 *Harischandrōpakhyānam* the legend of *Harischandra*—from the 1st to the 10th *adhyaya*, or chapter complete. See 1

No 1776 Sect 2

The book is long, thin, and very much worm eaten.

7 No 1784 *Bharatam*—supplementary

The *aschārya parīam*, or *sesha dharmam*, *slocas only*. The *Hari-rāmsam* an appendix to the *Bharatam*, and deemed difficult as to language—the 40th to the 57th *adhyaya*, so far complete. This part con-

tains a solution of various questions proposed for replies—among others as to the *Sira rāltri*. The *Narasinha avataram*, and *Drāupadis* enquiry, how a female may acquire all prosperity.

The book is long, thin, and in good order.

8. No. 1792. *Uttara Rāmāyanam—slōcas.*

By *Vālmīki*—from 1st to 110th *sarga* complete.

Narrative of transactions subsequent to *Rāma's* being crowned at *Ayōdhya*, with a retrospect put into the mouth of *Agastya*, as to the *yacsha* race of *Pulast'hyā*, down to *Rāvana*, and his brethren, matters relative to *Sita*—her retirement by *Rāma's* command to a forest—birth of two sons in a hermitage there—and subsequent restoration to favor and confidence.

The book is long, of medium thickness, and in good order.

9. No. 1794. *Rāmāyanam—slōcas* without comment.

By *Vālmīki*.

The *kish kindā cāndam*, or book relative to *Rāma's* transactions, with *Vali*, *Sugrīva*, and others. The word *kish kindā* means eastern (or low) hill.

There is only about one-fourth of this division; one half of the 1st *sarga*. 2d to 17th *sarga* nearly complete. 18th *sarga* has only two leaves. Some leaves are deficient in the 9th, 10th and 11th *sargas*; 126 leaves remain, in the large coarse hand writing of a school boy.

The book is of medium size, and in good order.

- 9½. No. 1796. *Prasanna Rāmāyanam, slōcas*, with *Chūrnihāi*, chorus or anapaest, measure.

By *Devāchārya*.

From the 1st to the 21st *sarga*, the subject and book complete. An abridgement of the entire *Rāmāyanam*.

The book is long, thin, in good order.

10. No. 1797. *Rāmāyanam gachad vyākyanam.*

By *Varada rájaya*. A comment on select passages of the *Rāmāyanam*. These annotations relate to the *Bala-Ayodhya*—and *Aranya cāndas*, or divisions; but the latter one is a little defective.

The book is long, thin, and much damaged.

11. No. 1798. *Rāmayana ādhyātma.*

A mere fragment of four leaves, and two other leaves broken, relating to the *yuddha cāndam*: and of that form of the *Rāmāyanam* said to be delivered by *Mahēśvara* to *Uma*.

Two loose leaves Telugu, each in a different hand writing: one relates to the nine planets, the other has directions when to eat.

The book is long, thin, old, damaged.

12. No. 1800. *Māgha cāvyam, slōcas only*; fragment of a heroic poem, on the expedition of *Krishna* against *Sisupala*, with a variety of ornamental illustrations.

From the 1st to the 11th *sarga*, and the 12th to the 66th *slōcas*; See other notices under *B. A. a.*

A tradition may here be noted that there were two warders in the paradise of *Vidiconṭha*, who for some offence, were condemned to undergo three transmigrations on earth, and to be three times slain by *Vishnu* in person: accomplished in *Hiranyaksha* and *Hiranyakasipu* slain by *Varāha* and *Nrisintha*, in *Ravana* and *Cumbhakerna* killed by *Rama*: and in *Sisupāla* and *Vandavakra*—destroyed by *Kṛṣṇa*.

This book is of medium size, and in good order.

13. No. 1801. *Cumara sambharam*, on the birth of *Subrahmanyā*, By *Cālī dāsa*. From the 1st to the 7th *sarga*. The others wanting. Description of *Himālaya*—birth of *Parvati* there—the penance of *Siva*—*Manmata*'s attempt to nullify it—burnt to ashes by *Siva*'s front-left eye—his wife *Rati* complained. *Siva* told her that her sorrow should be removed—the marriage of *Siva* with *Parvati*.

The larger portion is a commentary on the original; and named *Sanjicini*, by *Kōla chēla mālli nāṭha*—1st to 7th *sarga*, the 8th *sarga* has only 45 *slōcas* of the comment, leaf 1—163.

The book is long, thick, injured. The original though oldest, is better preserved than the comment, which is worn, and broken.

14. No. 1803. *Māgha vyākyanam*, comment on the heroic poem of *Māgha*.

By *Kōla chēla mālli nāṭha sūri*, the commentator on three other classical poems.

The comment is from 15 to 19th *sarga*; without the *mūlam*, or original.

The book is of medium size, recent, and in good order: blank leaves make up one third at the end.

15. No. 1801. *Raghu ramsa*, line of *Raghu*.

By *Cáli dásá*.

From *Dilipa*, *Raghu*, *Aja*, and *Dasarath'a* to *Ráma*—account of their dispositions—actions, and fame; with an epitome of the *Rámáyana*: this copy is incomplete, and of course the story likewise. *Sargas* 2—7 of this last 30 *slocas*.

„ 9—14 of this 16 *slocas*.

The book is of medium length, thick, and in good order.

16. No. 1805. *Magha Cárya-ryakyánam*.

Comment on the *Mágham*.

By *Sri rangha déra*. From 1st to 11th *sargam* the remainder wanting.

The book is long, and thick, old, injured by wear and decay.

17. No. 1807. *Raghu-tamsam*, race of *Raghu*.

By *Cáli dasa*; *mulam*, or original only.

1st *sarga*—only 1 leaf 2d and 3d wanting 4th wants alone *slocas* at the beginning 5th to 11th *sarga* complete—the rest wanting: has 19 *sargas* when complete. This portion is very old, and very much damaged.

Another copy—13th 14th *sargas* complete each one, 15th has only 14 *slocas*—the rest wanting.

—*Raghu ramsa ryákyánam*—called *Sanjicini* 9th, 10th, 11th, 12th *sargas*, each one complete.

The book is long, of medium thickness, old and injured, least so towards the end.

18. No. 1808. *Mágha-Cávyam*.

By *Pannin Mágha*, from 5th to 9th *sarga*, each one complete, original only.

Story of *Krishna*. The six *rutus*, or seasons, the summer months poetically described—description of sylvan scenes. The *yadas*, or cow herds, and their women described. Their sporting in water—the rising and setting of the sun—other matter, not in this fragment.

The book is long, and thin, gnawed at one end.

19. No. 1809. *Cumara-sambhara*.

By *Cáli dasa*. The 1st *sarga* has the words separated, and the meaning explained in Canarese, not complete—and no other *sargas*.

The book is long, thin, touched by insects.

20. No. 1810. *Raghu rāmīsam*, the mūlam only.
- By Cālī dāsa.
- The 2d, 3d, 4th sargas, each one complete.
- Another 4th sarga, complete.
- The 5th and 2d transposed, incomplete.
- The book appears to be made up of more than one fragment: as a whole it is of medium length, thin, and in good order.
21. No. 1811. *Raghu rāmsam*, original only.
- By Cālī dasa.
- From the 3d to the 7th sargam complete.
- 10th and 11th „ incomplete.
- 12th „ incomplete.
- The book is of medium size, and gnawed off by rats, at one end.
22. No. 1813. *Cumara-sambhava*, the original.
- By Cālī dasa.
- 2 Leaves of the 1st sarga letter *nāgari*, the remainder of that sarga, in *Grant'ha* letter. It contains a constraining of the words, not as they follow, but according to the meaning; as in construing Latin—merely a glossary; rude hand writing—a school boy's exercise.
- The book is of medium size, and in good order.
23. No. 1816. *Māgha cavyam*, the original only.
- By Vannin Māgha.
- The 1st sarga has 30 slōcas in *nāgari*. The remainder mixed with *Grant'ha* letter.
- The 2d sarga in *Grant'ha* letter is complete.
- The book is of medium length, thin, and injured.
24. No. 1818. *Māgha cavyam*, the original only.
- By Vannin Māgha.
- The 1st and 2d sargas are complete.
- The 3d has only seven slācas.
- The book is of medium size, thin, and damaged by termites.
25. No. 1820. *Raghu rāmsam*, the original only.
- 7th sarga—only 1 leaf.
- 8th „ the 1st and last leaves damaged; intermediate sargas wanting.
- From the 14th to the 19th sarga complete.

The book is long, and thin, 14th to 19th *sarga*, in good order.

26. No. 1821. *Cumara Sambhava*.

The 1st and 2d *sargas* are complete.

The 3d *sarga* incomplete.

The *slocas*, in that form, are not contained; but the words are untied, or separated from grammatical coalition; and the meaning of each word is given in Canarese.

The book is long, of medium thickness, recent, yet injured by insects.

27. No. 1824. *Raghu tamsam*.

By *Cāli dasa*, *mūlam* only. The 3d and 5th *sargas*, each one complete, no more.

The book is of medium length, thin, and injured.

28. No. 1825. *Māgha cāvyam*.

Chapters from various copies, strung together.

1st *sargam*, middle leaves wanting, each word distinct, with its meaning in Canarese.

1st *sargam* original *slocas* only complete.

3d *sargam* 34 *slocas* of the original, no more..

2d *sarga*—first 28 *slocas*—*mūlam* deficient; at the end 1 leaf wanting.

3d *sarga*—*slocas* only---incomplete.

5th *sargam*---original *slocas*, complete.

3d *sargam*, wants both beginning and ending; middle portion remains.

This book is long, but composed of pieces of differing lengths, of medium thickness, and somewhat damaged.

29. No. 1826. *Magha Cāvyam*---the original only.

By *Vannin Māgha*.

The 1st and 2d *sargas* complete.

The 3d *sarga* wants the two first leaves, other *sargas* deficient.

The book is of medium length, thin, and in good order.

30. No. 1828. *Cumara sambhava-mūlam*.

By *Cāli dasa*.

The 6th and 7th *sargas*---the 8th incomplete.

The book is long, thin, old, and much damaged.

31. No 1829 *Raghu vamsam*—the original only.

By *Cāli dasa*

From the 3d to the 9th *sargam*, the 3d and 4th are in Telugu letter, from the 5th to the 9th Telugu and *Grant'ha* letter mingled.

The book is of medium size, and much injured, by the leaves being gnawed off at one end.

32 No. 1830 *Mágha Cáryam*, the original only.

By *Vannin Magha*.

From the 1st to the 6th *sarga*, so far complete, one leaf, on homage to *Vishnu*, prefixed, and two loose leaves of the 5th *sarga*, from some other copy.

The hook is long, of medium thickness, a little damaged.

33. No. 1833. *Kiratarjunyam*, a classic poem, founded on an episode of the *Bharatam*.

The 1st *sargam* to the 3d so far complete; and 38 *slokas* only of the 4th *sargam*. The subject is the penance of *Arjuna*—*Süra*'s coming to him disguised as a hunter—*Arjuna* obtained the *Pasupatastram*; and other connected matters. The book is long, thin, old, the ends broken off, so as to injure the coherency of meaning.

34. No. 1834. *Magha cavyam*.

From the 1st to the 3d *sarga* only; about $\frac{1}{2}$ *Grant'ha*, the other $\frac{1}{2}$ *nagari* letter.

The hook is of medium size, and in good order.

35. No. 1835. *Magha cavyam*, or *Sisupala vati*; *Sisupala* was a king and rival of *Krishna*. “His insults at length exceeded one hundred and the *chaera* cut of his head.” A mere fragment of parts of the 4th, 5th, 6th and 11th *sargas*, many intermediate leaves wanting, looks new, and the loss of so many leaves is unaccountable. The hook is short, thin, in good order.

36. No. 1837. *Kirátarjunyam*, a comment on the original, prose.

The original is by *Bharati*: this *lagha tica* or easy explanation, is by *Pracasa tarsha*. The episode from the *Aranya parvam* of the *Bháratam*—amplified. See 1833.

37. No. 1851. *Mahà Bharata sangraha*, an epitome of the *Bháratam*, by *Mahéśvara* in *slokas* only, without any prose explanation.

The book is complete, and divided into 17 *parvas*, or books instead of 18 in the original. The abridger has also taken the liberty to name some of the books otherwise than in his exemplar, as follows.

1.	<i>Sambhara parvam</i>	25	<i>adhyayas.</i>
2.	<i>Sambha</i>	8	"
3.	' <i>Aranya</i>	32	"
4.	<i>Virata</i>	10	"
5.	<i>Udyoga</i>	10	"
6.	<i>Bhishma</i>	17	"
7.	<i>Drôna</i>	18	"
8.	<i>Karna</i>	11	"
9.	<i>Salya</i>	7	"
10.	<i>Gata</i>	8	"
11.	<i>Sdujea</i>	1	"
12.	<i>Ashlea</i>	1	"
13.	<i>Arcanidha</i>	10	"
14.	<i>Acrama râsa</i>	4	"
15.	<i>Mâusala</i>	2	"
16.	<i>Mahaprastanicam</i>	1	"
17.	<i>Scergarohana</i>	2	"

It thus appears that the number of chapters is also curtailed.

The book is of medium length, the leaves very broad, 331 in number, written in a small, and very beautiful hand; unusually neat for the *Granthâ* character; in good order.

38. No. 2045. *Chambu-Râmâyana*.

By *Vitarbhâ râja*; otherwise *Bhôja râja*. On the story of the *Râmâyana*, 1 to 5 *anças* or divisions. Also,

Chambu Bháratam, divided into *St'hupacas*, or stations 1 to 4 deficient. The 5th relates to *Bhîma's* killing a cannibal-giant, with the tale of *yacsham* an *asura*: 7th section on the service rendered by the *Pândavas* to *Virata râja*. This poem is by *Ananta Bhatta*.

[The *chambu* is a kind of mixed versification, with changing measures to relieve, and please the ear: being thus adapted to minstrelsy, which heavy *slôcas*, or, spondaic distichs, are not. It is thereby fitted for public recitation, especially before kings.]

This book is short, and thin, no boards, on talipat leaves, in good order.

39. No. 2100. *Bhârata—Râmâyana—Bhágavata sâram*. The substance of those three works, in *slôcas*.

By *Chitambara cavi*. That book is the original of which this book is an explanation, or sort of comment, entitled *Art'ha pradipica*, or "clear light of meaning," in prose.

By *Ananta Sumit*: incomplete

The original is a play of intellect, aided by the character of the Sanscrit language, whereby historical points of some general resemblance in kind, are described in *slokas*, capable of three renderings, one being an event narrated in the *Bhāratam*, another a circumstance from the *Māmayanam*, and a third an occurrence from the *Bhāgavatam*. The work of the commentary is to explain these three meanings. The style brief.

The book is long, having 80 leaves not regularly strung, rather old, and touched by insects.

XXIV SECTARIAL OR POLEMICAL

- 1 No 1113 *Sāiva Karnamritam*—prose

By *Appaiya diechada*

A polemical *Sāiva* work. The writer first states that the *Pancha ratra*, the *Vishnu purana*, and other works are favorable to the *Vaishnava* system. Some of these books he controverts, and labors to prove that *Siva* is the only *Param*, or Supreme, or First cause of the universe, consequently the book may be termed monotheistic, only using the name *Siva*, for the Divine Being.

The book is long, thin, and of recent copying.

- 1 No 1727 *Sūradīcya mani dīpica*, a comment on a book called “*Siva’s jewel*”. This comment is otherwise known as *Brahma mi mamsa bhasya tyakyanam*—prose

By *Appaiya diechada*

The object of the work is to maintain the sole supremacy of *Siva*, by quoting *sūtras* from the *Vedas* and from other authorities. It is polemic, of the *adivita* class, chap 1—complete, chap 2—only 5 leaves.

The book is long, of medium thickness, on 127 leaves, old, some leaves a little broken at the end.

- 2 No 1731 *Dēva pata statam, slokas*

By *Jāminī munī*

Many rishis asked *Suta*, what *Jaimini* of *Pundaricapuram* had done. *Suta* replies by a statement that *Jaimini* rendered homage and service to *Siva*, and *Parvati*. As such it has the appearance of artifice to add the lustre of the name of *Jaimini* to the *Sāiva* class.

The use of his name, and that of *Suta* is doubtless spurious.

The book is long, thin on 10 leaves, rather old, in tolerable order.

- 3 No 1747 *Garuda pancha sakti*, or fifty *slokas* addressed to *Garuda*.

Vedanta desika composed these *slokas*, and wrote a prose explanation. He was distinguished among the *Vaduca* class of *Draṣṭava Brahmanas*. One *Pulalo ucharya*, & *Tengala* set a serpent upon him to destroy him. *Vedanta* appealed by *mantras* to *Garuda* who came, and cut the snake in pieces. On this account he praised *Garuda* in these *slokas*. There would appear to be but slender difference between these two classes, but their enmity towards each other is strong. The *tengala* system prevails at, and around Conjeveram. A lengthened explanation is by *Katulam Ramanuja*.

This book is old, and a little damaged.

- 3 1 No 1751 *Vishnu sahasra nama*

The 1008 names of *Vishnu* in *slokas*, and a prose explanation—complete

The book is of medium length, thin, and damaged.

- 1 1 No 1799 *Ramayana sāra stava*

A poem founded on the *Ramayanam*

By *Appaiya diekhada Pandita*

The subject is to take the substance of the *Ramayanam*, and turn it to the praise of *Siva*, because *Rama* did many things pertaining to *Siva* homage. Hence this author infers that *Siva* is greater than *Rama*, and the only object of praise.

The *slokas* have an explanation, and both are complete, on 12 leaves only.

The book is long, and recent.

- 5 No 1819 *Syamalā dandacam*, a chant in lengthened lines, in praise of *Syama*, the name of a *saci* of *Siva*, in the north—ascribed to *Cali dasa*. It is in the style of a devotee asking favor but said to be not of the female energy class of writings, though the name *Syama*, is of frequent use in works of that class.

This book is of medium length, thin, and in good order.

- 6 No 1923 *Sutra mūlta Lalabham*, extreme *Kaishnata* in kind. It is a very miscellaneous treatise of a *Tengala* class, having a reference to the human body and soul, and supported by large quotations from various authorities. The following brief outlines indicate the contents.

The *Ieda* is a rule, or law. The *Pancha ratnam* is the fifth *Veda*. The human sensitive soul by the *mayam* (power or illusion) of *Vishnu*, receives birth and the various accidents of life and death.

The classes of created beings are angels, men, beasts, birds, fishes, reptiles, trees, &c &c

The human body is subject to many diseases, and is liable to the vices of covetousness, cruelty, drunkenness, envy, lust. The six great sins. Men receive in this life the consequences of such vices, or of contrary virtues, which occurred in a former birth.

Those few persons who desire beatification are favored with a perception of Vishnu's presence. *Bhagavan*, or God is all in all. He alone has almighty power. He bears *Lakshmi* (plenty &c on his breast). *Bhagavan* has many attributes or properties. Devotion leads to a possession of the presence and blessing of *Bhagavan*. Men ought, of necessity, to use the prayer taught by a spiritual *guru*. The benefit of the *Vaishnava* mark, or brands on the shoulders &c (strongly condemned by *Silas*) if any one do not place the mark of the *chank* and *chakra* on his shoulder, though he be a *Brahman* he is yet a *Sudra*. Both the outside and the inside lines of the *nâma* (mark on the forehead) are meritorious—the *Suras* may be left to use *Vibhuti*, or ashes. If any one perform an act in itself meritorious, but, without the *nâma*, then it is not meritorious. Without first rendering homage to *Vishnu*, food should not be eaten in my house. If a *Brahman* eat proper food with good and respectable people his personal appearance will be good, but if he eat unclean food it will cause sexual lust. He must not hold conversation with mean, or low people. If he serve honorable persons, that is good, and praiseworthy. What kind of people are those *satgunas* described. Bad, or worthless people must not be approached. These, and other like matters—some good, some questionable, are backed by quotations from *Vedas*-*Smritis* *puranas*—the *Ramayanam* the *Bharatam*, *Samhitas*, but the book does not finish.

It is of medium size, rather old, and bound by rats at one extremity, near the latter part.

7 No 1972 *Kalahastisa tilasam*, chiefly in *slokas*, some prose, complete

In this book are many quotations from the *yajur Veda*, from the *Bharatam*, and *Ramayanam* and from the *Isvara gita*. From these, and other sources the writer establishes the sole supremacy (or monarchy) of *Siva*, and confutes any other's claim thereto. *Siva* is the alone *Param*

The book is long, and thin, two leaves at the end broken, otherwise in good order.

8 No 1981 *Maha Bharata tatparya rarsa*. The meaning of the *Bharatam* preserved, polemical, and *Sâra*, leaf 1—30

By *Vedantacharya*

The author confutes, or denies the claim of *Sivas* supremacy, termed herein *Siva paramatam*.

He denies that *Krishna*, as asserted by some, paid homage to *Siva*. It is asserted by some one that, according to the *Drona parvam*, *Nirayana* performed *tapasa* to *Siva*, on the *Maina Hill*, this assertion the author denies, and, by confuting opposite assertions, rejects the claims of *Siva's* supremacy, urged by the latter's votaries.

Leaf 31—50 *Siva* not being Supreme then what is he? the author replies, that he is a man like other men, merely a man among men. He quotes from the 47 *adhyaya* of the *Sabha parvam* *Sanatcumara—Rudra*, these and others were first created by *Brahma*, who then created the earth—then its inhabitants, therefore *Siva* is, like men, a created being.

Leaf 51—77 He quotes the *purusha surtam*, a chant of the *Veda*, also from the *Manu smriti*, the *Bhagavat gita*, and the *Vishnu puranam*, passages which state that the *Paratram* (divine supremacy) belongs to *Vishnu*, who has no equal, and no superior. And hence he also proves that the *param* does not belong to *Siva*. The work is complete.

It would be of importance to translate this book, together with one of the opposite kind, such as No 1799, or 1972.

The book is long, thin, recent, and in perfect order.

- 9 No 1984 *Panchayutam*, on the five marks impressed on the body of *Vaishnavaas*, representing the five weapons of *Vishnu*

By *Lacshmanacharya*

The iron being well heated the *chank* and *chakra* are to be branded on the two front shoulders, the *nama* is pasted with white and yellow clay on the forehead, another mark is put on the waist under the girdle, also a fillet on the wrist complete.

The book teaches the necessity of wearing these marks—many panegyrics are added, extracts from *smritis*, and from *puranas samhitas*—and from tradition or current sayings, as to the fruit, that is benefit of wearing the stamps, and marks aforesaid.

The book is long, thin, old, and a little damaged.

- 10 No 1986 *Siddhantam*, a confirmation of the *Vaishnava* system—as taught by *Ramanuja*—not limited to the *Vedantam*—leaf 1 to 45—*Vishnu* is supreme—the only *Param*—if any one assert a superior he is tantamount to a *Braham Jataea* or delicide, proved by *smritis*, and other authorities.

Leaf 46—74 *Vishnu* must be worshipped, and praised. The fruit, or benefit proved as above.

Leaf 75—92 On receiving the marks, or stamps of *Vishnu*—the *nama* on the forehead, and others, as above 9 Benefit proved as before.

Leaf 93—to 100 On homage to *Vishnu* and to the *salagrama*—on drinking the washings from the sacred feet, and from these shells, the good results—proved as above

Leaf 101—110 Sacrifices, and other offerings must be directed to no other god than *Vishnu*

Leaf 111—120 On lighter duties, as sweeping the temple of *Vishnu*—lighting the lamps, and processions around the inside of the fane at certain times—the benefits resulting from such observances—proved, as before, from *smritis puranas &c*

121 to 183 The following matters in smaller portions—the authority of the *Vedas* as a rule to settle controversy enforced, if any one deny this, he is a slayer of *Brahma*, *ut supra*

—*Satragamam apramanya st hapaca* a condemnation of the *Sāra* books, shewing that they are not a rule of decision

—*Atma*, or the soul, it is the slave or disciple of *Vishnu*—proved as before

—The monk, or order of *Sannyasi*—the strict ascetic's rules—(a monarch, or monk)

Four classes of these ascetics are described in prose They are styled 1 *Antichaca* 2 *bahuda cahal* 3 *pari traya cahal* 4 *parama hamsa*, the latter one appears to be regarded as partaking of divinity of nature—the fast of the 11th *tithi* must be observed, and any one doing so, accompanied with homage to *Vishnu*, will be beatified

—The *jiratma* or human soul, according as it is prone to good, or to evil will get benefit, or sustain loss Evil doers, after death, transmigrate into beasts, birds, &c

—On the trouble and impediment of wife, family &c in the way of religious service, and final beatification

—Devotedness (*bhakti*) to *Vishnu* secures that great good

—*Karma para tantre jagat*—on the decrees of fate, considered not as simply arbitrary, but as a judicited rewards, or punishments for conduct in a prior birth (The rule applies, by anticipation, to the present life)

—*Karma ducha*, is a sort of penitential sorrow for the consequences being now suffered of prior life misconduct To remove it *dhermam*, or various acts of charity, prescribed Such as—gift of land—of a son—of a daughter in marriage, without demanding dower, and clearing all expenses, and some others—these charities are defined, with their fruit, or benefit

The book remains unfinished

As a compendium of the *Vaishnava* system, common in the South country—and for comparison with antagonistic systems—this book might merit entire translation

It is of medium length, thick, and in good order

11. No 2000 *Padma Samhita*, prose and *slokas* mixed

On the order of *Vaishnava* worship—by many persons—by one person—also on homage to the *rāhana* or car, and to the attendants that stand around the image in public processions

Leaf 1—127 but defective in the middle

Supposed to be connected with the *Pancha rātīam*

The book is of medium length, thick, old, and in good order

12. No 2006 *Satrica Brahmatidyā tilasam*, display of the knowledge of divine goodness, author's name not given

It is in the form of a discourse between a teacher, and his disciple

As *Brahma* has no temples nor worshippers, he is set aside, and the discussion turns on the claims of *Vishnu* and *Sūra*. The great question is—which class of devoteism will attain beatification. The answer is that, although much is common to both religious ways, yet still the *Vaishnava* rule is *satrica* (goodness), the true way, while the *Sūra* rule is *tāmāram* darkness, ignorance. *Sūra* is *tāmoguna* has the quality of darkness. *Brahma* is *rajoguna* has the quality of passion.

A detail of the puranas as classed by the three qualities *tāmata*, *satrica* and *rajasa* *RAJASA Matsya-Curma, Lunga, Sūra, Scanda, Agni, SATVICA Vishnu, Naredya, Bhagataram, Garuda, Padma, Varaha, RAJASA-Brahma, Bharishyottara, Marcandeya, Yamana Brahma, or Brahma kumartya*

The like division is extended to the *Smritis*, or codes of law—to the agamas—and to the *upapuranas*.

Vishnu is the alone Supreme in the universe. This position proved by extracts from *Vedas*, *puranas*, *itihasas*, *rācyas*.

The prayer in the *Gayatri* is offered to *Vishnu* (commonly addressed to the sun, but it is a principle with *Vaishnavas* that *Vishnu* resides within the body of the Sun)—all gods (angels) and men, were formed by *Narayana* (moving on the water).

The marks (*chenna*) of the *Vaishnavas*, and *Sūras* discriminated

The character or properties of the *Vaidica* or spiritual man, one who lives up to the *Jedas*.

Whereas the *Sāras* argue that since *Rama* and *Kṛishna* formed and worshipped *lingas* therefore *Sīra* is Supreme, this writer states that a promise was given by *Vishnu* to *Sīra*, and that *Vishnu* worshipped the emblem of *Sīra* merely to fulfil his promise, and he argues on the contrary part (*etiam quantum taleat*) that as *Ganga* was born from the foot of *Vishnu*, and *Sīra* set her on his head, therefore *Sīra* is a *Vishnu bhakti*, or follower of *Vishnu*.

Other discussions relative to *Vira Bhadra*, and to *Narasinha*, in a contest with *Sīra* (whereon the *Sāras* deal rudely) Various other arguments, amounting to special pleading, to shew that *Vishnu* is greater than *Sīra*

Towards the end the *Vedanta* doctrine of the world being a *mirage*, or illusive appearance is declared. With the exception of the Sanscrit authorities quoted, the language is Telugu, in *Grantha* letter, but there is too much of Sanscrit to allow of the book being classed as "Telugu"

Leaves 1—62 complete, merits translation

The book is long, of medium thickness, and in good order.

J3 No 2014 Three tracts

1) *Stottra bhāṣya* A commentary on the *Stottra*, or praise of *Vishnu* by one of the *Almar*, named *Alavantan*, or otherwise *yamunacharya*. This commentary is in prose, with a few *slōcas* from authorities quoted, and is by *Vedantācharya*, the *guru* or head of the *Vadagalas*, as opposed to the *Tengalas*. He is further known by the title of *Sāra tantra sātantram*, one inherently possessing knowledge of all rites

It contains extracts from other works, the general bearing being to prove that *Vishnu* is possessed of the supremacy of *Para-Brahma*. The original *stottra* is not contained in this tract, but only the comment—leaf 1—77 complete

2) *Rahasya treya sara artha*, "the essential meaning of the triple mystery" chiefly prose

By *Varadacharya*, son of the above named *Vedantācharya*, who is the author of the work called *Rahasya treya* (which occurs elsewhere) the *sara artha*, or essential meaning is by his son. It offers an explanation of some *mantras* that relate to *Vishnu* the meaning being given in prose. The *mūlam* or *rahasya treyam* itself is wanting

3) *Tatva treya nirupanam*, prose

By *Varadacharya*, son of *Vedantācharya*

The three realities are *chitta* animate beings, *achitta* inanimate things, and *Iṣvara* God

A description of creation, divided into three forms as living, inanimate, and Deity; complete, except the 1st leaf.

The book is of medium size, old, and injured, at the edges, by wear.

14. No. 2017. *Pancha-rattra ágama pramányam* the authority, as a rule, of the book containing the *Pancha ratram*. Three leaves of a larger kind, and of a different book are prefixed, praise of *Vishnu*: on the successional order of ceremonies in the *páncha ratram* ritual. Also some roots of words (a fragment).

The *Páncha rátrám* is a comparatively modern development of ritual; not established without opposition, and controversy.

In this book the *Sruti* or *Veda*, and *smritis* law-books, are sought to be established as rules; decisive of controversy. That point gained, the writer proceeds to prove the authority of books on the *páncha-rátrám* from them. He selects passages from the *vedás* and *upanishadas*; puts his own interpretation upon them; and then enforces that meaning, as conclusive and binding.

By the resources of the native logic he condemns, or confutes other modes of credence, and establishes his own. He writes in prose, with *sutras* from the *vedás*, and *slócas* from other books. The conclusion may be thus stated. Since the *Páncha rátrám* is therefore an authoritative rule, then all—the matters which it exhibits in detail are also of divine authority: *id est*, all the minor matters, forms, and circumstances of modern *Váishnava* idolatry are *quoad dicere* divine.

The book is complete, long, of medium thickness, and in good order.

15. No. 2018. *Urdhra punra tidihi*, mode of putting on the tridental forehead mark.

By *Védantáchárya*, *guru* of the *Vadagalas*, and "sarva-tantra-satantra," ut supra.

This book is included in the *sácheritra racsha*, or memorial of virtuous actions; but in this tract it is distinct, and complete.

The value of the forehead mark, and the honor of those that wear it, proved by many extracts from *srutis*, *smritis*, *itihasas*, *puáñas* and *rácyas*, other authorities. He who does not wear it is unfit to do any religious duty. Those who wear it will attain beatification. These different points are sought to be established; leaves 30 to 40 taken out from a larger book. This is of medium length, thin, and in good order.

(Note This *urdhva* being the Hebrew letter *shin*, which devotees of that nation wore on their phylacteries, deserves, I think, some attention The *Tingalas* distinguish themselves by drawing the central perpendicular a little along the bridge of the nose)

16 No 2060 *Sata dushana iyakyanam*, commentary, by whom not stated—on the *Sata dushanam* of *Vedantacharya*, head of the *Vadagalas* Beginning and ending deficient The original appears to be a polemical work, on the principles of *Ramanya*, condemning the system of *Sancaracharya* As such there is a reference to the mere rituals of the *puraṇamimamsa* and to the *Vedantism* of the *uttara mimamsa* The book, though prose, is in very recondite style

The book is long, of medium thickness, old, and damaged by wear, and breaking at the ends

17 No 2070 *Prabhana paryatam*, attendance on the lord, i.e. *Ishnu*

By *Jaradacharya*

—Ten leaves at the beginning are wanting

SECTION a On the mode of attaining to be among the company in the Court of *Ishnu* *Lacshmi* is chief of all next to *Ishnu* *Lacshmi* is eternal inseparable from *Ishnu* savings of *Ishnu* to an attendant chief savings of *Ishnu* to *Pardsara*

SECTION b Homage to excellent persons, their nature or character How they should be honored Sayings quoted from *Suci ritu* and others in *slokas*

SECTION c On proper or becoming sacred duties

SECTION d Souls except ones taken to rules laid down in the *vedas*, as not of general force or authority, on every class of men

SECTION e On devotedness to *Ishnu*—if any one prays *Ishnu* clapping hands the inward sun will like a bird take wings and fly away

SECTION f On relinquishing the domes of life for the ascetic and thereby attaining beatification

The book is of medium length, and thin, gnawed by rats at one end

XXV SŪRITI—ON DHRMA SA STRA, LAW

01 No 1135 A Collection of *Sūritis*, or law Tracts, chiefly on sacerdotal law

1) *Irihaspati smṛiti* On gifts of a cow, of land, of gold the effect, or benefit of such things being given The crime of eating prohibited things The proper person to receive any gift, of course a Brahman on two leaves, complete as an extract

2.) *Angirasa smriti*, 12 *adhyáyas*, on an assembly of *Brahmans*; mode of selecting them—*prayaschitas*, or expiation how to be managed. The character of one fit to decide as to any expiation, or punishment. The mode of expiation. Food prepared by *Sudras*, or given by them, must not be eaten, by higher orders. Expiation for having eaten forbidden food. Punishment, or expiation for murder; or for inflicting bodily injury on another—leaves 3—10—complete, as an extract.

3.) *Vyása-smriti*—3 *adhyáyas*.

The proper duties of a *Váidica*, or non-secular *Bráhmaṇa*, from early dawn to close of evening—leaves 11—15 complete, as an extract.

4.) *Atreya smriti*—16 *adhyáyas*.

On the power of *mantras*, repeated with closed nostrils—the merit of gifts, in a reflex action on the giver. Some expiations; as for menstrual women, and for a woman who may die in child-birth, and some other matters; leaves 16—21 complete as an extract.

5.) *Yama smriti*—leaves 22—24 complete.

On various kinds of adulterous connexions, and on other sins, which tend to *Naraka*; the expiation or punishment for them.

6.) *Dacsha smriti*, leaves 25—33 complete. On daily ceremonies, and on some extraordinary ones; such as uncleanness caused by the birth of a child, or by the death of any one of the family, affecting relatives.

7.) *Sadálapa smriti*.

On *Brahmáhatta*, or killing a *Brahmaṇa*, its expiation. On other great sins—on expiation for having eaten unclean, or forbidden food: on some funereal ceremonies, commemorative of ancestors, to be performed on new-moon days. On giving food to a newly arrived guest: its merit to the giver. Expiation for having accidentally seen a dog, when eating food. Expiations in various cases of uncleanness; 12 *adhyáyas* on leaves 34—42 complete as an extract.

8.) *Samvarita smriti*—6 *adhyáyas*.

Rules proper for the daily observance of the four orders; that is *Brahmáchári*, *Grahaśtha*, *Vanaprastha*, and *Sannyási*; or student, householder, hermit, and strict ascetic. Also on the expiations for various sins, or crimes; leaves 43—52 complete.

9.) *Parásara Smriti* 12 *adhyáyas*.

On the four castes (or colours) *Brahman*, *Cshetriya*, *Vâisya*, *Sudra*—in what way, or by what means they are severally allowed to get their living. On the agricultural mode of life. On uncleanness caused by birth, or death, with expiations for them—discrimination of things pure, or impure. Things belonging to a *Sudra* are impure. Right constitution of an assembly of *Brahmans* in reference to any ceremony or arbitration. Expiation for having killed a cow: another for adultery; another for having eaten forbidden food, or for having drunk ardent spirits, with other matter: leaves 55—79 complete (leaves 79—98 are wanting.)

10.) *Varishta smriti* 9 adhyâyas.

On the daily duties, and observances, of *Vâishnavas*—their food—how they ought to gain a livelihood—ceremonies at birth, at giving a name, and others following, ceremonies peculiar to them. Fire offering before marking the *chakra* brand on their bodies—on the duties of women—the *Vâishnava-ishi*, a peculiar ceremony. When a pure *Vâishnava* may reject *carma* (offerings) *mantra* (prayer) and the like. (Various *Sâivas* and *Smartas* reject them, in favor of abstract knowledge, or reason) leaves 98—154.

11.) *Sandilya-smriti*—5 adhyayâs.

Devotedness to *Vishnu* is the way to attain beatification. The mode of bathing, of putting on forehead marks. Besides cattle, son, house-pots or vessels, all are to be marked with the *nâmam*. Mode of *Vâishnava pûja*. The excellence of *Vâishnava mantras*: leaves 155—186 complete.

One leaf at the end contains some *Vâidica slôcas*, or referring to the *rêdas*.

The entire book is of medium length, somewhat thick, and in good order. It appears to be of value on the subject of sacerdotal law.

1. No. 1726. *Gautama bhâsyam, sutras* or brief sentences by *Gautama*, with a paraphrase on them by *Vabhâsiya sunu*.

23 adhyâyas or chapters incomplete.

On the rules and observances proper to the four colors (or castes) that is, *Brahman*, *Cshetriya*, *Vâisya*, and *Sudra*.

Also the proper observances or duties of the four orders. *Brahmachâri*, *Grahas'ha*, *Vanaprast'ha* and *Sanniyâsi*. The penalties for a fault in the case of the four castes. Where the *Sudra* receives stripes, the *Brahman* sustains only a fine.

The book is long, of medium thickness, on talipat leaves, in good order.

2. No. 1737. *Apa-stambha-sutras.*

Short sentences on *dherma*, or law by *Apa Stambha*.

On the four orders of *Brahmácharis*, *Grahas्त'ha*, *Vanaprast'ha* and *Sanniyasi*: their duties and observances.

Also punishments or fines proper in case of the four castes, as above. Other matter on *Váidica dherma*, or religious law.

The book is of medium size, old, and rather damaged.

3. No. 1739. A collection of traits, but chiefly on legal expiations.

1.) *Zanti prayogam*, chiefly *slócas*, and some prose.

By *Sarunkiya*.

1 leaf *kulu zanti*—expiation of *kulu-dosham*, this evil is, if the new or full moon fall within the birth *nacshétra*; or that asterism in which the moon was at the time of birth; or if it happen in the 9th asterism beyond, or the 9th beyond that again, forming a trigon; e. g. if the birth asterism be *Aśvini* then the new, or full moon occurring in *Aśvini*, or *Aslesha*, or *Jyeshth'ha*, is evil. An expiation is deemed needful.

2.) *Gochara p'halam*, 7 leaves, stating the good or evil results, from the birth asterism i. e. the moon is *Astini*, or *Bharani*, or any other mansion.

3.) *Slócas* in praise of *Parrati*, with the *Ananta vrata*, or fast in honor of *ádi-sésha*, on the fourth lunar day of September. The mode of proceeding stated.

4.) Homage to *Vishnu*, and to *Triyambica* (the three eyed) *Siva*; mode, or order, stated.

5.) *Arcka viraha*, marriage to the *aselepias* bush, whereby a *Brahmáchari* breaks his celibate vow; or,

If a man have lost three wives, before taking a fourth two or three persons go to an *aselepias* bush; and after digging a little around it, a *tali*, or marriage necklace is tied round the stalk, a little below the level of the ground: *mantras* are used, the *tali* is taken off, the shrub dug up and thrown away; and afterwards the 4th marriage is celebrated.

6.) *Grahana zanti*, in whatever person's birth asterism an eclipse occurs, that is (*dosham*) evil to such a person, and to remove it this expiation is used.

- 7.) *Sancranti zanti*, the beginning of every month falls in some *nacshetra*: that is, the sun is in some one of the lunar asterisms. This may be the birth asterism of some one, or other; and to such a one the 1st day of the month is evil; to remove it this *zanti* is used.
- 8.) *Asáucha dasacam*, ten *slocas* explaining the periods of ceremonial uncleanness, caused by the death of different relatives.
- 9.) *Pancha gavya vidhi*, five proceeds of the cow, milk, curds, ghee, dung, and urine, being mingled together, are swallowed to remove evil.
- 10.) *Kaka zanti*, if a crow, or more than one enter a house, that is evil, and to remove it this expiation is used.
- 11.) *Karma maha-sancalpa-krama*—on the mode of forming a formal commemoration of any religious duty accomplished.

'Asvaláyana gruhyam—sutras by Asvalayana.

1st Chap Ceremonies on good, or auspicious circumstances, from birth to marriage

3d Chap On five different sacrifices, named respectively *Duta-Brimha-Budra, putri, manushya*

4th Chap On *apara kriya*, funeral, or mournful ceremonies

'Asvaláyana káricà, brief sentences by the same author.

* Chap 1 *purva kriya*, auspicious ceremonies

* Chap 4 *apara kriya*, funeral ceremonies

Satunaca-prayogam—a work by *Satunaca*, on tying o cotton bracelet round the arm, during festival observances.

—Ceremony to avert evil, on first bringing a wife to her future home.

—*Mṛgīca snana vidhi*, on taking up dust from an ant-hill, and rubbing it over the body to avert any evil, or consequence of any fault.

—*Súrádi graha zanti vidhi*, evil from any one, or more than one of the planets, iocclusive of the moon's nodes; removed by this expiation. The above 5 complete.

—*Súryadi aváhanam*, o mode of fixing the power of the planets in different pots of water, for magical, or other purposes; accomplished by means of *mantras*; incomplete.

The book is long, of medium thickness, old.

4. No. 1769. *Rudra yānilam.*

A part of that book, on the benefit of seven kinds of gifts, and other matter—an averting of evil from the influence of the planet Saturn.

—A propitiation of the planet Jupiter.

—A propitiation addressed to the sun.

—Gift to *Vinayaka*, or *Ganésa*.

—Gifts offered to *Brahma*, by the dancing girls of a temple.

—Present of a figure termed *Cala purusha*.

—*Alingana dānam*, a healthy man removes sickness from a patient by embracing him (animal magnetism.)

A few *slōcas* intended to preserve from premature death, called *Mritanjēya calpam*, addressed to *Siva*. The book is thin, old, and a little damaged.

5. No. 1925. *Vignanestrīyam*, law treatise.

The *Vivahāram cāndam*, or division on secular, or common law.

See 1938 another copy.

On clearing the character of witnesses, as to fitness, and credibility.

On procuring the assistance of advisers, and jurists, to aid a king in administering justice.

—The rule as to evidence, or witnesses.

—The rule for writing out depositions.

—The rule as to punishments.

Mode of taking Oath—the person standing up to the waist in water.

Visha vidhi, ordeal by means of poisoned water, (not now practised.)

Tapta māsha vidhi, test by means of heated *ulanta* vetches, rolled and rubbed between the palms, of the hands: if these were not blistered the evidence deemed true, if blistered false.

On contested divisions of ancestral, or other property.

The law of marriage; of boundaries; of wages on simple contract; of sales.

The above was noticed in this book, in addition to what appears under No. 1938: which, of the two, was the first examined.

This book is long, of medium thickness, on 123 leaves complete, old, and slightly damaged.

6. No. 1926. *Vignanésaram*—the *prayaschita cāndam*—or division on expiation, or punishments. By *Vignanésvara*. This copy is in very bad condition, so that it cannot be determined whether the leaves are in regular order. Though professing to be the chapter on punishments, yet this does not appear. Instead of it are—Regulations as to marriage—preceding arrangements—on the horoscope of the contracting parties—gifts of bride, &c.

Afterwards—on the rule of putting on the brahmanical thread—if sacred fire be allowed to go out, the expiation. The *Védas* must not be read on the 8th and 14th lunar days of each half-lunation; different sacrifices as *prayaschit*, or expiation. On the rule as to begging alms. Certain ceremonies, by *Brahmans* only, at the full moon in the month of August. On putting the *namam* on the forehead, and on the horizontal marks by *Sātvas*, or *Smartas*. Ceremonies on pregnancy, on first giving food.

Funerical ceremonies—the substitute if the deceased have no son: on the *pinda*. The *Siva-ratri*—the 11th lunar day—the birth day of *Krishna*. The book remains incomplete; and the matter on punishments does not appear; by possibility taken out, and matter of more common occurrence substituted.

The book is of medium size, very old, and the ends damaged.

7. No. 1930. *Bhódáyana dherma sāstra*.

By *Bhódáyana*, a law treatise.

The rules or observances proper to the four orders of *Brahmáchári*, *Grahaśtha*, *Vanapraśtha* and *Sanniyási*.

Also various *prayaschitas*, or expiations for various offences, and crimes, having reference chiefly to sacerdotal matters, leaves 1—78 the two last much injured.

The book is of medium size, old, and damaged, at the edges by termites.

8. No. 1930. *Dherma sāstram, Law*.

Prayaschita-vidhi, mode of expiation.

By *Bhásarachárya*.

Reference at the outset to the perpetual household fire; if neglected, or if by any accident it become extinguished, an expiation or punishment appointed.

In giving the sacred thread the father must be present, and especially the mother; if she happen to become unclean, the ceremony cannot be delayed, but an expiation is appointed.

If any insect happen to get into a plate containing rice to be used in a *hóma*, for that an expiation is appointed.

If any ghee, or rice, on being poured into the sacred fire be spilled, on either side, for that an expiation.

Rules to be observed at the death of parents, and also of children.

If when there are two *homas* near, the matter for one by accident (as wind, rain &c.) be driven on to the other, this is not allowable, and an expiation is provided.

The fire of one *homa* must not be mingled with that of another; if so, an expiation is appointed.

At the full moon certain ceremonies or observances required; if not done, an expiation is appointed.

If two new moons happen in one month, certain ceremonies are required, on the first of the two; if not performed, an expiation is appointed.

If when a *homa*, or fire-offering has been appointed, it is not made, for that omission, there must be an expiation.

Jyotishstomati-ishti, a kind of sacrifice prescribed.

If a man, and his wife go to another town, and leave the sacred fire for a day, without *homa*, it is no longer a *raidica*, but *laukica* (common) fire.

There are some other matters, more minute. A special point is that if the fire intended for one duty be mistaken, and applied to another duty, or the ceremony for another duty be performed, an expiation must be made for that mistake.

These and other matter, relating to criminal punishments in causes between man and man.

If a dog lick a man, touch him, or bite him, an expiation appointed.

The book is complete in five *padalas*, *slócas* with the meaning added leaves 1—117 two loose leaves in Telugu-letter contain matters from the *Védas*, and 1 leaf on homage to *Krishna*, in the evening.

The book is long, and thick, some leaves a little damaged.

9. No. 1936. *Parásara Smrīti*—on the law of the *cali-yuga* by *Parásara*; that is ascribed to him, by some later writer.

1st adhyaya On a peak of *Hima* mountain in a place called *Dera dasu*, the *rishis* asked *Vyasa* to explain the law, proper to the last age, *Vyasa* replied that it would be better to apply to his father. All the *rishis* in consequence saluted *Parasara*, and paid him great honors, with which *Parasara*, being pleased, enquired concerning their health. He then proceeded to the subject.

2d adhyaya The law as regards corn, and other means of human subsistence.

3d adhyaya On the ceremonial pollutions, which may occur as to *Brahmans*, *Chaturiyas*, *Vâryas* and *Sudras*, with the number of days, in each instance, during which they must be considered to be unclean.

6th adhyaya Law in various cases of morder, 10th and 11th adhyâyas—punishments for trespass, or going where it is forbidden to go.

The book is wholly in *slokas*, without any comment, and incomplete, leaf 196—217.

1 loose leaf, another subject Other portions of this code are in the collection.

This book is long, thin, old, the ends broken off, rendering much matter illegible.

10 No 1937 Dherma sastra, Law

The *Vyarahara candom*, or section on secular, or common law
By *Varada raja*

Leaf 1—5¹ contains *Vyarahara pariharana khandam*, on the avoiding of suits by arbitration, on the causes of suits—proper persons to decide them—kings or great persons, *mantris* and *Brahmans*—when as to time—where as to place, not in the evening, not in a private house—leaf 5¹ to 10 *atedana khandam*—the plaint, the plaintiff—and *raja*, or judge. The king's mode of enquiring into it—the examination of witnesses—fines stated for some offences—if many causes come on at the same time, then they should be taken by castes, or the most urgent and weighty may first be taken. The plaintiff, and defendant should be reconciled, by the king or judge, if practicable.

The punishment for murder, and that for carrying off another man's wife and for theft.

Mode of administering oaths—taking evidence of witnesses—more than one required, the respective value of testimony considered, that is, its relative degree of credibility. At what time oaths to witnesses may be administered, and various other matters of ordinary (not sacerdotal) law.

The book is long and thin, rather old, but in good order.

11. No. 1938. *Vignánésvaram*—the *Vyarahára cándam*, or secular law.

By *Vignánésvara*. It is understood that the original is the code by *Yagnya vālcyā*, on which *Vignánésvara* wrote a comment, more in detail.

It is a standing authority in the South ; and this is the most valuable portion.

On forming a previous, and general probable estimate of the case, by appearances, from the statement of plaintiff and defendant.

The examination of witnesses before the king ; he determines the cause Law of simple contract, or debt. Law of mortgage—law of sale, when questions arise—on disputes as to boundaries—law as to theft—as to the carrying away another man's wife—on the making *correct* drafts, before a deed is written out (engrossed) to be executed. If the deed be faulty it must be corrected by a new one. Many rules as to the mode of administering oaths.

On the distribution of shares whether in lands, or goods, or money, on the law of adoption : and if an heir be born after adoption the proper division between the two. If after the division of property, the division is denied by one of the parties, the rule, or mode of proceeding. The law of breach of trust ; that is, if any one sells, as if his own, the goods of another, and appropriates the proceeds.

These and other matters pertaining to secular law.

The book is incomplete : but, being of value, might be made up from other portions in the collection. I do not know of more being translated than the *Mitacshara* or law of inheritance, and division of property. The whole merits translation.

This book is of medium length, thick (181 leaves) in good order.

12. No. 1941. *Smṛgīśāra samuc'hayam*.

On *Dhermasastra* or law, chiefly of the sacerdotal class.

Funereal ceremonies on the death of a *Brahman*, by his relatives ; and the monthly celebration of that lunar day, on its return.

—10 *slócas* on ceremonial pollutions ; expiation, or punishment for killing a cow.

Punishment, or expiation for the crime of drinking spirituous liquors.

The like if any one sell goods, entrusted to his care, and appropriate the proceeds.

An expiation on the death of a wife.

Also, on the mode of investiture with the Brahmnical thread.

Studyāya vukhi, mode of reciting the r̄edas; and *anadhyana krama*, days on which the r̄edas must not be read; that is the 8th and 14th lunar days in each half lunation, the new and full moon, and the first day after each.

The rules relate chiefly to *Brahmans*: and are supported by extracts from many other books; both *slōcas* and prose.

The book is long, of medium thickness, and very much damaged.

13. No. 2013. *Katyayana sutras*—a fragment on sacerdotal law—

See XVIII, 26.

XXVI. TALES.

1. No. 1802. *Nāishadam*, a poem.

By *Sri Harishan*.

—From the 4th to the 12th *sarga* of the original; but many intermediate leaves are wanting.

Of a comment this book contains; the 1st, 2d, 5th, 6th and 7th sections; but each section incomplete.

This comment is by *Kola chēla mali naṭha*.

Founded on the tale of *Nala-rāja*; an episode of the *Bhāratam*.

The book is long, rather thick, old, and much injured: fragments thrown together.

2. No. 1823. *Nalodhyam*, a poem.

By *Cāli dāsa*, the *mūlam* or original, complete, in 4 *ucchāsas*.

Also a comment, or explanation, by the same. Both founded on the story of *Nala chāraverti*—his marriage with *Damayanti*—their misfortunes; and return to prosperity.

The book is long, of medium thickness, much injured by insects at the edges.

[A tradition passes current, that *Cāli dāsa* was jeered for writing his productions in easy language; on which he composed this poem, that no one could understand. It so remained: till, finding his death approaching, he thought it concerned his fame to make a commentary himself, in easy language; so easy, as stated, that a child might understand it.]

3. No. 1831. *Nala-cheritra*, or *Nāishada cāvyam* a poem on the episode of *Nala*, *slōcas* incomplete.

The 1st *adhyaya* of the 1st *sarga* has a prose version.

The 2d *sarga* has none. The 3d *sarga* is incomplete.

A second copy contains the 1st *sarga*, on new leaves of smaller size.

The book is long, thin, and old.

4. No. 1832. *Nalopakhyānam*, or *Nāishadam*.

On the tale of *Nala*, as above. From the 1st the 18th *adhyāya*; but the book remains imperfect.

The book is long, of medium thickness, and a little damaged.

5. No. 1810. *Nāishadam*, another copy.

1st *sarga*—*slōcas*, with prose version.

2d „ *Ibidem*.

3d „ only 1 leaf; without deficiency, so far.

The book is long, of medium thickness, and in good order.

6. No 1902 *Vētala Cadha*. A series of tales relating to *Vicramāditya*, and a familiar demon. Twenty-four tales are complete; the 25th remains incomplete.

A *Sanniyasi* wished to get the command of that familiar, and asked it of Cāli, plotting the death of *Vicramāditya*; but the *Vētala* told the secret, and thereby enabled *Vicramāditya* to kill the *Sanniyasi*. The demon proposed a variety of puzzling tales, each bearing an enigma; which, if *Vicramāditya* could not solve, the demon would be free.

The difficulties were all solved.

The book is somewhat long, thin, old, and damaged; many leaves are only $\frac{1}{2}$ in length, the remainder gnawed, or broken off.

7. No. 1912. *Itihāsa samuc'hayam*.

The first portion relates to matter in the *Bhāratam*: *Vāisambayana* narrates the consolation given by *Vyāsa* to the *Pāndavas*.

After the battles related in the *Bhāratam* the sons of *Pāndu* being distressed by the death of so many of their relations friends, and children, *Vyāsa* came, and told them many consolatory narratives: so far 33 *adhyāyas* complete.

Another portion leaf 1—114, contains miscellaneous tales, among other matter—a tale of *Gāutami* a female—a conversation, or discussion between two, divine messengers—the legend of the Ganges—a tale of a King who gave his own flesh to protect a bird, that had flown to him from its devourer—on the kinds of crime that tend to *naraka* or hell, and what kinds of *punyam* tend to *svarga* or paradise. On the benefits resulting from gifts of land; of a cow &c. illustrated by tales. A discourse between *Nahushan* and *Chyavana*, said to contain many profitable stories.

The book is long, of medium thickness, and in good order.

8 No 1960 *Hartharyam*

By *Hari hara cari*

The *Murave nataca*, and *anarga Ragharyam*, are stated to be two names of a drama, or poem founded on the *Rāmayanam*, of that original the *Hartharyam* is an explanation in prose

The portion herein relates to the sacrifice by *Rama* and *Lakshmana* with *Vishamitra*—the killing *Tataka*—conversing with *Purasu Rama*, who lost his battle axe—marriage with *Sita*. It remains incomplete. For want of a better place it is classed here

The book is of medium length, thick, old, and has some leaves a little damaged

XXVII UPAVISHADAS

The *Vedas* are divided into, 1st *Sanhita* with *Mantras*, prayers or charms 2d *Brahmana*, theology, and the *upanishada* is either a section of this last treating an argumentative, speculative, or mystic divinity, or else a distinct supplement, or appendage to some *veda*, of later date, explaining something, or reconciling some things there are books, termed *upanishadas*, that are spurious

1 No 1721 *Bṛhadaranya bhasya tipanam* Extracts from an explanation of the “spreading forest”

By *Raghuttama*

The chief topic of these extracts is, on the nature and attributes of *Para-Brahm*, the supreme

This appears to be a pure doctrine, antecedent to *pauranical hieroglyphicks* as to *Brahma*, *Vishnu*, and *Siva*. In modern days, the disputes are, whether *Vishnu*, or *Siva* is *Para-Brahm*. See XXIV

The book is complete in eight chapters, leaves 1—146. It is long, of medium thickness, a little old, and a few of the leaves are damaged

2 No 1722 *Upanishadas* select verses from them commented on

1) *'Isa rasyopanishada bhasya tipanam*, selection from a comment on that *upanishada*

2) *Talavacaropanishada bhasya tipanam*. The same on another *upanishada*

3) *Kenopanishada tipanam* selections from the book *Kena*

4) *Katcopanishada tipanam* selections from the book *Kataca*

- 5.) *Mundaca-bhāsyā tipanam*, extracts from a comment on the *Vēda*, by *Mundaca*.
- 6.) *Kātacōpanishada bhāsyam*, a comment on the book *Kātaca*.
- 7.) *Atharvana Vēdanōpanishada tiraranam*. An account of an appendix to the fourth *rēda*.

The two last are said to be by *Sancāráchārya*.

The word *Isvara* is used for lord, or God; which is common to *Sāivas* and *Vāishnavas*.

The book is complete, long, medium thickness, good order; very narrow leaves.

Translation would give us the théology of former days: but by whom may it be done?

3. No. 1723. *Bṛihadāranya upanishada*.

The writer's name is said to be *Bṛihadaranya a rishi*. It contains eight *adhyāyas* or chapters, and relates to the attributes, or qualities of *Para-Brahm*, the supreme.

Extraneous matters are appended.

1st and 2d leaf—meditation on *Vishnu*: two leaves *chauddhi-brāhma-nam*.

On the story of *Yagnyaválcya*, and his disciple, referring to the *Tāittiriya-Vēda*.

—Four leaves are on *buddhi-suddhi*, or cleansing the five senses.

—*Daddi-Yamana-stottra*, praise of the dwarf *Vishnu* bearing sour-cuds: he who reads it will enjoy plenty of food.

Some praises, and remembrance of *Rāma* with morning homage to *Vishnu*; he who uses it in the morning will be preceptor to the world; and a few loose *slokas* besides.

The book is long, of medium thickness, in good order.

4. No. 1724. *Chāndogýōpanishada*.

It has eight sections, complete; the language is that of the *Vedas*, obsolete, and not understood.

The book is of medium size, recent, and in good order.

5. No. 2002. *Pāncharātra mahōpanishada, pādma tantra*. A fragment, and doubtful; probably spurious.

There are 23 *adhyāyas*, or chapters.

A few matters have been made out—such as that if a hut be built under a banyan, or *arasu* tree, on the bank of a tank, it will be a suitable place for prayer.

—Fasting or else eating without salt, on the 13th lunar day, on the full and new moons, and on eclipses

—*Mantra Suddhi* is the wish that a *mantra* is intended to accomplish—or the fulfilment, “answer” One who is *achárya*, or learned must explain the *sastras*

If a new god be fixed in any place it must be with the uso of *mantras*; otherwise the image is no god Good gifts come from the Deity Futurety of being, or beatification proceeds from *mantras*—modes of *mantra siddhi*, or fulfilment of desires whosoever bears on his shoulders the *chakra* of *Vishnu* is freed from the consequences of sin

The results of charms, as to the number of repetitions—carried up to lakhs, or hundred thousands

The results of certain specific *mūrtis*, or charms—left imperfect

Most of the above is modern

The book is of medium length, thin, and in tolerable order

For another book with the same title See XVIII No 2036, and also No 2022 for the *Narayana upanishada* Page 151, 152.

XXVIII VEDANTIC

1. No 1727 *Sūddhīya manī dīpīca*

Comment on a book called the *Satra jewel*, or otherwise named *Brahma mīmāṃsā bhāṣyam vyākhyāyanam*, a comment on an explanation of the *Vedāntam*

By *Appaiya dicshada*

The object of the work is to maintain the sole supremacy of *Sūra*, by quoting *sutras*, and other extracts from the *bhāṣyam*, or exegesis of the *Advaitas*, and some from the *Vedas*.

It consequently comments on the *uttara mīmāṃsā* of *Vyāsa*, being nominalist as to sensible ideas, and maintaining only one universally diffused soul

The 1st chapter is complete. The 2d has only five leaves, in all 1—127.

The book is long, of medium thickness, some leaves a little broken at the ends

2. No 1728 *Visiṣṭā advātītā bhāṣyām, slōcas* with a mixture of metres from the *Vedas*

By *Rāmāṇujachārya*

This author was the distinguished opponent of *Sāṅcarāchārya* the head of the *advātītā* system, as in the foregoing book. *Madhvachārya*

held to the *púrra mímámsa* of the *rédas*: the doctrine of rites and sacrifices; and of the distinct nature of God, and the human soul. *Vyása* in the *uttara mímámsa* had previously taught a mystic sense: and this sense was adopted by *Sancaráchárya*, with additional refinements, and mysticism of his own. *Rámanúja* struck out a medium path: hence his system is termed—"almost *adráita*."

In this book, which is controversial against *Sancaráchárya*, the author treats on *Vishnu* the supreme, and the first cause. On the nature of *Para-Brahm*, otherwise known as *Vishnu*—on the nature of the *paramátma*, divine soul, and *jivátma* human soul, not as absolutely one, but as related. On the means of beatification, not simply by knowledge, but by devotion also. These, and like matters he proves by giving his interpretation of the *rédas*, and by extracts from the *Bhágavatam* and *Bhágavat-gita* of the *Bhárata*.

The book is complete, in four chapters, leaves 1--114. It is long, thick, rather old, in a very neat hand-writing, and in good order.

This is a valuable book, and should be translated, in order to a better understanding of a metaphysical theology, established in the Peninsula of India.

., . The era of the writer is A. D. 800-900. I believe his book to be nearer to the truth, than either of the two differing systems; but the Christian revelation alone can, and does clear up those difficulties, in which these heads of systems lost themselves, and misled their followers.

3. No. 1730. See XVIII. 1 Section 2, 3, 5, 6, for matters on the *Védanta* system of the *Védishvara* kind.

4. No. 1872. *Adrásita retna-cosha*. "The jewel casket of *adrásita* knowledge." By *Agni hótra Vidusha*, son of *Dwádasá hejiya*.

Another name by which the book is known is *Tatra virechini*, a discrimination of truth, as a comment on the *adrásita* system. Subjects:

An enquiry as to the existence of the Supreme Being, by the name *Brahm*.

A description of the qualities, or no qualities of the Supreme; (for the system maintains a *negation of qualities*, meaning perhaps something similar to the "simplicity of essence" as used by some Christian divines.)

The pure, simple Knowledge of *Brahm* is *mocsham*, i. e. liberation, or beatitude. He who, in this sense, obtains beatification in the pre-

sent life, knows nothing of merit, or demerit, virtue, or sin. On the nature of the soul, as one with the divine soul.

A description of *móesha* or liberation, and of the human soul. There is a *máya-suriápa*, illusive form, or unreal appearance of things. The visible world is a non-reality; it is compared to things seen in a dream. The writer proves his views, by his sense of the *tedás*—offers a condemnation of other systems—labours to establish his own. These, and other *vedantic* subjects of the *adváita* class are detailed in prose; with extracts from the *tedás* as authorities: divided into two *parich'hedas*, or sections—leaves 1—226 but in the middle 41—78, and 141—150 are wanting.

- * The book is long, thin, old; some leaves are damaged.

5. No. 1912. *Adváita retna-cósha.*

By *Nrisimha ákrama muni.*

In two *parich'hedas* complete.

By various disputation the author proves his own system, as *tatva*, or truth, reality. It is *adváita*, as in the foregoing book; with the same title, by another author. This work is supposed to be a paraphrase on the *Adváita retnam*. See 10. No. 1918 *infra*.

The book is long, of medium thickness, leaves 1—146—slightly touched by insects, and otherwise injured.

6. No. 1913. Two fragments.

1.) *Adváita retna dipica vyákyánam.*

This is comment upon a comment, on the book *Adváita retnam*. This further comment is defective, at the beginning, and ending: the author's name does not appear.

2.) *Adváita tatva-vicécam*—only 6 leaves “the wisdom of the *adváita*—truth.”

On the system of the *Smartas*; *supra*.

From 103 leaves the following are wanting 1—65, 70, 81.

The book is long, of medium thickness, old, the 2d fragment only a little damaged.

7. No. 1914. *Vedanta cadha-retnam* jewel of the *Vedanta* story.

* By *Govinda-sarma.*

On the *adváita* system: as far as can be made out; advocated in the usual manner.

The book is long, of medium thickness, very old, and greatly injured, the leaves are broken, and falling into pieces.

8. No. 1915. Two tracts.

- 1.) *'Atmanátma*, soul and no soul. On the *Védanta* system.

There exists only God, who is *átma* soul : every body, or thing besides is *anátma*, without soul ; that is involved, or included in the *paramátma*, or heavenly soul ; otherwise known as *Iṣvara*.

- 2.) *Adváita védanta sáram*, the essence of the *Vedanta* system, *adváita* section : *slócas*, with a *tica* giving the meaning.

The subject similar to the above. *Mócsha* (liberation) comes by spiritual meditation ; not by penance. Also when *ariddhi*, or ignorance departs that is *mócsham* "a heaven on earth," quotations in proof from the *Védu*s, and from the *Bhagavat-gita* ; leaf I—41 complete.

Both these tracts are by *Padma-pátlácharya*.

The both is long, and thin : much injured by worms.

9. No. 1916. Two books.

- 1.) *Pancha dípa-grant'ham*—five lights.

On the *adváita* system ; *slocas* with prose, author's name not stated. It contains five sections, each one termed a lamp.

(1.) *Dyána dípa vyakyána sangraha*, abridged comment on a book called *dyána dípa*.

(2.) *Chittra dípa vyakyána sangraha*, abridged comment on a book called *chittra dípa*.

(3.) *Tripti dípa vyakyána sangraha*, abridged comment on a book called *tripti dípa*.

(4.) *Kuttastá dípa vyakyána sangraha*, abridged comment on the *kuttasta-dípa*.

(5.) *'Ananta dípa vyakyána sangraha*, abridged comment on the *ānanta dípa*.

The author quotes the *Védu*s and *Smritis* ; labours to confute other systems, and to establish his own : that of the oneness of the Divine, and human soul.

- 2.) *Lag'hu Brihmánantam*. This is one out of two books : the *Gáuda Brihmánantam* is a large discourse on the universe ; this is a shorter, or lighter one ; two *adhyáyas* complete, the *Sd* is incomplete ; *slócas*, with *tica* or glossary.

The subject is on the *adváita* system.

The entire book is long, of medium thickness, old, the first book damaged, the second in good order.

10. No. 1918. *Advaita-retnam.*

Jewel of the *advaita* system—author's name not stated. In two *parichhedas*, or sections.

1.) *Muktiparich'eda* on the nature, and means of liberation, or beatification.

2.) *Tatva viveca p.* on the human body, faculties, senses (soul included) spiritualized.

—A fragment without ending, or beginning, on the *Vedanta* system; a comment on the *sutras* of *Vyasa*.

The last is more recent, but touched by insects, the other is of medium size, old, and injured.

11. No. 1919. *Vedanta dipam.* A commentary on the system of *Vyasa*.

By "Sri Bhagavata Rāmanūja."

It refers to the *Vaishnava* system by extracts from the *Śruti* and *Smritis*, and explains the nature of the *Paramātma*, or divine soul. It shews that the Divine soul is the First cause of the world, or universe; and that the *jīvatma*, or human soul, is diverse from the divine soul. By like authorities he contends against the *advaita* system of the *Smartas*, and endeavours to establish his own: or the *rasishta advaitam*.

In 4 *adhyāyas*, each one containing four *pāṭas*: complete, leaves 1—261.

The book is long, thick, narrow leaves in good order.

[This book, by the distinguished opponent of *Sancarāchārya*, is also special; and should be translated in order to get at the theology of the *Vāishnavas* in South India.]

12. No. 1920. *Jagan mityatra-dipica.*

By *Rāmendra yōgi*. A comment on the *jagan mityatva*, unreal world. It contains 14 *prakaranas*, or sections, but remains incomplete. A *Vedanta* work.

Its object is to shew from the *Vēdas*, and other recognized authorities, that the world, or universe is a deceptive appearance only; and that between all spiritual essences, or souls, there is no division or difference: consequently it is of the *advaita* class.

The book is rather long, of medium thickness, and in good order.

13. No. 1922. *Vedanta advaitam.*

By *Ruma krishna tiran*.

Mahá vásya vivéca-vyakyánam, an explanation of some special extracts, from the *Védas*.

Mahá vásya vivaranam, further descriptive details from the *Védas*.

Nátáca-dipica-vyakyánam, a comment on a (special) *Nátaca*; in subject vedantic: referring to the *Védas*.

Panchicaranam, on the five elements, air, earth, water, fire, akásha.

This book discusses the *advedita* tenet, as to there being no difference between the soul and deity. The world is despicable. On the three *gunas*, that is, *sattica*, *rajasa* and *támasa*. On the elements of all things.

Extracts from *Védas*, and *upanishadas*; the whole relating to the *advedita* system.

The book is long, thin, recent, the edges touched by white ants and a few words injured.

14 No. 1924. *Kutarkha-kandanam*, a condemnation of the *kuttas*, or of a book called *kutarkha*.

This is the production of an *advedita* author. The class he opposes appear to be speculative atheists, denying the existence of Deity, with any distinction between good and evil; nor owning any kind of moral duty: at least they are so represented. The author of this work takes extracts from their writings, and opposes or confutes their contents.

The book has a beginning, but does not end; and the leaves towards the middle are gnawed off at the extremities.

It is of medium length, and thin.

15. No. 1978. *Tatva nirupanam*. Evidence of truth, in seven chapters.

1st Chap. On the *pramanam*, or standard of judgment. By means of logical aids, the authority of the *Tatva*-rule is sought to be established, and some reasons for the metaphysical system itself are offered.

A discrimination of the *Puranas* is given, divided into *sattica*, *rajasa*, and *támasa*, of these the *sattica* are the chief.

The *Páncha rátra* tradition is also stated to be a rule of authority, like the *Védas*, and a few other matters.

2d Chap. On causation, creation, and connected matters. In order to form an earthen pot three concurrents are required, that is, clay, a wheel, a potter, or it could not be; so of the universe *Ivara* is the three fold cause, that is, operating on *pracuti*, or matter, by some instrumentality.

3d Chap. *Bhucolam*, description of the earth, with measures of the usual *dipas*, and intermediate seas.

4th Chap *Dekkha st'hana nirupanam*. On the localities of *Indra*, *Cucera*, *Chandro* &c.

5th Chap. *Para-tatea-nirupanam*. In this it is sought to be proved that *Vishnu* is *Para-Brahm*, by many quotations from *sruti*, *saurritis* &c.

6th Chap. *Parama-pada sibham*, a ladder to the heavenly foot. This is Tamil, with Sanscrit *slócas* intermingled, divided into nine books, on the *tntia* doctrine by *Vedantacharyd*; complete. This may be another book.

7th Chap. *Prat'hana-sa'acanam*, special section, on the excellency of the disciples; that is *Vaidikas* or spiritual men they are of immense value. The mode of their rendering service to *Dhagaran* or God. Various services are described. This chapter is in Tamil, with occasional *slócas* in Sanscrit.

Rahasya retna rali hrudayam On the *Vedanta* system. It establishes the supremacy of *Vishnu*. The meaning of the word *Nirvaya* is given. Description of the *Paramitma*, or Divine soul. The excellent perfections of *Vishnu*. *Mokshabaya*, the means of obtaining liberation, from the puns of future births; and various other matters complete. Either this, or chapter 6 may be a distinct book.

The whole manuscript is long, thick, old, somewhat injured by insects.

16. No. 1983. See X. Other subjects.

Some matters from the *ditya prabandhas*, or sacred books, in the Tamil language; but *Grant'ha* letter; the work of one of the *'Aluvär*, on the nature of God.

Rahasya-treya-sára-sangraham, epitome of the essence of the triple-mystery.

Three secret *mantras*, connected with the mystic syllable *O'm*; explained according to the *Védanta* system.

Tiru-rayi morhi. Tamil version of matter from the *vedas*, by an *Aluvär*: only a very small portion; Tamil language, and Canarese letter.

The entire book is short, of medium thickness, old, and a little injured.

17. No. 2010. *Prapatti-paricílari*, four *parich'edas*, or sections; *slócas*, with an explanation of them. There is a book entitled *Prapatti*: this is its explanation, or an enquiry into its meaning. It is *Advaita* in kind. Subject, on obtaining liberation, or beatitude.

There is no distinction between *Brahm* and the human soul. The meaning of the *Gayatri*: it relates to *Para Brahmm*. The negative, and the positive attributes of *Brahm*. The *Gayatri* is the *Brahman's* *vidya*, or learning. Propositions proved by many authorities. The rule of the *Advaita* system also so proved. *Para Brahmm* must be worshipped. The result is *moksham*—liberation. Of this worship, and of its results the *Brahmans* hold

the power (keys.) Various other matter, deemed *vedantic*. The writer denies any difference between *Brahma*, *Vishnu*, and *Siva*; they are one and the same ("Trimurti" does not occur.)

This Monotheistic book is remarkable, and might deserve translation. It is long, of medium thickness, old, some leaves broken, the rest in good order.

XXIX. VEDAS OR COMMENT ON THEM.

- No. 1703. *Rig-véda*, portions of the oldest *véda*.

The names of *ruchi*, or other divisions, can only be given. These are—agnétra ruchi-bahu sma, éca sama-bhrishto-trish्तुपा-anushtupa-Indrapucha-Sakriya-Ch'udra and other divisions. Some of these names appear to relate to measures, or to modes of chanting. Two parts leaf 1—63 so far regular; 2d Part 1—60 regular; last incomplete.

The book is of medium size, recent, and in good order.

- No. 1707. *Sáma Véda*, parts of the third *Véda*.

—agneya	12	<i>khandas</i> , or sections.
—éca samam	6	<i>khandas</i> or sections.
—bhruti	8	" "
—anushtupa	"	"
—tushtpu	3	" "
—Indra pñesham	3	" "
—paramanam	11	" "
—maha nama		
—aranaui	6	" so far complete, with some other <i>khandas</i> , not particularized.

The book does not finish. Seven leaves are in a confused order.

The book is of medium size, injured by insects; and the edges are worn: recent.

- No. 1708. *Rig-véda*, fragment eight *adhyayas*, or chapters, on 38 leaves, but not numbered in regular order—several blank leaves. Incomplete.

- No. 1710. *Sac'ha* of the *yajur-véda* one branch.

The 1st and 2d *ashitaca*, or octave complete: of the 2d *cándam*, and 3d *sanhita*, two *prasnas* are complete, the 3d *prasna* is incomplete.

The 1st *ashitaca* has 104 leaves, the 2d 96 leaves, the third 23 leaves.

The book is long, thick, and in good order: new leaves are inserted in the middle, between old ones, on either side, in a way not usual.

- No. 1712. *Yajur-véda*—selections from the second *véda*.

From the seven *Candas* of this *vēda* some passages are selected, and then divided into words; each word is resolved into *sanhita*, chant, *pata* measure, *krama* mode of dividing, *jada* repeating *gānam* class as to initial letter. After this resolution is made, the sense remains unknown, like that of a foreign, or obsolete language. The *Amṛita cōsha*, or Sancrit Dictionary gives little aid as to the meaning of the *Vēdas*: so my assistant states; but a heavy penalty rests on any *Brahman* making known the sense of the *Vēdas* to foreigners. It may be expiated by bathing in the sea, near to *Ramiseram*; but I have not met with the mention of a lesser penalty; the former involving a painful, and expensive pilgrimage. The leaves are 1—148, but 102—115 are wanting, and again from 122—126 wanting. At the end are two leaves without numbers—subject the *vēda*.

The book is long, thick, old, some leaves damaged by termites.

6. No. 1716. *Sac'ha-yajur vēdam*.

Sāta pata Brāhmaṇa, theological part, the 8th *candam*, and 8th *adhyāyam* leaf 5—53.

The book is long, and thin, three leaves at the beginning are broken, only small parts left. otherwise good order.

7. No. 1719. *Sāma-Vēda rāhasyam*—mystery of the third *vēda*, leaf 1—93 and 105 incomplete.

The contents appear to be hymnology. From a summary of the beginning, the *Sāma vēda* is described as having seven bodies (divisions) seven *dwipas* (sounds,) and its letters as jewels. It is the place of *rishis* and *devas*, (or inspired men, and angels). It is also termed a sea.

The language of this book, as of the *Vēdas* is obsolete: and not now understood, in the South. It is long, of medium thickness, old, some leaves are worm eaten.

8. No. 1725. *Mādhabīyam*.

By *Sāyanāchārya*.

It is also termed *Vēdartha praeāsa*, splendor of the *Vēda*-meaning. The sentences are both *ruchs* and *Sankitas*, or peculiar metre, and chants. The 1st *adhyāya* is complete, the 2d incomplete.

The work consists of sentences taken from the *vēdas*, and the meaning expounded: a sort of select paraphrase.

The book is long, of medium thickness, recent, in good order.

9. No. 1732. *Vājēśaneyā-Sanhita-patī kālīca retna māli*, jewel-wreath of tones.

A work on the intonation of the *Sanhitas* of the *vēdas* originally by *Vājēśaneyā*.

Examples in application of the rules are given; and these, with some amplification of the meaning of the original, are ascribed to *Sancaracharya*.

The *svaras*, or accents used in reading or chanting, are four; termed *utart'ham-anuart'ham-svaritam-prajeyam*; which seem to me to be the acute, grave, circumflex—rising, and circumflex—falling which may be marked ' > - a v : it is also stated where the *visarga*, or final h must come in to lengthen the sound. [The circumflex rising and falling may be explained by musical slided notes.]

The book is long, thin, and in good order.

10. No. 1939. *Nyāya sūtā*, nectar of wisdom; otherwise *sāstra dīpica rākyā*, an explanation of a book termed "Scripture lamp."

The 1st *adhyāyam* goes to prove that the *Vēdas* are a rule, or standard of authority. In the 2d *adhyāya* the *yāgam* or sacrifice of an animal, *hōma* or fire-offering by pouring on butter-oil, &c. and *dānam* any kind of gift—these three modes of meritorious ceremonies are explained: objections are raised, and answered. The book is incomplete at the end; and hence its exact classification is doubtful. The paging is 1—230 but 150—153 are left blank, 154, 158, 159 are wanting.

The entire book is long, thick, old, gnawed at the ends, near the beginning, and worm eaten at the end.

B. A—c. TELUGU CHARACTER.

I. ADVAITA.

1. No. 1138. *Brahmam Mīmamsa bhāṣyam*: an explanation of a work called *Brahmam Mīmamsa*. The *uttara mīmamsa* of *Vyāsa* appears to be intended; 4 *adhyāyas* or chapters.

By *Sira kāndāchārya*.

The book is on the system of the *Smārtā vedānta*, or *advaita* system. The nature (*surūpa*) of the human soul, and of the divine soul, or supreme. On the triple work of Deity, creation, preservation, destruction (usually personified as *Brahma*, *Vishnu*, *Sira*.) The nature, or quality of that triple operation. On these points the *Vēdas* are a rule, or standard of authority, as to judgment. *Brahma* taught the meaning of the *vācyas*, or passages on the *Vedānta*. By hearing those passages the sorrow of ignorance, in supposing the human soul to be distinct from the divine soul, departs.

A *Sudra* is not allowed to study the *vēdas*, or to bear them read: but to hear *purānas* read may remove his sins.

The entire world is only *Brahm*. He is clothed with the form of the world (as the soul may be said to be clothed with the body). The qualities, mostly by negation, of this *Brahm*, the Supreme. There is no difference between *Brahm*, and the universe, and between the human soul, and *Ishara*, or *Brahm*; there is no difference. A ray of light is divided into atoms, infinitely small. These compose the world (atomic philosophy). Some say there is no God (*Ishara*), this atheism is condemned. Now, (slight prepared by the use of the word *Ishara*) *Sita* is the Creator of the world. The world *Brahm* is henceforward changed for that of *Sita*. In him are combined all perfections—Omniscience, Omnipotence &c with a negation of bad qualities.

[On this system the human soul being one with *Ishara*, must also possess Omnipotence &c, and must be without defect. This objection is met by stating that the human soul acquires these qualities after *liberation* from the body, and union with *Sita*. This answer, if they have no better one, upsets their own system, for it is clear from it, that the soul is now in a distinct, and different state, from that of final absorption.]

This book is complete, and, as a compendium of the *advaita* system, might merit translation. It is of medium size, on broad talipat leaves, and in good order.

2. No 1182 *Tatva viveka dipanam*, an illustration of the *tatva* system

By *Arusimhaarama muni*

In two *parichchedas*, or divisions

The subject is on the *advaita* scheme of *vidanta* doctrine, prose, mingled with poetry.

The book is long, of medium thickness, and in tolerably good order.

3. No 1185 *Viveka saram*, essence of wisdom, on the *advaita* system

The origin of the five elements according to this system—origin of ritual ceremonies—the knowledge of God, and of the human soul is the way to beatification. [*Atman* and *anatman* are also sometimes applied to *animate* and *inanimate* existences.]

How many kinds of ritual ceremonies there are and especially their fruit or virtue. There are two kinds of *muni*, or souls 1) *bodan* and 2) *mukta*. The first possess desire, *desham* or enmity, *avarice* *moham*, or sensuality, *mataam* or false zeal, and *mahranyam*, or malice. The second are without these bad affections and are one with *Ishara*. The bad passions are subjugated to details.

The body is the occasion of *duha* or sorrow. The body, as to its present state of health, sickness &c is the result of *karma*, that is virtue, or vice, in a former birth. And the nature of the present life influences a future one.

By the practice of the five bad dispositions, comes *karma*, the fruit being sin. The mind is the seat, or cause of those sinful dispositions. From *aviceam*, folly or ignorance, comes *ahancaram*, egotism or self conceit, or pride. But this ignorance is removed by *veecam*, knowledge or wisdom. And this good knowledge comes through the *adwaita* system. The description of a man of true knowledge, in such a one the soul, and *Ishara* or God, are not diverse, but one and the same. The *atma* or soul is clothed with three bodies 1) *Sthula sariram*, or the gross material body. 2) *Sukhama sari-ram*, or a minute, and delicate vehicle (the *manas* perhaps of the *Jatis*) and the *karana sariram* which must be understood of some thing still more delicate, or subtle (*mens immortalis?*)

The properties, or qualities of the soul, such as truthfulness, knowledge, &c. The three *avasthas* defects or necessities of the soul, such as, waking care, dreaming sleep, with some distinctions.

The foregoing is on leaf 1 to 55, and the production presents the system, in its least objectionable form—the union of the soul with God, in a small number of persons, [differing from the Christian system, only as to the cause, or bond of union—perhaps also as to remaining personal identity.]

The following leaves 56—111 a little being wanting are wholly on the *Vedanta* system, containing various technical terms, and subtle distinctions. The subject is pantheistic, and on the *adwaitam*, oneness of the human soul with Deity (The postulatum, ascribed to *Iyasa*, that the universe is a development of deity, and has no distinct existence apart from deity being granted—then all the consequences deduced by the *adwaitas* are regular. In the postulatum itself is the inherent falsehood.) There are many Sanscrit *slokas* in this book, but the prose *vehiculum* is Cnarese, in the Telugu letter. Its classification is therefore a little doubtful. The entire book is long, of medium thickness, and injured by insects.

4 No 1186 *Vedanta sara dipika*

Lamp, or comment on the essence of the *Vedanta* incomplete 1 leaf of Telugu account, then 2—42, and 8 leaves *dita nagari* letter.

On the *advaita* system. Discussions on the deception of the senses, and on the unreal nature of the world. The various objects in the world are compared to the manifold reflections of the moon's image on undulating water, even so, it is the Deity himself that is reflected in so many varied forms of existence, in the visible world. The Divine soul, and the human soul are one.

This book is long, and old; very much eaten out at the sides by termites.

5. No. 1347. On the *Smarta-advaitam*, in four different parts, or pieces.

—2 leaves explanation of *Vedanta* system, on the *advaita* scheme, proved by *slokas*. On the nothingness of the world, the human, and divine soul are not diverse, but one; 52 *slokas* complete.

—2 leaves, on the *advaita* system, 47 *slokas*.

—2 leaves, *Mahā racyam* quotation of some passages taken from various *upanishadas*; and, with an interpretation given, favoring the *advaita* system.

—3 leaves,—*ātmā bhodam*, 68 *slokas*, not complete, proving the above doctrine by *slokas*, quoted from other authorities.

The book is of medium length, thin, and touched by worms.

II. ALMANACS.

1. No. 1209. *Panchanga*, for the cycle year *Srimuc'ha*, on the *Siddhanta*, or northern system, complete. It also has the *p'hala sruti*, or the planets which rule, for the year, as king, *mantri*, over corn &c. In this part one leaf is wanting, at the beginning.

The label has *tirōdhi* year, which is wrong; leaves 2—30.

2. No. 1210. *Pāñchāṅga* for *Parāpabhara* cycle year, *cali yuga* 4827 *Sal*: *Sa*: 1618, A. D. 1726-7. As before, with the *p'hala sruti*, complete, p. 1—32, contents as usual.

The book is small, only one board, touched by insects.

3. No. 1211. *Pāñchāṅgam* for *Tibhara* year, c. y. 4819, S. S. 1670 A. D. 1718-9.

On the *Siddhanta-sruti*, or northern mode.

The lunar days, days of the week, lunar asterisms, eclipses and other usual matters. Also the *p'hala struti*, or discrimination of the planets into king, *mantri*, lord of clouds, ruler of armies, lord of corn, price of articles, things having taste and things tasteless. For that year, Saturn king, Mars minister, Moon, general, Venus lord of corn fields and grain, Mercury lord of clouds. Sun ruling things with taste, Jupiter, those without taste.

The book is of medium size, thin, and in good order.

4. No. 1212: *Panchagam*, for *cródhi* year; circiter 1780 A. D.

The five parts are *tit'hi*, *táram*, *nacshétra*, *yoga*, *Karana*; the two last being divisions for astrological purposes. The precise duration of each one. The place of each one of the planets, with its *pata* reckoned by fractions: each *rásī*, or sign having nine *páta*s, and four *páta*s make a *nacshétra*; so that there is an unequal division, in reference to the *rásis*. Discrimination as to *suba*, and *asuba kálam*, or good, and evil times. The proper lunar days for funereal anniversaries, and *vratas* or fasts.

On 32 leaves; added 1 leaf Canarese *Gransha* letter, money account.

The book is of medium size, thin, and a little damaged.

III. ARITHMETIC.

1. No. 1312. *Ganita sára sangraha*, abridged essence of accounts.

By *Mahá sátra áchárya*.

In Sanscrit *sutras*, or brief and obscure sentences; with a *tica*, or verbal glossary in Telugu.

Various arithmetical rules are given. Intermediate are a few *slócas* on the game of chess (*chaturanga lacshana*) with movements of a few of the pieces.

Inserted also, a *jútacam*, or horoscope of one *Rúma Góvinda*.

The above arithmetical treatise is then resumed. Rule of three—Rule of five, Rule of seven—Rule of nine.

On the weight of gold. On land measuring, various questions in Arithmetic, with answers to them: this last matter in Sanscrit *sutras*, with *tica* in Canarese. The leaves are numbered 1—6, and 15—18, and 1—3. Other leaves are reckoned by letters; an old mode, growing obsolete; some have no mark—in all 60 leaves.

The book is long, of medium thickness, old, but in tolerable order.

IV. ASTROLOGICAL

1 No 1207 *Dattagnya laeshana* Astrological, referring to ceremonies, no name of author *slokas*

This book treats chiefly of the proper, or fortunate times astrological, for the performance of customary sacerdotal ceremonies. The indications, good or evil, arising from the time of a first menstruation. Notices of the fortunate times for ceremonies in the 4th, 6th or 8th month of pregnancy, for the ceremony on birth of a child, for the naming it, for boring the ears, for the first feeding in the 6th month, for first cutting the birth hair, for beginning to learn the alphabet, for putting on the learned thread, this fortunate time is styled *yogyamana*. This tract is complete.

There is some following matter in the *deva nagari* letter.

The book is of medium size, old, and injured especially at the beginning.

2 No 1208 *Jyotisham*, Astrology

The contents are miscellaneous, and, from the extraordinary influence of astrology in India, it may be well to particularize a few matters.

Leaf 1—3 On *tithi*, *rātra*, *nacshatra*, *yoga*. These, on the occurrence of a first menstruation, are noticed, and good, or evil, for the future, thence deduced. As for example with *nacshatras*: *asvini* is good, *bharani* evil, *ekadashi* bad, *rohini* good, *mrigasirsa* good, *ardra*, bad, &c. So of the *tithis*, the 1 *prathami* is bad, 2 *diti* medium, 3 *treti* good, 4 *chaturdhi* bad, 5 *panchami* good, 6 *shashthi* bad, 7 *saptami* good, 8 *ashtami* bad, &c.

An 1 of the *rāram*, Sunday bad, sickness, Monday good, Tuesday bad, sorrow, Wednesday good, Thursday good, Friday good, Saturday bad.

* This portion is complete by itself.

—8 leaves On observing the *janma nacshatra*, or moon's place at the time of birth. The moon's places are divided into three *ganas*, or classes, *deva*, divine, *manushya* human, *racsha* a savage the said *ganas* in order, being good, or diuin, bad.

Deva or good, *asvini mrigasirsa punarvasu-srasta*, *hasta*, *anuradha*, *sravana*, *rekti*.

Manushya, medium The three *uttaras* The three *purreas*, *rohini*, *bharini*, *ardra*.

Racsha a savage, all the rest, as *ekadashi*, *risučha*, *magha*, *aslesha*, *chitra*, *dhanishtha*, *jyeṣṭha*, *mula*.

This arrangement is with respect to marriages when any marriage is proposed, it is examined whether the *nacshétras* agree in class or differ, if both agree in class it is well, but *dura* and *raeshasa*, are not good, and prohibitory, *dura* and *manushya*, are passable, the marriage may take place.

In like manner the *nacshétras*, which will allow of any one shaving his head.

The like, together with days of the week, as to journeys, whether they may be made, or otherwise.

Comparison of the *grama nacshétra*, with that of the person's name. There is in artificial mode, by means of syllables in any word, of fixing the *nacshétra* of any town or village, and that of any enquirer, so that, if the name of person and town correspond in kind, the enquirer may go to that town or village and live, and prosper there.

On the enmity, and friendship between the planets Mars, friendly to Sun, Moon to Jupiter both medium as to Venus and Saturn, at enmity with Mercury The Sun's enemies are Saturn, and Venus, medium as to Mercury, friends are Jupiter, Mars and the rest And so as to other planets.

The *chandra p'halam*, and *dhana p'halam*, a comparison of any one's birth *nacshétra* with the situation of the moon, on any particular day, and then from the distance, and other sources, it is determined whether a person can do any thing of importance, on that day, or ought not to attempt it.

Prasna p'halam, on horary questions, *Dasadi* decides &c. to each planet is assigned a *dasas*, cycle or period, to the Sun 6 years, to the Moon 10 years, to Mars 7 years, to *ruhu* 18 years, to Jupiter 16 years, to Saturn 19 years, to Mercury 17 years, to *ketu* 7 years, to Venus 20 years, in all 120 years, considered to be the full period of human life. By means of these periods, it is ventured to predict, years of health, or sickness, plenty or want, death of father, or other relative, death of the individual enquirer, and other matters [Thus, as far as I know, differs wholly from the European practice of this art. In other books, there is also another meaning of the term *dasas*.]

A mode of inspecting the *nacshétras*, and then stating the hour at night In the day time by means of the shadows of objects.

Gocharam, state of the planets at the time of birth, whence are predicted the events of the future life.

The *janma nacshétra*, or moon's place at the time of birth being understood, the different planets have periods, or distances assigned, and on coming to this distance (e g the seventh sign off) the result is good, or evil To Saturn is given three signs, to Mars 7 signs, &c This part is also complete, 11 leaves in all medium length good order.

(A translation would give an epitome of some points in native astrology that are curious, the use of such data will be elsewhere shewn.)

3. No. 1280. *Janma-baṭṭricā-jatacam.*

By *Aūbulārya*. The birth, horoscope, and future events in the life of *Dasayya*, son of *Vencala* a merchant.

On the label, the horoscope of *Prat'hana Chennapaiya's* eldest son.

Among the circumstances are—various profits, enjoyments—health—pilgrimages—good incidents—various losses—dangers—sorrows of mind—disease, or sickness &c, with the length of life. The said *Dasayya* was to die in *pingala* year, in *Vauscha* month, in the dark half of the seventh lunar day, in the *Sravana* nacshētra, at noon, the sign Leo in the ascendant. It gave him 71 years of age, but so minute a statement of circumstances was hazardous.

The book is small, in good order.

4. No. 1315. *Daivāgya vilasam*, or Astrological amusements, incomplete.

By *Kanjana Yellarya*.

On the two *ayanas*, or sun's course, in the *uttara* northern, and *daeshana* southern hemispheres, their influence; the *uttara* is adapted to joyful occasions; the other not auspicious, for marriages.

The *māla māsa*, or month in which two new moons occur: not deemed propitious, on some occasions. The *tithi*, or lunar day, on which any relative died is observed in the *māla māsa*; but some confusion occurs; the mode of proceeding in such a case, stated.

Mahalyam from the full moon in September to the following new moon is set apart, as a general time of commemoration of all ancestors: *q. d.* "All souls." Many *Śrāddhas* are observed therein.

On the origin of the *tithis*, or lunar days, and on fasting on some of them.

Women are prohibited from officiating in any ceremony: every thing needful, on their part, is to be done through their husbands.

From the 1st lunar day onwards, those are specified on which any remarkable occasions happen; such as the birth-day of *Krushna*, &c.

The *jātaka bhāra*, formation of a horoscope, and foretelling from it future events.

On the *graha yuddham*, war, or contrariety of planets: *graha ekṣṭa*, their evil influence: *graha dicbalan* (or *drushti*) the effect of the opposition of planets.

The book is rather long, and thin : damaged : a fragment of 24 leaves, wanting the beginning and the ending.

V. CHRISTIAN THEOLOGY.

3. No. 1290. *Vedanta bhāṣya-bhāshana*, jewel comment on the *Vedanta*. The reference is to the *Satya rēda* or the Christian Scriptures. In dialogues from 1st *sambhāshana* to 13th complete ; with a little only of the 14th. The substance as follows.

Idolatry condemned—the attributes of God—the nature of the true *rēda*, creation of the world, of Adam and Eve.

Then an outline of the entire Christian system of doctrines, down to baptism, and the nature and use of prayer.

The 14th dialogue is only just begun. The book is written in a plain style, with a few grammatical faults ; and is, like the style of local *puranas* in prose. It seems to me to be a translation of a book known as "Swartz's dialogues" from Tamil into Sanscrit ; quite like it, in order of arrangement, and in subjects ; though, to be quite certain, it would be needful to refer more particularly, than I have done, to the Tamil, and it would merit the attention of any Religious Society to print it ; as *Brahmans* despise the Tamil language.

It is possible that this book may have been put into the collection surreptitiously, in place of some one taken out of it. It is of medium size, recent, and in good order—113 leaves.

VI. DHARMA-SASTRA, law, ecclesiastical, and civil.

1. No. 1139. *Mādhabrīyam* a comment on the *Parāsara-smṛiti* by *Mādhava* : *slōcas*.

On the duties of *Brahmans* in the early morning—on mental devotion. On evacuation, and cleansing—on bathing, and putting on garments—marking the *urdva*, or *nāmam* ; *tandanam* or prayers, morning, noon, evening—*homas*, or fire-offerings. On reading the *Vidas*—homage to *Sīra*—homage to guests.

On the duties of Kings—their daily duties—also special devices, as to peace, and war.

Duties of *Vaisyas*—relating to trade, or commerce, duties of *Sudras*, as to agriculture, ploughing, sowing &c. They must not over work bullocks ; on the law of the distribution of grain into shares, after the harvest.

Again reverting to customary ceremonies among *Brahmans*—the two ceremonies after pregnancy—on birth of a child—on naming it—on first feeding it—shaving—beginning to learn to read—assuming the learned thread. (These are of constant occurrence in other books.) Some matters on ceremonial pollutions, funeral ceremonies, on female separations ; if on the fourth day when the woman should bathe there be convulsions, some other ceremony to be used

instead of bathing for the present, other matters on the *achara cundam* or sacerdotal law, leaves 1—129 (130—2 wanting) 133—255, but 223, 224, and 234 are wanting.

The book is rather long, very thick, old, and damaged by worms at the edges.

2 No 1141 *Vignanesharyam, slokas*, with prose, mixed A comment on the code of *Yagynayavaleya* by *Vignaneshara*

The *Vyavahara cundam*, or the second division on secular law p 99—227 complete

The properties of civil life—the character of a minister of state—and of a judge, whether ruling or otherwise, rules as to taking evidence, or enquiry—on duly examining both parties in a suit—rules as to witnesses, and examining them—law as to the appropriation, or division of a hidden, or buried treasure discovered—how to appropriate money found on the person of a thief, when taken—law as to things taken on credit, (*atsumpsit*) or on bond—law as to interest—on the repayment of debts or of money taken on credit, or on bond securities—on the decision in favor of one against another—on the old custom of ordeal by fire—various rules regarding it—the *daya bhaga* on the division of ancestral, or inherited property On the dowry of wives or women—disputes as to boundaries of villages—on breaches of trust, and on sale of property entrusted, the proceeds self appropriated.

- On criminal law Punishment of criminals—the severe punishments
- on hasty proceedings tending to crime
- On manslaughter—on the forcibly carrying away of women, and various other matters, both in the civil and criminal portions

This is a highly valuable book, and should be fully translated as it is the first authority in the South of India, among the people speaking Tamil A part, entitled the *Mitacshara*, has been published in an English translation

The book is long, rather thick, slightly touched by worms and termites, yet in very tolerable order

3 No 1142 Two fragments

1) On the *achara cundam*, or sacerdotal law, and observances, leaf 1—15 observances on the new and full moon—mode of keeping Krishna's birth day On the fast when the 12th lunar day falls in Sravana

—On the 11th lunar day as observed by the *Vaishnavas* there is a little difference, sometimes, as to the exact time between them and the *Suras* Observance on the transit of the sun, into another sign Incomplete

2.) On the properties of an altar: on the raised earthen bench, or bank near the altar, on which to place vessels—rules as to the size of such vessels.

—On the *derbha* or sacred grass, used in some ceremonies—on fire-offerings—description of fire.

Duty of the husband of a pregnant woman—duty of the four orders of *Brahmachāri*, *Grahasṭha*—*Vanaprastha*—and *Sanniyāsi*, and others.

One *slōca* describes those who may not eat of the *Srāddha* or funereal offerings, that is one without a wife—the husband of a pregnant woman—one who is ignorant of the *Vēdas*—one of the same *gotra* or tribe, with the giver of the food—the husband of a menstrual woman; 37 leaves, numbers irregular, incomplete.

The first fragment is long, thin, and in tolerable order; the second of medium length, thin, damaged: subjects connected.

Note—Some Canarcese letters appear: but not so as to require transfer.

4. No. 1144. *Ag'ha nirnaya*, with a comment thereon; the latter by *Vencatēsa*.

Sacerdotal law—on the uncleanliness occasioned by the death of relatives—a Brahman for ten days, a *Sudrā* for sixteen days. If an *amarāsi* (or complement beyond the 14th *tit'hī* to the conjunction or opposition) come within the ten days, the rule of proceeding. Expiation for having eaten of unclean, or prohibited food. Various Brahmaical ceremonials. Expiation on abortions, in different stages of growth of the foetus. Expiations, if any one die in another country than his own: also if a child die within 10 days of birth. On sudden or violent death—suicide: in each case the extent of pollution to relatives, and its expiation.

These and other matters relating to what are known as *aparavishaya* or funereal ceremonies: leaves 1—90 leaves 3—8 are in *Gran'lha* letter.

At the end four leaves, containing *slōcas* in praise of *Bhoja rāja*.

The entire book is long, thick, very old, and much injured by worms, and breaking.

5. No. 1145. *Dherma sāstra*, sacerdotal law.

By *Nārdyana*, leaf 1—101 incomplete.

On self cleansing from pollution of excrements—on cleansing the teeth in the early morning—on bathing—on cleansing by means of cow-dung—various kinds of bathing, as with sand, sandal-wood powder, &c.—on the sacred grass—the putting it as a ring on the 4th finger of the right hand—on the

some matters as to funeral ceremonies—*zanti* if a first menstruation happen in a bad lunar asterism—*zanti* in consequence of ceremonial uncleanness caused by a death in the family On the burning the body of a pregnant woman if dying naturally (Note if a pregnant woman be over six months and her husband die, her side is to be opened, and the child taken out, after which she may burn with her husband's dead body) On the bathing consequent on the birth of a child, *zanti* if a child be born with a cowl, deemed an evil omen to the parents *zanti* in case of evil dreams, and other matters leaf 1—35 beyond 104 leaves, but not in regular order, some leaves deficient—Beyond are 10 leaves *Gaya sraddha* mode of obsequies at *Gaya* in Bengal, a specially sacred place Two other leaves contain some medical recipes This latter portion differs from the first one

The entire book is long and thick, in tolerable order

8 No 1149 *Argha nirnaya vyakyanam*

A commentary on the *argha nirnayam*, by *Vencatesa*—son of *Rangha nat hacharya* of the *Harita vamsa*

On sacerdotal, or ceremonial law The *mulam* or original is also by *Vencatesa* but whether the commentator, or his ancestor, is uncertain

The contents are the same as in No 1144—*supra* which see

Leaves 1—75, and 76—79, two leaves incomplete on *Krishna's* birth day.

Leaves 80—87 contain *Vargi anna nirupana* & discrimination as to prohibited food and *eka dasa nirupanam*, rules to settle the exact time of the fast on the 11th lunar day concerning which *Patishmaras* and *Saiwas* differ

The entire book is long, of medium thickness, and slightly touched by insects

9 No 1154 *Madhavayam*, otherwise known as *Parasara smriti vyakyanam*, a commentary on the code of *Parasara* Brahmanical ceremonies chiefly on the *apara vishayam*, or funeral obsequies

The 3d *adhyayam* complete, the 4th not so The subjects are—on ceremonial uncleannesses—on burning a dead body when found at a distance from home, various expiations especially after funeral ceremonies, the *Nara yana bali*—a special sacrifice on some occasions—rules as to *Dahanam* or the burning any dead body—on the *asti sanjivinam*, or gathering the bones and casting them into the Ganges, or into any river near, *nackana sraddham* ceremony the 1st day after the burning—*nara sraddham*—for nine days in further continuance—and other matters

—*Vappana vidhi*, mode of shaving the head—*dasaha carmam*, tenth day's ceremony—with gifts to *Brahmans* on the 11th day *Sapinda carmam*, ceremony as to the ball of food.

On renewing the sacred thread when needful, and on the *mahalaya srādham* a general commemoration of ancestors in September, from the full to the new moon

The *Manu smṛiti*, or code of *Manu*, is not considered applicable to the *Cali yuga*, as to the permission to eat flesh, and other matters. Hence the code by *Parasara* supersedes it, as the law now in force. The above comment is by *Madhava* not the *Madhava* head of the *dvārīta Vāishnavas*.

The entire book is long, and thick, on talipit leaves, old, some leaves broken, others worn at the edges

10 No 1156 *Vasishta smṛiti*—the code of *Vasishta*, *slokas*, without comment

Divided into eight *adhyayas*, the 8th defective

Chap 1 Relates to the person of a *Brahman* as to marks or seals, and the like.

Chap 2 The ceremonies attendant on birth and some following ones

Chap 3 The ceremonies of first shaving the head assuming the Brahmanical string &c.

Chap 4 The ceremonies consequent on pregnancy, the *umsa-tanam*, and *siwan tam*, from the 6th to the 8th month

Chap 5 Ceremonies brought under the title of *Dharma* as marking the body the burning of a widow with the dead body of her husband the taking off the *tilak*, or marriage token in cases of other widows On shaving the head of these widows the proper deportment &c.

Chap 6 Ceremonies considered proper to the worship of Deity, but only as regards the *Vaishnava vidhi* the mode of *Vishnu's* devotees

Some kinds of *slokas* are fit for cleansing the teeth some not so—Morning noon and evening prayer Certain flowers are fit for offerings, others not so—the modes of *pūja*, or ritual homage to an image On proper and improper kinds of food.

Chap 7 *Sraddha prakarana*—On funeral ceremonies to commemorate fathers and ancestors On the term of pollution occasioned either by death or birth, in a family

Chap 8 On cleansing from ceremonial pollutions; this chapter is not complete

The book is much injured

10½ No 1163 Section I *Smṛiti artha nirupanam*

On the meaning of the written sacerdotal law The *apara vishayam*, concerning funereal observances, not complete The ceremonies from the first to the 12th day inclusive, the last remains unfinished For the other contents see XVIII Miscellaneous

11. No. 1230. Section 2. *Parásara smrīti* the code of *Parásara*.

It specifies the rites and ceremonies proper to the *krita*, *tréta*, *drápara*, and *kali yugas*.

And also the *Dherma āchāra*, or rules of conduct for the four classes of *Brahman*, *Cshetriya*, *Vaisya*, and *Sudra*. This code is adapted to the *Cali yuga*, that of *Menū* to the *Krita yuga*, or first age—leaves 65—88 incomplete.

This section is less than half of the entire book: only half-leaves remain, the other half being gnawed off, so that the appearance of the two sections is very different. See XVIII.

12. No. 1352. *Dherma Sastra*, the *āchāra cāndam*, chiefly on funereal ceremonies. The minute particulars of observances on the day of burning the body; expiations for any accident to the fire carried out with the body, &c. Details as to each following days' observations.

Particular ceremonies, in cases of violent deaths—death of a child.

In such cases of violent death, when from home, the funereal ceremony for a *Brahman* must be on the same day: other classes may be deferred, even till months afterwards.

The case of polygamists having children by each wife—the claims of the eldest, by the first wife, stated.

If any one be not heard of for twelve years, the ceremonies for one dead may be performed; if he again return, after that ceremony, an expiation is provided.

The authorities of various *rishis*, or their recorded opinions on the different points are stated, or referred to. The book is not complete: leaf 4—35 not the end. It is very long, and thin, on broad *tali-pat* leaves, and damaged by termites.

13. No. 1451. Four pieces.

—3 leaves. *Dherma sastra* of the *āchāra cāndam*—on sipping water in early morning devotion—stopping the nostrils, with the use of mantras. On the crime of adultery—its expiation—in the case of a disciple, with the wife of a spiritual preceptor, the culprit must be made to lie down on red-hot iron—the like punishment if the case relate to the wife of a king.

—2 leaves—*Vishnu sahasranāmam*, the 1008 names of *Vishnu* incomplete.

—leaf 73—93 *Anumikam*—duties.

By *Ramanujarharya* complete.

—On early morning devotion—bathing outside the house—the *sandhya vandanam*.

—Putting on the *urdhva* or forehead mark; on coming back to the house, a distributing food to the housewife—food to be prepared, or given in sacrifice; worship of *Bhagarat* in the house—praise of *Vishnu*.

—*Sitantai*—praise of *Vishnu*—ascribed to *Brahma* 1st *adhyayam* incomplete.

The book is long, thin, and in good order.

VII. DRAMATIC.

1. No. 1112. *Prabodha chandrōdiyam*, the rising full moon, a drama. By *Krishna Misra*. It has six *ancas* or acts, a few leaves are wanting; *Pracṛuti slocas*, prose. A moral and sectarian drama. Bad and good dispositions are personified and brought on the stage, with appropriate dresses, and language.

The bad dispositions are stated to be *damba* foppish ostentation, *kāmam* lust, *kōpa* anger, *loba* avarice, *mōham* great lust, *matam*, fanaticism, *ahancara* pride, egotism, *asa* covetousness. The good dispositions are *vireča* wisdom, *zānti*, fortitude, forbearance, *karuna* kindness, benevolence, *cshama* patience, *rāragya* ascetic zeal, *sraddha* magnanimity. The object is to inculcate a system opposed to that of the following drama: both having the same title.

The book is of medium size, and very slightly touched by insects.

2. No. 1349. *Prabodha chandrōdaya nātaka*—the rising full-moon a drama.

By *Appaiya dicshada*. This is a drama of a moral kind, and for a sectarian object, certain good and bad dispositions are personified, and exhibited, in appropriate dresses, and with dialogues. The good dispositions are stated to be *vireča*, wisdom, *mati* sense, *zānti* forbearance, *sama* peaceableness, *rāragya* ascetic zeal, *cshama* patience or meekness, and some others. The bad dispositions are *kāma* sensual lust, *crōdha*, cruelty, *loba* avarice, *maha mōha* extreme fascination of lust, *damba* foppish self-conceit.

Both *Sanskrit* and *pracṛuti slocas* are used; and *pracṛuti* prose for the low characters.

The book is rather long, of medium thickness, has only one board, is old, and a little damaged.

VIII. EROTIC.

1. No. 1087. Section 2. Seven leaves are added to a book on Grammar, containing 700 *pracṛuti slōcas*, of amatory poetry: for Section 1, See X. 1. No. 1087.

2. No. 1120. *Jombhavotī parinayam.*

Nominally by *Māndarānī Bhūpati*, but really by *'Ecāmborā-nāt'ha cāvī slōcas.*

Details of the marriage of *Krishna* with *Jombhovoti*, daughter of *Jumbhōrānī*, who issued from the mouth of *Brahmo*: with various minor tales intermingled. The book has 4 *sargas*, with a little of the 5th—leaves 1—23; wanting the 10th, and not ending.

The book is of medium length, thin, and in good order.

3. No. 1130. *Vasantā tilaca bhānam.*

Ascribed to *Varodāchāryo* of Conjeveram; this monologue drama is more commonly known as *Ammāl-bhānam*. *Slōcas*, with other stanzas and prose mixed.

The transactions of a debauchee are described during a day and a night at Conjeveram: with description of morning and sunset. The gallant's person—his conduct—intercourse with women—talking with temple female slaves—and other persons—cockfighting—fighting of rams—description of the town, streets, buildings, scenery, &c. leaves 1—18 complete.

The book is long, thin, and in good order.

4. No. 1131. *Satyō parinayam.*

A prefatory 6 leaves contain 54 *slōcas* stating the genealogy of the poet's patron, *Mandarani-rayāson* of *Ancusha bhūpati*, who had desired *'Ecāmbara nāt'ho* to write a poem about *Krishna* ascribed to the *rāja*; which he did.

The *Satyō parinayam* in *slōcas* is on the subject of *Krishna's* marriage with one of his inferior wives: including a description of the town of *Dvārāca*, of spring and other seasons; amorous adventures of *Krishna*, and details as to the said marriage, 12 *sargas* on 56 leaves, incomplete. See. 2. No. 1120. *supra*.

The book is of medium size, and in good order.

5. No. 1294. *Gīta Gorinda*, chants about *Krishna* original by *Jaya dēva*. The commentary is called *Gīta Gorinda-saṅgraha-dīpica*.

author not known. The original stanzas, and comment are in this book, the stanzas are *ashṭa patī* or (*Ottava rima*) eight lines : both complete.

Praise of the ten *avatars* of *Vishnu*; and then details of the amours of *Radha* and *Krushna*, as translated in the Asiatic Researches. The defect there is making this to be sacred poetry ; and omitting the fact that *Radha* was *Krushna's* aunt.

The book is long, of medium thickness, (80 leaves) slightly touched by worms, and by termites.

IX. ETHICAL.

1. No. 1052. *Bhagavat-gita*, *slokas* from the 1st to the 18th *adhyayam*, complete.

A Telugu *tīca* or verbal comment, is added. The subject is moral, and metaphysical ; the *Vāishnava-vedanta*, and the *Advaita*, systems are, in a great measure, founded thereon.

The dogma that all beings and things are developments of Deity may be good, if well guarded ; but not so, when drawn out into all consequences.

This book is of medium size, and in good order.

2. No. 1053. *Bhagavat Gita*.

The 1st, 2d, 10th, 11th, 15th *adhyayas* only.

There is added a *centum* of stanzas in praise of *Rāma-chandra* ; and two or three leaves, in Canarese, a fragment from the *Bhāratam* ; and a little *nagari* writing.

3. No. 1073. *Satvica-Brahma-vidya tilāsa*.

A *Vāishnava* treatise of mystic, and moral kind, with illustrative tales, complete : book of medium size, and in good order.

4. No. 1140. *Purushārt'ha-suta nidhi*, or the treasure-nectar of human economy.

By *Sayanārya* to *Bakha-bhūpati* ; but as if narrated to *rishi*s by *Suta*, *slokas*, without *tīca*, or comment.

Purushārt'ha is a general term to denote the four divisions *dharma*, *art'ha*, *kāma*, *mōcsha* : or beneficence, property, pleasure, liberation.

- a. *Dherma scanda*, has 34 *adhyayas* 1--8 complete 9th incomplete 10--20 wanting 21--31 complete.

- Chapter 1 Excellence of *dharma* beneficence.
 " 2 , of pilgrimage, and of the special night of *Siva*
 " 3 , of paying homage to *Brahmans*, crime of contemning
Brahmans
 " 4 Merit or demerit in a former birth, with its consequences in the present life
 " 5 Duties of a householder
 " 6 Duties of a chaste wife
 " 7 Duty of receiving a guest.
 " 8 The five daily offerings, or duties
 " 9 Praise of a right course of conduct (direct not crooked.)

Chapter 21—34 reward of building a *Siva* sene and of sweeping the temple, merit of bathing an image of *Siva*, with ghee or milk, offering to it fruits &c or incense or lights, rewards of giving any of these five articles Reward and merit of pouring ghee on an image of *Vishnu*—excellence of the mantra, and prayer to *Vishnu* Merit of prising *Vishnu*, also of rolling the body round his temple keeping it on the right hand &c &c

b *Artha scandam*, on wealth, &c.

Duties of Kings—how to manage a kingdom—gaming to be avoided—and hunting also—against a too frequent intercourse with women—against drinking intoxicating liquors—against a severe tongue (or harsh language)—a ruler should be gentle—on punishment, it should be mild—on helping the good, no evil man should not be put into office—a King should not break his faith, or be treacherous

c. *Kama scandam*, on pleasure.

All evil desires condemned—rash conduct reprobated, &c &c

d *Mocsha scandam*—on liberation

Condemnation of evil passions, such as hatred, &c excellence of remembrance the name of *Vishnu*—merit of repeating the name *Siva*, benefit of going on pilgrimage Both sin and virtue are condemned because, in both cases, there must be another birth to punish or reward, whereas *mocsham* is a liberation from future births (The meaning perhaps is that penance, and abstract meditation, which entitle to *mocsham*, are better than active beneficence) Excellence of *Sâiva* fane, and of homage (*puja*) directed to *Siva*—on spiritual instruction

The middle is incomplete, but the book has its ending Various quotations are given from *puranas* and *itihasas*, in the course of the foregoing matters leaves 1—21—blank to 50 then from 51 to 163.

The book is long, thick, and *quite new* [No doubt some old book has been removed this one has been copied off from it in the Library The complete book removed would be more valuable, than this imperfect copy]

5 No 1189 *Bhagavat-gita*, the original *slokas* only, 18 *adhyayas* complete The metaphysical and mystic discourse of *Krishna* to *Arjuna* on created beings, and things, being a development of Deity and repeated afterwards to *Dritarashtra* by *Sanjaya*—leaf 1–25

The book is rather long, and is thin on broad tilipit leaves, small writing

6 No 1191 *Bhagavat gita*, an extract from it, entitled *garbha gita artha*, on the womb An enquiry by *Arjuna*, as to the infusion of the human soul into the foetus in the womb Stated to be the fruit of *carma*, merit or demerit in a former birth The effect of *carma*, is ended by obtaining *mucsham*, or oneness with Deity [The reply is not very satisfactory, and it is also a crux with European theologians under the term “tradition of soul”]

The book is short, and has only 4 leaves, with 22 *slokas*, but complete as an extract, and in good order

61 No 1281 *Subhashita slokas*, elegant extracts, on various subjects

There are four distinct fragments of books 1) five small leaves, on moral subjects damaged 2) six larger leaves on like topics 3) four longer leaves on *alankaram* rhetorical or on ornamental poetry 4) Nineteen leaves medium length, *slokas* on moral subject ½ *Grantha* letter, ½ Telugu do collation needed

The book as a whole is long and thin

7 No 1297 *Prasangs retna tali*, jewel necklace of discourse, or *Subhashita slokas*, elegant verses, incomplete

By *Uma Mahesvara bhatta ridian*

Divided into various chapters—on the art of poetry—on friendship—on good company—on bad people—on fate—on a bad son—on poverty, &c &c Selections on the said subjects are taken as beauties from various books elegant extracts

The book is of medium size, on 41 leaves, touched by insects

8 No 1301 *Subhashita* or *Niti tara* 110 *slokas*, a selection of distichs on moral subjects, extracts from different books, is supposed to possess beauty, or elegance, or force of meaning Take one example

He is *Pandita* (or learned man) who though he may enquire into the good or evil that is or qualities of individuals yet will only mention at road their good qualities and will carefully conceal in his own breast a knowledge of evildoers So when the moon and the sun were both born from the sea Sūri took the moon as excellent and placed it on his

he will be unknowingly swallowed the poison and buried it to his own injury into his throat

Leaves 1—16 wanting 15

The book is very short, thin, and touched by insects

- 9 No 1582 *Chatta slocas*, distichs on various subjects, leaves 29—63

On moral, and other topics, 158 *slocas* on 35 leaves Specimen

As a ruby which is inserted in a bracelet of gold on the arm of a great man shines in the gold better than if laid apart on a table, and the gold also receives an increased lustre from the ruby, so if at the Court of a king there is a poet, with his productions he receives splendor from the king and Court while in return he gives to them a lustre. In both cases there is a brilliancy greater than either could have apart

One leaf, numbered 26 is prefixed, it contains 15 *slocas*, a description of the person of *Subaddhra*, sister of *Krishna*. *Manmata* gave her power to make a conquest of *Arjuna*

The entire book is short, thin, old, but in good order

X GRAMMATICAL

- 1 No 1087 Section 1 *Vyakaranam*, on Grammar *sutras*, by *Panini* as supposed, and *tacya* or explanation, by whom not stated

Subandham, five modes of *sandhi* or coalescing of vowels, and consonants Chapter on the declination of words ending both in vowels and consonants of 3 genders, and indeclinable words—meaning of the seven cases of nouns so far complete

Tingantti—conjugation of verbs this is incomplete leaves 1—162—in the middle leaves are wanting, 111 leaves remain For section 2 see VIII—1

The entire book is rather long, of medium thickness, and slightly touched by insects

- 2 No 1088 *Siddhanta Caumudi*, on Grammar

By *Bhattoji dushadha*

This is a reproduction of the *sutras* of *Panini* in lucid arrangement, with illustrations from other authors, and a general commentary, from the chapter on *Sabda*, (words,) down to *vibhaktiartaha nirupana* an exemplification of the meaning of cases. Also on indeclinable words. The difficult *sutras* are explained by *tacya*, or prose comment, leaf 18—79, beginning and ending deficient

The book is long, of medium thickness, and in tolerable order.

- 3 No 1090 *Pracriya caumudi*, on Grammar

By *Rama chandracharya* It wants both beginning and ending, chapter on nouns, from *Sambu* thence forward complete, with the three

genders, of words which end both in vowels and consonants—also indeclinable words meaning of the seven cases, *vibhaktiart la nirupana*. On *Samasam*, or elision of the signs of inflection of nouns in regimen, as *Rāma bhanam* for *Ramasya bhanam* all words so compounded, or when one noun is used adjectively with another noun

Tingantam—on verbs incomplete, leaf 12—138, at end 21 blank leaves, one leaf appended—horoscope of one *Singaraya's* son, born in *Brahmotika* cycle year.

The book is long, thick, old, but in good order.

4 No 1091 *Laghū siddhanta cāmudi*

An epitome of No 1088 *supra*, incomplete

On five *sandhis*, or coition of letters. In the chapter on nouns, from *Rama* down to *Sri*, not more prose, 21 leaves remain

The book is of medium length, thin, and slightly damaged

5 No 1119 *Vyakaranam*, Grammar

A fragment, on the declension of nouns, of words that end in vowels from short *a*, as *Rama*, and genders of words that end in vowels, all of them and also of the words ending in consonants. Examples of the declension of some words, with mention of the gender of each one. Incomplete on 38 leaves, not regularly numbered

The book is of medium size, and in good order

6 No 1131 On Grammar, elementary leaf 1—5

Samasa chaṭra, on the collocation of nouns, adjectively with other nouns without inflection this is complete

6—15 On the declension of nouns, pronouns, and adjectives, that end in vowels and of the masculine gender only from *Rama*, to *Gramani*, a village head man 124 words in all

Also declension of nouns, ending in vowels of feminine gender from *Rama lacshmi* down to *jara* old age 6 words incomplete

One leaf *kṛiṣṇa mala*, on conjugation of verbs, fragment

The entire book is of medium size, old, but in tolerable order

7 No 1133 (or 35 doubtful) On Grammar, elementary

2 leaves on genders incomplete

6 „ *Samasa chaṭra*, nouns in regimen

1 leaf, *kṛiṣṇa mala*, on verbs, incomplete

1 leaf, on cases of nouns

The letter is Telugu, but where meanings are given this is in Canarese, yet referring to Sanscrit Grammar

The book is long, very thin, and in good order

8 No 1166 Contains some matter on the sandhis or coalition of letters, and prosodial, on the right intonation of the *Vedas* For the rest see XXVIII, 8

9 No 1237 *Prayoga tueca sangraha*

A compendium of practical knowledge On Grammar, *sutras* and prose

By *Vara ruchi*, incomplete

The 3d *padala*, or section—rules for *Samasa*, two or more nouns prefixed as epithets, or adjectives to another one, which carries the sign of inflection 22 leaves

Another book

Lacshana dipica stocas, prosodial

By *Gautra nariya* the measure of verses, and on the proper letters to be used in different feet or places of a line Thus *Sri* is good, at the beginning of a line and *ra* is bad, &c This tract has 12 leaves—in all 34 leaves.

The entire book is long, and thin, some leaves are broken, and the ends have been gnawed by rats

10 No 1271 Contains a few lines on the declension of substantives, in *nagari* letter for the rest see XIII

11 No 1285 *Bhashya manjari*—gailand of language, incomplete —a School book

It contains some Sanscrit phrases, and on the mode of forming cases by affixes to nouns termed *ribhakti*, in very large hand writing

The book is long, and thin, damaged by insects

XI HIMNOLOGI

1 No 538 *Suta mornam*, slokas

In 24 *padhatis*, or sections

The general subject is to praise and magnify the dust of *Sita's* feet, and thus, it would seem, not meant of any image, but of an imaginary personification The theme is divided into many topics marking surprising invention, but also great prostration of intellect

Section 1 introductory 2 origin of the sacred dust 3 its form 4 its beauty 5 power of exciting love 6 flower like 7 worthy of homage 8 worthy of praise &c &c Such common place topics furnish matter for poetical panegyric

The book is long, and thin, in the middle several leaves are broken off at the ends

(From the No. it is doubtful if it is in place here)

2 No 1061 *Narasimha nāma stotra*

Praise of *Vishnu* in the *Narasimha acatara*

—Also in brief the story of the *Ramāyana*

—A fragment of the *Amrita cosa*, a lexicon.

—A fragment of the *Bala rāyana* and another fragment is to
til'his, naechetras, &c pertaining to an almanac, usually taught in
schools A sort of school book text book, or copy book
It is small, and very much damaged by insects

3 No 1072 *Haradhattacharyam*, stanzas

By *Haradhatta* It contains 21 *padhatis*, or sections the general subject being praise to *Siva*

4 No 1080 *Siva sartattama*, inscribed to *Sancuracharya*, as to
the original *sloka*, these have an explanatory comment, by whom
not stated The subject is the glory of *Siva*, as excellent, and supreme

The book is of medium size, and damaged at the edges

5 No 1159 *Gayatri hrudayam*, heart of the *Gayatri*, and *Rāma carucham*, a charm with praise The first of the two is founded on the oldest *mantra*, after the *pranava* and is panegyrical as to its power it amounts to praise of the sun, and was delivered by *Brahma* to *Lagnyaratya*, and other *rishis* The second praise *Rāma*, invoking his aid, and is used as a charm for protection Both are defective there is also one leaf *nīti slokas*, moral distichs

The book is long, thin, and in good order but incomplete

6. No 1188 *Sri Ramottara tapani upanishada*

The last part of the *tapani* supplement, and concerning *Rāma*, in *slokas*, and also *vāyenas* in the style of the *vedas*

Various pruses of *Rāma* — he is *Vishnu* the only God, that is *Para Brahman* He is *Jagat Iśvara* The first cause of the Universe, and possessed of all attributes or excellent dispositions, and the like matters

There is a *tapani upanishada*, which relates to *Vishnu*, but this probably is a spurious, and more modern addition as the old *upanishadas* state nothing of *Rāma* or of *Krishna*, the two great modern idols,

The book is small, injured by worms, and breaking

7 No 1190 *Slokas*, or *stotras*, panegyrics, *slokas*

Leaf 13 - 20 *Rama stava ra nam*, complete, royal praise of *Rama*, Ascribed to *Suta*, and related by *Vyasa* to *Dherma putra*, subject, the excellence of *Rama*

Leaf 70 - 76 *Madhava stava rayam*, *slokas*, praise of *Lakshmi's lord*, and to be the 25th *adhyaya* in the *Mâgha mahatmya*, and *Vayu puranam*, the latter is *Canarese*

Leaf 60 - 64 *Narayana termopadesa*

The 8th *adhyaya* 6th *Scandam* of the *Bhagaratam* praise of *Ishnu* is *Narayana* a little defective at the beginning only. *Canarese letter*.

—2 leaves *Bhaskara stotra*, *slokas*, complete, praise of the sun

—3 leaves *Krishnashuktotratacata nama rali*, praise of *Krishna* by 108 names, complete in short lines 24 leaves in all

The book is short, and thin, old, a little injured. The leaves are of different lengths

8 No 1210 *Dâchana vûrti sahasra nama*

One thousand names of a Deity, complete. One *sloka* prefixed contains a prayer both to *Vishnu* and *Sita*, for deliverance from sin

[*Dâchana murti* among *Sâcas* is a male deity supposed to give intellectual power and skill. Among *Vaishnavas* the like deity is named *Hayagrîca*. *Saraswati* consort of *Brahma*, is the corresponding female deity, presiding over the tongue, and eloquence.]

The one thousand names are merely a string for recitation, not in poetical numbers

The book is long, thin, old, and a little damaged

9 No 1216 *Rama sahasra nama*

Panegyric of *Rama*, by 1008 names, put together as *slokas* complete on 19 leaves, said to be from the 8th *adhyaya* of the *Lingapuranam*, ascribed to *Satavishi*, but originally spoken by *Sita* to *Parvati* and by *Vinayaka* (or *Ganesa*) delivered to *Sanalcumara*

The book is short, old, and in good order

10 No 1218 *Sri guna retna cosham*

'*Lakshmi's jewel dispositions' casket,'*

By *Parasara Bhatta* 5 leaves complete

Praise of the excellent dispositions of *Ranghanayaki* at Trichinopoly Seven shorter leaves contain *Mukunda mela* *Vishnu garland*

By *Kula Sechhara alwar* Praise of *Krishna* incomplete — Two leaves contain *slokas* in praise of *Vishnu*, as *Rangha natha*, at Trichinopoly, as *Srinivasa* at *Tripeti*, as *Varada raja* at *Conjeeveram*, on *Rama* &c

Two books are put together, one long, the other of medium length differing in age, both in good order.

11. No 1250. *Stotras*, or panegyries, in the form of *slokas*, or distichs

- 3 leaves, *lag'hu stotras*, brief praise to *Parvati* complete
- 3 leaves, *Charcha stotra*, the same, 23 *slokas*, complete
- 4 leaves, *Amba stotra*, the same, 35 *slokas*, complete
- 6 leaves, *sacala janinī s'ottra*, praise to all mothers, 38 *slokas*, complete
- 9 leaves, *Madruca pushpa mala*, the same, 55 *slokas* complete. The stanzas have the vowels in regular order, as innum.
- 5 leaves, *Dew bhuyangam*, complete, 32 *slokas*

By *Sancaracharya*

Prise of *Parvati* the distichs thrown into a serpentine form.

Two leaves contain matter on the subject of mantras to *Parvati*—incomplete

In all 34 leaves, but of different lengths

The book is on the whole of medium length, some leaves are broken

12. No 1251 Various panegyries.

Leaf 1—5 *Garuda panchasata*, 50 *slokas*, in praise of *Garuda*, complete.

By *Vedantacharya* On the back of the 5th leaf some prose on *Krishna*, not complete

- 3 leaves, *Varadī raja panchasatram*, 50 *slokas*, in praise of *Vishnu* at *Conjeeram*. By *Vedantacharya*.
- One leaf—praise of *Rangha nāl'ha*, incomplete
- 5 leaves, *Rangha nāl'ha casturi tilaka stotram*, praise of the musk spot on the forehead of *Vishnu* at *Tiruchiropoly*, incomplete
- 6 leaves, *Rangha nāl'ha stuti*, praise of *Rangha nāl'ha* (*Grantha* letter)—not complete, to all 20 leaves

The book is long, not equal in length, the ends a little broken, otherwise in good order.

13. No 1256. *Sauntriya lahari*, "flood of beauty."

By *Sancaracharya*, 100 *slokas*, complete.

This is a popular piece in praise of *Parvati*, from the hair of her head down to her feet, all the members of body subjects of panegyric, with statement of her excellence

The book is of medium length, thin, and in good order.

11. No. 1257. Panegyrics of *Siva*.1.) *Sira bhújanga stótram, slócas.*

—3 leaves—irregular metre, put into the form of a serpent, termed *bhújanga vruta*, short lines.

Alcaics, with iambics, and spondees.

2.) *Visrānáth'a stótra, slócas.*

—5 leaves, praise of the form of *Siva* at Benares; another metre, complete.

The book is of medium length, thin, a little damaged.

15. No. 1258. *Parcati stuti.*

By *Ayya dicshada*, 103 *slócas*, on 15 leaves, complete.

Praise of the goddess *Mnáchhi*, at Madura.

Also 9 *slócas*, on the same, on 3 leaves.

By *Rámapályyen*.

Sáundriya kanaca ambikà stuti.

"Praise of the beautiful golden mother."

The book is short, thin, and in good order.

16. No. 1259. Various panegyries, &c.

1.) *Antarjyoti*, praise of inward light; as homage to *Rangha náth'a* at Trichinopoly; *slócas*, incomplete, 5 leaves.

By *Vedantácharya*.

2.) *Hanumat carucha mantra*, 4½ leaves, incomplete. Praise to *Hanumán*, with a charm to invoke his aid.3.) *Ráma carucha stótra mantram*.

By *Agastya*, and *Sudicshana*, in *slócas*, and prose complete.

Praise of *Ráma*, and charm invoking his aid.

4.) *Ráma carucham*, the same, as spoken by *Visramitra*; complete.5.) *Nrisimha carucha stótra mantra*.

Praise of the *Narasinha avatars*, with charm invoking aid, complete on 6 leaves.

6.) *Krishna carucha-stótra, mantra*.

The same with reference to *Krishna*, complete on two leaves.

7.) *Garuda carucha stótra mantra*.

The same, as regards the vehicle of *Vishnu*; 3 leaves, complete.

8.) *Hanumat-carucha-stótra mantra*.

The same, as regards *Hanumán*, 1 leaf, incomplete.

9) *Nrisimha ashstottra sata nama*

Praise of the *Narasinhataratara*, by 108 names, *slocas* and prose, complete on 3 leaves

10) *Lacshmi stuti*, praise of *Lacshmi*

Said to be the 9th *adhyaya* of the *Vishnu puranam*, *slocas* *Indra* uttered this praise, half a leaf on praise to *Lacshmi* is pouring out wealth, 41 leaves in all

The book is short, of medium thickness, leaves much broken at the edges

- 17 No 1260 *Alavantur stottra tyalyanam*, a commentary on a panegyric by *Ianumacharya* known by the title of "he who came to rule in Tamil" The subject is praise of *Vishnu* as to the original *slocas*, the prose comment is by *Vedantacharya*, head of the *Padagalias*, as *Manavala maha muni* is of the *Tengalas*

Both original, and comment are incomplete

The book is of medium size, on *talipat* leaves, in good order

18 No 1262 *Pundarika gita stotram*

Praise of *Vishnu* as *Krishna*, in *slocas*, defective at the end

This praise is conducted in the name of one of the *Pandavas*, or of their relatives or followers, as first the name *Arjuna*, then a *sloka* as if uttered by him, then another name, and following distich, and so on. The following among other names appear *Dherma raja*, *Dhima*, *Arjuna*, and their mother *Kanta devi*; *Nacula*, *Sahadeva*, and their mother *Madri*; *Blushma* their uncle, never married, hence styled *acharya*, *Karna*, son of *Durvasa-rishi* by the sun, *Vidura* a sage, *Sulhadra*, *Drupadi*, *Sanjaya*, *Kripa*, and many others.

The book is of medium length, thin, recent, 15 leaves, one wanting at the end

19 No 1261 1) *Krishnashottra sata*

Praise of *Krishna* by 108 names, said to be from the *Brahmanda puranam*, a discourse between *Bhudevi* and *Adisesha* the beginning wanting—2 leaves only.

2) A brief laudatory account of the actions of *Krishna*

3) *Lacshmi Nrisimha stuti*, 2 leaves only, praise of *Lacshmi*, as cooling the rage of the man lion *aratara*

4) *Krishna carucha stottra mantram*

3 leaves | praise, and invoking uid

5) *Sri Rama carucha, stottra*

3 leaves, the same with reference to *Rama*

6) Sundry stanzas, in praise of *Vishnu*, *Garuda*, *Vishravesa* the general of *Vishnu*, the whole on nine leaves, not similar in size, and fragments, perhaps from various books strung together *slokas* throughout

The book is of medium length, thin, and in good order

20 No 1265 Various panegyries

1) *Kanaca dvara stotram*, incomplete, large hand writing, on 5 leaves

Praise to *Locshmi* as giving gold, or wealth

2) *Nama retna nola retna malica stotram*—12 *slokas*, 3 leaves, complete

Praise of *Pariati*, literally “pruse of the nine jewel wreath of jewel names”

3) *Girya dasocam*, 10 *slokas* on 2 leaves, complete, a decade on the mountain born nymph, relative to *Pariati* is born on *Hirudut*, or the *Himalyas*, but here intended for *Camacshi* the sacti of *Ecumbe* *rora*, a form of *Siva* at Conjeevaram

4) *Anna purna stuti*—incomplete on one leaf Praise of the local Ceres or giving “plenty of food, a form of *Pariati*”

The three last are on narrow leaves, and small hand writing. In the book the four are ascribed to *Sancaracharya*, as their author. It is small, in good order

21 No 1266 *Aeshara malica stottra*

“The letter wreath panegyric, 20 *slokas*. It refers to *Pariati* an artful mode of instilling sectarian views into the minds of children. That is, the different letters of the alphabet are woven into *slokas*, each one so turned as to be to the praise of the said sacti, e g on the short *a*, each words begins with *a*, on the long *a*, each word begins with *a*, and each several word applies to *Pariati*, as a name, or quality

Another like book 12 *slokas*

Begins with *a*, and so on following the like plan, with the other one, but using different words, and with an affirmation of the name, or quality attached to each epithet

Another book 13 *slokas*, of the like kind. The three occupy 5 leaves

The book is short, and in tolerable order

22 No 1267. Two books

1) *Sarvuntarya lahari*, pruse of *Pariati*

By *Sancaracharya*—102 *slocas*, leaf 1—8 complete.

2) *Lacshmi Nrusimha stottra*, 17 *slocas*, complete, on three leaves.

By the same—pruse of the *sacri* of the man-lion *mālāra* of *Vishnu*. Two distinct books strung together. The whole of medium length, thin, and in good order.

XII. INCANTATIONS

1. No 1158 Various *zantis* ascribed to *Gāutama*, and *Savunaca*.

The *Zanti* is precriptive to remove some real, or fanciful evil.

—By *Gāutama*

1) A sort of *mantra* to avert evils if a young woman attain maturity in the *rādrudri* or
2) *tasyatipati* astrological *yogas*

3) To avert evil if a child be born in the *tisha nadhi* (evil hour) called *tyāyjam*, and
rādu kalam

4) (The leaves are broken and damaged.)

5) *Pad an curma zanti* lotos-flower, tortoise

6) *Samudra snana* to avert evil on bathing in the Sea at the time of an eclipse

7) To avert evil if any one be born at the time of a solar, or lunat eclipse
(3 leaves of extraneous matter 1 broken occurs)

8) To avert evil if a young woman attain maturity on the first lunar day

9) *Graha zanti* if a house be on any account polluted

10) *Zanti* if a person be born on a Sunday

11) If on Tuesday, 12 if on Saturday

13) If any one have a tusk, or dog tooth, projecting

By *Savunaca*

14) *Tamala jananam*, birth of twins

15) *tisha nadhi* as before

16) If any one be born on the 14th *tūḥi* of the dark half, i.e. a little before new moon

17) If any one be born on the *Gauda* asterism

18) If a son be born in the same lunat asterism as the father; deemed evil

19) If a young woman become mature on a Saturday 20) if on a Sunday 21) if on a Tuesday

22) *Vridhapta garbhani dosha zanti*

The 1st ceremony is the real marriage

The *Sibhanam* or second one is merely a spectacle. If a woman become pregnant within the first year after the *maha* it is deemed impious, and a *zanti* is provided. Usually the first marriage is at an early age, but if it take place when the female is near maturity, the evil may occur

23) If abused by another person, called *panchama drishti zanti*

24) If any one be born in *jjeshtha*, lunat mansion.

- 25) If any one be born at the time of the winter solstice, *macara sancranti*.
 26) If any one see lightning fall
 27) If a crow fly across, from the right to the left
 28) *Nata graha zanti*, various gifts, with ceremony*, against evil aspects of the planets
 29) *Graha yogam zanti*, if several planets are in one *yogam*
 30) *Graha yoga rukhanam*, proper mode of ordering gifts, according to the aspect
 31) Ceremony proper to each of the nine planets
 32) On a solar eclipse
 33) If a child be born having a cow like face, it is deemed very inauspicious, a *zanti* is provided
 34) Against white ants in a house
 35) *Tacsha zanti*, against base people, or gnomes
 36) If a child be born having a tooth
 37) If a gift be given in secret, for any evil purpose
 38) If a young woman become mature, on the 1st, 4th, 6th, 8th, 9th, 11th, 12th, 14th
 launar *tithis*, or on full and new moon days (there is only the 2d, 3d, 5th, 7th, 10th left
 as favorable times, 2 to 1 in favor of the Brahmins)
 39) The *trishabha vrata calpa*—a vow with fasting and ceremony. Tale attached of
 its benefit: On any wonder occurring and on the causality (*utbharam*) of any wonder
 40) *Zanti*, if a kite or dog, sit on the top of a house, deemed a death omen
 41) If a tree grow crooked
 42) If the planets are seen during the day time.
 43) If a white crow be seen, or any two crows in *corte*
 44) On mounting a horse of the gods to ride, or any other horse
 45) Against the veneral disease, an offering to the sun provided
 46) Against disease of the eyes—like offering

[It is said that there are nine lakhs of like evils afflicting poor morta-
 lity, to remove which the lighting nine lakhs of lamps is the prescribed mode
 of removal.]

- 47) *'Aditya danam*, gift of the sun, and *sarpa graha zanti*, propitiation of all the
 planets, *mantras* for the same
 48) *Padma dana*, gift of a water lily, to remove diseases, a gift prescribed for different
 kinds of diseases
 49) On *Vira bhadra*, incomplete.
 50) *'Alingana danam*, form of the moon, in some valuable material in lover's gift.
 51) A *homa*, or fire-offering to procure length of days
 2. No 1171 Various *zantis*, similar to the foregoing ones ascribed
 to *Sarunica rishi*, and *Varahacharya*.

[The *zanti* seems intended to expiate or avert, and the connected
mantra to bind, or propitiate, the *mantra* always carries the nature of a
 magic charm.]

This book has the appearance of a *Brahman's tade mecum*, for
 practical uses not loose leaves, as in many books

—Ascribed to *Saiunara*

- 1) The *Simantam*—6 months after pregnancy to secure the growth, and health of the child
- 2) *Vivaha*, the father, together with the gift of his daughter, offers a gift to his son in law, during the marriage and offers it towards the East, 2 leaves defective
- 3) *Upanavita vidhi*, mode of investing with the scholastic thread, 1 leaf only
- 4) *Sama tarddhana vidhi* just before marriage the man affects to set out on the beginning of a pilgrimage, the father of the bride goes after him, and recalls him when, to cover the breach of pilgrimage intent, the ceremony called *Sama tarddhana* is performed
- 5) *Appam pratista vidhi*, mode of consecrating water, a tank, a well &c.
- 6) *Gramapratista vidhi*, mode of consecrating a town, including the *mantapa*, or shed for the god, on processions
- 7) *Adbhuta santi vidhi*, mode of averting apprehended evil, on seeing any wonder
- 8) *Dusshrapna santi vidhi*, charm to avert evil threatened by a bad dream
- 9) To avert evil on seeing lightning fall
- 10) The same on mounting an elephant
- 11) The same on mounting a horse
- 12) If a child be born when the moon is in *Pusya* or in *purva shadha*, a ceremony to remove the evil

—Ascribed to *Varahacharya*

- 13) To remove the evil if a young woman become infatu on the *purva phalguni*, lunar asterism
- 14) —An observance to avert evil on the winter solstice, or *macara sankranti*
- 15) A ceremony consecrating a garden, or *topo* made over for any sacred use
- 16) If an eclipse happen in the *Innar* asterism, under which any one was born, a ceremony to avert the evil
- 17) If the hair of any one's head happen to catch fire, a ceremony to avert the evil
- 18) If a person be born on the 14th lunar day of the dark half (a little before the new moon) a ceremony to avert the evil threatened.

The book is of medium length, and thickness, on narrow leaves, damascened—hand writing uniform

21 No 1206 *Zanti Talpa vidhi.*

First half of the book, 5 leaves, on the needful *zantis* or *prayashchita*, if a young woman comes to maturity, under evil constellations, by *sruiti* from the *veda*, prose and *slokas*, *ut suprn*

3. No 1218 *Mantras*—charms, or spells

A variety of these occupying 84 leaves

- Bhandi stottra*—praise of a goddess, including *mantras* to secure aid, *slokas* complete—*Naréda gave to Indra*
- Súryashadacshari*, a six lettered charm to the sun to procure anything desired
- Agni stambhana*—charms to put out fire, or to impede its natural effects
- Kartaviriyarjuna mantrm*, for success in war, and against disease
- Garuda mala mantra*, subordinate charms, formed on one original, against venomous bites, and to get learning
- Narasimha mantra*, to obtain from *Vishnu* things desired
- Garuda panchachshari*, five lettered charm, directed to *Vishnu's* vehicle
- Garuda gayatri*, to the same in imitation of the invocation to the sun
- Dewi carucham*, to procure the protection of *Pnrtati*, *Brahmn* gave it to *Salanica*
- Mrityu lagulam*, charm against sudden, or accidental death

The book is very short, of medium thickness, on *talipat* leaves, a little damaged by wear

3½ No 1221 *Zanti prayogam*, forms to remove evils

On the *gaura nacshatra*, one born in it cannot live, *kuku*, one week, within the forty Indian hours of sunrise, or until immediately preceding the conjunction of sun, and moon, life very precarious, *zantis*, or precative form against evil, if any one be born on Sunday, or Saturday, or on the day of a solar, or lunar eclipse

Against evil if any one see a red crow, or one variously colored, or a white crow Against bad dreams, or danger of accidental death, *zanti* for certain diseases, in which the ordinary medical treatment, or by *chikitsa* (exorcism) has failed The *Vastu zanti* on entering a new house to dwell there, *zanti* if a bee hive be found in any part of a house, termed *madhu gadu* A form, *saria utpada*, against all unusual, or extraordinary things *Putra kareshti*, for ridding the longing to have a

child. *Harka vitáha*, a ceremony with the *asclepias* shrub, whereby a *Brahmáchári* becomes at liberty to marry.

Teti samascíram, form observed on the burial of a *Sanniyasi*, or strict ascetic.

Tilayuta-hóma, putting sesame seeds on a *hóma* or fire sacrifice, to remove sickness, or bodily ill.

A few leaves of *nágari* writing, at the end. In all 166 leaves.

The book is of medium size, touched by insects.

4. No. 1239. *Maha Tripura suntari mantram*.

A charm addressed to the *sacri* of *Sita*, "the destroyer of three towns": the various motions of the singers, used with this charm, are stated.

It probably appertains to the *feriale energy* system. The *páttica mantra*, is added, relative to the slipper of *Pareati*, incomplete.

The book is short, and thin, a little damaged.

5. No. 1242. *Mantra satram, slócas*, and prose, incomplete.

Maha bhúda suttí krama, mode of cleansing the five elements; a ceremony by which the components of the human body, considered to be fire, earth, air, water, ether, are thought to be purified; and, after that, homage to *Vishnu* is to be paid by *píja*.

The book is long, thin, and in good order.

6. No. 1244. Various spells.

[Note the *mála mantra* is a single, and original spell; the *máld mantra* is a string of spells founded on the original, after which the whole is named; sometimes with, sometimes without the original.]

1.) *Hanumán málu mantra, slócas*, also distinct prose, *mantras* founded on one; on six leaves. There is a book known as *Sarunaca samíhita*, as attributed to *Sarunaca rishi*; this is part of that book. It contains charms against certain diseases, and an exorcism, for expelling evil spirits; together with the *anga nyasa*, or singers motions to protect the body, and *deibandhanam*, that no evil may come from the eight points of the heavens.

2.) Three leaves complete, *Dattátreya ashstótra sata dírya náma stotra mantram, slócas* with prose; a charm consisting in repeating the 108 sacred names of *Dattátreya*, a minor form of *Vishnu*, accompanied with meditation.

3.) Six leaves *Niśinha mála mantram*, said to be from the *Márcandeya puránam*. It is addressed to the man-lion *avrátara* of *Vishnu*, for special purposes, complete.

- 4.) One leaf contains the eight lettered charm to *Dattatreyā*, and the other leaves the *Dattatreyā caracham*, or invocation for protection.
- 5.) Two leaves *Dattatreyā mālā mantra*, a string founded on the 8 letter *mantra*; two *slōcas*, in praise of *Nṛsiṁha* and *Lacshmi*, are ascribed to *Sancaracharya*.

The entire book is homogeneous, thin, medium length, slightly damaged.

7. No. 1245. *Trīka kalpa vidhi*.

It contains the *Sūrya-mantra*, and mode of doing homage to the sun. Also the *arghya prat'hāna vidhi*, special mode of three times pouring out water from the double palms; forming a basin: as daily morning homage to the sun, by every *Brahman*. *Kṛiṣṇa* is said to have told this to *Arjuna*. The composition is in *slōcas*, prose, and extracts from *vēdās*. The object *ishta prāpti*, obtaining desirables, and *avishṭa nivirrti*, removing undesirables. The form of a circle is used, and the charm letters inscribed therein: 10 leaves.

The book is of medium length, thin, and in good order.

8. No. 1247. Section 2, seven leaves containing *Rēnuca mantracaracha mālā mantra*, *slōcas* and prose; some *slōcas* have a *tīca*, or meaning in Canarese attached.

The original spell of *Rēnuca*, and the string of spells attached as a protection.

Rēnuca, the wife of *Jamadagni*, (whom he ordered his son *Parasu Rāma* to kill, on suspicion as to her chastity) is treated as a goddess; with praise, and invocation.

9. No. 1253. *Mantra sāstram*.

- 1.) *Ch'handica nyāra cūḍā*, by *Argula*; mode of finger motions, in invocations to *Parvati*.
- 2.) *Kilaca stuti*, praise of *Parvati* by *Kilaca*.
- 3.) *Dēti hrudayam*, *Dēti caracha*, *Dēti dhyānam*, three portions of a spell to *Parvati*, the charm termed her "heart," the invocation, and the intensity added by long meditation.
- 4.) *Kartavīriyarjuna caracha*, *stotram* complete, for protection from enemies.
- 5.) *Tripura Suntari mahā shodasi mantra*, incomplete; a charm of 16 letters to the *Sacti* of the destroyer of three towns.

- 6.) *Nairacshari mantra*, incomplete, a nine-lettered spell to *Parvati*, in all 20 leaves.

The book is of medium length, and in good order.

10. No. 1261. *Karta viriyarjuna cavacha stottra, slōcas*, from *Siva* to *Parvati*.

A general preservative from enemies, and danger: or more particularly—from bodily disease—for deliverance—when in trouble—from dangers arising from a king—from thieves, and others; from swords or other weapons, from fire, venom—fear of evil spirits—fear of disease—of animals, as lion or tiger, from fear of savages—of danger of violent death in general; and for preservation of the different members all around the body, as pointed to by signs accompanying such charms.

The book is complete on 14 leaves, of medium length, and in good order.

11. No. 1275. Two leaves are attached to the book (see XIII. 7) containing *sarva zanti calpam*, a ceremony of general use; but specially to avert evils threatened if a young woman arrive at puberty, at an unlucky time, or under a bad constellation; such as in the night, or evening twilight, on a Tuesday, Saturday, or Sunday, or while wearing a dark colored garment. The bad *titikas* are stated above [XII 1. 38.] The bad *nacshetras* are *mágha*, *ardhra*, *punarvasu*, *jyestha*, *critica*, *púrrva p'halguni*, *púrvashadha*, *púrvabhádra*, *bharani*, and *aslesha*. The above *zánti* is used when the removed woman is received into the house.

11. No. 1288. Magic spells with the diagrams.

- 1.) *Ananta yentra*—referring to *Fishnu*.
- 2.) *Sarva graha racsha*—protection against all possessions by evil spirits.
- 3.) *Sarabha yentra*—directed to *Siva* in the shape, he assumed during the *Narasinha avatara*.
- 4.) *Máta tangini*—directed to *Parvati*, probably *sakti* in kind.
- 5.) *Vira Bhadra yentra*—destruction of enemies in object.
- 6.) *Stri vasya yentra*—to bewilder a woman.
- 7.) *Purusha vasya yentra*, to draw over a man to any purpose.
- 8.) *Vébhútī mantra*—a formulæ relating to cow-dung-ashes of the *Sâkcas*.
- 9.) *Karahi mantra*—having reference to *Parvati*, securing her aid.

10.) *Aditya hrudaya mantra*—“heart of the sun:” the spell by which Rāma destroyed Ravana with *Ganapati stotra* praise to Ganésa.

11.) *Agni stambhana*—to enable any one to handle fire without injury.

12.) *Mohini vimochana mantra*, to relieve any one suffering under hopeless pains. With others, as to strengthen the body; and for various objects.

The book is short, thick, and a little injured.

12. No. 1356. *Mantras*, spells of malignant kind, only a fragment.

Bhadra Cati mantra, to obtain vindictive wishes.

Satturā samhāra mantra, to kill enemies.

Bhārata “ } to obtain evil desires

Vīra Bhadra “ }

Marana “ death—charm to kill others.

Three leaves 105, 108, 109 wanting, the others numbered 98—120, rather long, old, much damaged; taken out from some book.

XIII. LEXICOGRAPHICAL.

1. No. 1268. *Nāma lingāna sāssanam*, imperfect copy.

By *Amrita Sinha*.

The 1st *Candam*, from *sverga varga* to *tāri varga*, complete, wanting only the 5th leaf.

The 2d *Candam*, from *bhū verga* to *Sudra verga*, complete, leaf 16—50.

The 3d *Candam*, only one leaf.

The book is long, and thin; damaged by insects, and breaking.

2. No. 1269. *Nāma lingānam sāssanam*.

By *Amrita Sinha*.

Two copies of the 1st *Candam* from *sverga* to *vari verga* complete. Matter the same, but the two copies differ as to handwriting; one very large.

The book is long, thin, and in good order.

23. No. 1270. *Gurubála prabódhani*, *slócas* with *ticas*, or explanation. A commentary, in Telugu on the *Nama lingāna sāssanam*. On the *sverga verga* only: incomplete. The words are explained in Telugu, its chief feature is the tracing each word to its root, thus giving both derivation, and meaning. By *Tiru Vencata Appa*, using Canarese letters, when these differ from Telugu.

The book is of medium size, and in good order.

3. No 1271 LEXICOVS

- 1) *Nama lingana sassanam*, incomplete
By *Amrita Sinha*

The 1st *Candam* from *Sabda verga* to *Naruca verga*, and 9 *slocas*
of *rari verga*

Leaf 28—37 distinct handwriting from the following

- 2) *Tea achara nigandu*, vocabulary of words of one vowel, consonant, or syllabic letter
By *Irugappa dandhati nat ha, slocas*

Leaf 70—73 complete on the reverse of leaf 73 are three various *slocas*, leaf 74—101 wanting, on leaves 102—104 various separate *tanzas*, one of them by *Vedantacharya*

A few lines on declension of nouns, in *Nāgarī* letter

These seem to be fragments of two, or more books, in various handwriting

The entire book is long, and thin, touched by insects

- 4 No 1272 Lexicon, and other matter

- 1) *Nama lingana sassanam, slocas*

By *Amrita Sinha*

—With a Telugu comment, or interpretation by *Naga deva bhatta*

Only the 1st and 2d *candams*. The 1st has two leaves wanting

1st. From *sterga verga* to *rari verga* wanting the title page and 10th leaf

2d. *Bhu verga* to *sudra verga* complete

- 2) Two smaller leaves

—Part of an epitome of the *Ramayana*

By *Calī dasa*, ascribed to *Bhoja rāja*

—Two *slocas* on *Vema Bhupati*, a merchant, panegyrical

As a whole the book is long, thin, old, but in good order

- 6 No 1273 *Nama lingana sassanam*

By *Amrita Sinha*

The 1st *candam* from *sterga verga* to *edri verga*—leaves deficient

The 2d *candam* from *bhu verga* to *rājya verga* and a little of the *sudra verga*—some leaves deficient—69 leaves remain.

The book is long, and of medium thickness, tolerable order !

6. No. 1274. *Nāma lingāna sāssanam.*By *Amrita Sinha.*1st. Cāndam—from *sverga verga* to *vāri verga*.2d. Cāndam—bhū to *Indra verga*.

3d. Cāndam—has nouns of variable gender.

The book is consecutive as far as it goes; but the numbers of the leaves are not so; and the book has been made up from more than one copy; this however is unimportant, the order of the *slōcas* being correct.

Two odd leaves are prefixed, *slōcas* on *Krishna*—on the proper time for building a new house—*slōcas* from the *Māgham*, heroic poem, on the acts of *Krishna*.

The book is long, the leaves differing in length, of medium thickness, old, but in good order.

7. No. 1275. *Nāma lingāna sāssanam.*By *Amrita Sinha.*

In three cāndams, each one incomplete. This copy has a *tīca*, or explanation in Telugū.

1st. From *dic verga* to *vāri verga*.2d. " " bhū " to *esheṭriya verga*.3d. " " has the *teśha nigraha verga*, a little deficient—64 leaves in all.

See XII. 11. The book is long and thin, a little damaged by worms.

8. No. 1276. *Nāma lingāna sāssanam.*By *Amrita Sinha* leaf 1—18.

The 1st cāndam, from *sverga verga* to *dic verga*, incomplete. At the end one loose leaf—*slōca* on *Rāma*.

The book is of medium length, has no boards, and is injured by worms.

9. No. 1277. *Nāma lingāna sāssanam.*By *Amrita Sinha.*

The first cāndam only, and this defective.

The 1st leaf wanting—at 37 three blank leaves are inserted. The subject is continuous, from *sverga verga*, to *vāri verga*.

The book is of medium length, thin, and in good order.

10. No. 1350. *Nūnart'a retna-mālā*, jewel wreath of words of various meaning.By *Bhāskara ēvari.*

1st cāndam—complete, words of one letter throughout the alphabet, having different meaning, as *ka* water, head, *Brahma*, *ra* nectar &c., *ra* fire &c.

2d cāndam, words of two letters, but all ending with :a, such as *Indra* : so far only incomplete.

The various meanings of each word stated in *slokas*, leaf 1—26.

The book is rather long, some leaves much damaged.

XIV. LOGICAL.

1. No. 1092. *Tarkha-sāstra*, on logic.

From the *mangala rāta* onward, with some following rātas or disputations: 31 leaves remain.

The book is of medium length, old, touched by insects: and ends of leaves broken, near the beginning.

2. No. 1094. *Tarkha bhāṣha pracásica*.

By *Chenna Bhatta*, hence the book is sometimes called *Chenna Bhāttiyam*, from its author. A comment on another book in logic, incomplete, leaf 1—55. The *pratyacsha khanda*, on evident proof, and *anumána khanda*, on doubtful, or inferential proof.

There are 10 leaves, prefixed, not belonging to the book, in the *nágarī* letter, on the 'Ananta rāta, a fast &c., to *Vishnu*, in the month *Bhadrapada*, by attending to which the *Pándavas* had prosperity, &c.

3. No. 1095. *Tarkha sangraha*, epitome of logic. By *Annam Bhātta* prose, leaves 11—13, fragment only. On the seven *padartha*s, or common places, from *dravya* to *abhava*, divided into four cāndas, i. e. *pratyacsha*, evident; *anumána* doubtful; *upamána* comparison, *sabda* testimony. Also,

Tarkha sangraha dipica, a comment on the foregoing, by the same; hence known as the *Annam bhāttiyam*, leaves 1—10 incomplete. An amplification of the epitome. In this book the comment is placed before the original. Said to be an introductory book for young persons.

It is rather long, and thin, touched by insects.

4. No. 1096. *Tarkha bhāṣha pracásica*—prose.

By *Chenna-Bhatta*.

A commentary on the *Tarkha Bhāṣha*, either the earliest known book on the subject: or at all events, teaching the old system of sixteen *padartha*s or generals; under which all species, and individuals may be classed. This book is incomplete.

On the *pramána padartha*, the *prameya*, &c. leaf 76—143, beginning and ending both deficient.

The book is rather long, of medium thickness, with only one board, and touched by worms.

5. No. 1097. *Kaundīta Sūtra artha dīpikā*. A commentary on *tūtras*, or dark sentences, by *Kannāta*.

Nyāya sastra or logic; containing disputation.

Mangala rāta, whether a book needs a laudatory preface, or not.

Tamō-rāta, whether darkness is included under light, as its negative, or is distinct? and various others of these usual *rātas*; for which see other notices: 29 leaves, incomplete.

The book is long, touched by insects. One leaf gnawed at the side edges.

6. No. 1100. *Chintāmani*, on Logic.

By *Gangēsa Mahōbattya*, original only, not finished.

The *pratyashta cāndam* is complete.

The *anumāna* „ „ incomplete.

On the *mangala rātam*, the need of a laudatory preface, by others than the author, affirmed.

On the *kārana rātam*, three *surupas*, or forms; instrumental cause, cloth woven with thread; adventitious cause, color of the cloth, occasioned by the color of the thread used; active cause, the weaver.

Tejas sterna rātam, whether gold comes under the category of splendor, or of earth; under splendor affirmed.

Vyapti rātam, on inference; as that smoke implies fire, leaves 1—10, thence to 38 wanting; 39—176, does not end.

The book is of medium length, good order.

7. No. 1101. *Chintāmani*, on Logic.

(Suggested that it is a comment on the *Sirōmani*; but the meaning of both words is the same, and may be only two variations of title.)

Part of the *anumāna cāndam*, on doubt, or inferential argument.

Muktī eichāranam, a discussion on the nature of beatitude, or liberation; its cause how obtained, and the like. Many old doubts on points of philosophy quoted, in the shape of objections, and confuted, or resolved; leaves 1—15 in confused order.

The book is long, leaves broken, and very much worn eaten.

8. No. 1102. Fragment on Logic, prose.

A little of the *pratyashta cāndam*; and a very little of the *anumāna cāndam*.

—no beginning—does not end, leaf 11—36—but 12, 16, 17 wanting.

The book is long, and in good order.

9. No. 1103. *Mani sáram*, Logic.

It contains, the *mangala rátam*, the *káranala vátam*, the *sacchi rátam*, the *tayu pratyacsha rátam*, and *sabda anityatva rátam*, with other like matter.

Ancient opinions are stated in the form of *púrrva pacsha* or objection and confuted, or rectified by *siddhantam*—or answer: leaves 49—69 not ending.

The book is long, and old, very much worm eaten.

10. No. 1104. *Tarkha bhásha*, prose.

By *Kesava Misra*.

This is the original, perhaps oldest work on the subject. It asserts sixteen *padarthas*, or general classes of ideas, and has given rise to much discussion; modern works reduce the number to seven.

On the *pratyacsha-anumána-upamána*, and *sabda evadams*.

On the *pramána*, *prameya*, and other sixteen *padarthas*; stated and proved. The work is brief.

The book is rather long, thin, has leaves broken at the beginning, and end.

11. No. 1105. *Mani sáram*—On Logic.

Part of the *pramana vátam*, or discussion whether *Védas*, and *Smyltis* form a standard, or rule of human conduct. After a description of *Védas* and laws, lost in the great flood, it is stated that the *Védam*, or collective authority, was formed by the *Sareagnani*, i. e. the Omniscient, or All-wise. *Iṣvara* became identified with the *Védas*, and *Smyltis*; hence the written *statutes* which resulted thence form a *rule*; imperatively binding, as a standard of action. (This view is against ancient disputants.)

Various other matter managed in the way of objection, and reply, as usual in these treatises; which differ from ours on Logic: 31 leaves incomplete in irregular order. Other 3 leaves contain the *Indráshti dyana mantra*, and the *Aditya hrudayam* delivered by *Agastya* to *Rama*; both incomplete. See XII.

The book is of medium length, one end eaten off by worms.

12. No. 1106. *Chenna Bháttiyam*, a commentary on the *Tarkha bhásha*, prose.

Distributed into 4 cāndams, the *pratyacsha*, *anumána*, *upamána*, and *sabda*; and it maintains sixteen *padarṭhas*, or generalities. Three defects in a definition are to be avoided in order to a correct definition. e. g. what is classed as from the earth must not have a relation to water; if the thing relate in both it must come under another heading, and so forth. On the soul and its qualities—on the faculty of the mind, to be where the body is not; called *praga bhāra*; and various subtle, and technical definitions; in the native mode of considering knowledge to consist in names applied to trifling distinctions, leaf 2—54 not the end.

The book is long, old, on talipat leaves, in tolerable order.

13. No. 1107. *Anambhattiyam*, or *Tarkha sangraha dipica*, a comment on an epitome of logic; both by *Anambhatta*. The four Cāndams, on evident proof, inference, comparison, and testimony; and seven *padarṭhas*, from *draeya* to *abhara*; leaves 1—18 complete. For other matter see XVI.

The entire book is long, and thin, no boards, recent.

14. No. 1338. *Sassa dhariyam*, on Logic. By *Sassa dhara*.

In the book the matter of two cāndams is transposed, but here rectified. Leaf 1—22 *Pratyacsha cāndam*. 18—42 *Anumána cāndam*. Various rāṭas, some here noted. *Mangala rāṭam*, on preface to any book. *Tama rāṭam*, what is darkness? only the absence of light, therefore classed under it. *Mannasu anuṭra rāṭam*, if mind is made up of infinitesimal atoms, or is immaterial. A dispute concerning testimony, and quoting authorities in proof of any proposition. *Mōcsha rāṭam*, on liberation, what it is &c. *Srarna tājya rāṭam*, gold is not to be ranked as from earth, but from splendor; with others similar.

The book is long, thin, one board only, talipat leaves, good order.

15. No. 1310. *Tarkha-bhāṣha tyakyāṇam*, (or *Chenna Bhāṣṭiyam*) a comment on the *Tarkha bhāṣha* by *Chenna Bhatta*, very incomplete. The *pratyacsha cāndam* is defective at the beginning, the *anumána cāndam* at the end, no others.

The work sustains the principle of the original; that there are sixteen *padarṭhas*, or generalities: 4 leaves, the numbers eaten off—then 11—52, left incomplete.

The book is rather long, and very much eaten into from the

causation, instrumental cause. So—a potter is (*karana*) the cause of an earthen vessel, his wheel is (*nimitta karana*) the instrumental cause, leaf 3—15.

2) *Tarkha saram*, *ndgar*; letter, prose incomplete, leaf 74—92.

This fragment treats of the fourth division of native logic, that is *sabda* testimony, which is stated to be a rule, or standard of judgment.

3) *Tarkha bhasha ryakya*; *sica*, to an original work, on the old system, this comment is by *Kisara misra*

It treats of the 1st division, or *pratyacsha*, and on three *padarthas* contained in it, or *generals* of earth, light, water. On *sama rāyī karana*, or remote secondary causes, as, for example, in the growth of rice-corn, water is a cause, remoter cause a cloud, still remoter is evaporation, more remote the sea.

From the sea by evaporation, a cloud is formed, which showers down water, which causes rice-corn to grow, 7 leaves only

4) *Arayartha tarkha*—prose incomplete

A definition of *tarkham*, or properties of logic, *siddhanta laeshana* property of a reply which refutes an objection.

Prayojana laeshanam, property of the effect or benefit of any reply; such as the silence of an opponent to silence, as unable to reply. *Sameshpam laeshanam*, mode of solving any doubt, or dubious appearance. *Agama śrēchanam*, garbling, a selecting some *veda* passages, and concealing or passing by others, as a device in argument, with other like subjects, but legibility has been injured by wear, or breakage.

The book is of medium size, no boards injured as above. It was found among Class γ and was doubtless taken from some book in Class β to its damage.

XV. MEDICAL.

1. No. 1192. *Vaidyam*, on Medicine. Sanscrit *slōcas*, with a Telugu *sica*, or commentary.

On red oalk of mercury in powder—the *rasa bhupati* a mercurial pill; on the properties of the various pulses. Ointment for the eyes, simply medical, on fits and convulsions, medical treatment of them; treatment for piles, and of protrusions of the rectum, occasioned by them; a seed called *ñigadālam* (and familiarly *ñerṭālam*) is an antidote. On the purification of sulphur; on making various decoctions. A remedy for ophthalmia, from cocoanuts, a kind of root termed *atra gandi* supposed to give strength—on distillation from shells, and from metals (vitriol &c. supposed,) on the treatment of bowel complaints, in a pregnant woman. The *matana kāmēśvara*, a stimulant pill. On the treatment of horses—on philtres—and other matter: some of it alchemical, as to the presumed making of gold and silver. Leaves 13 to 121 thence deficient to 133—195, so far numbered: there are 206 leaves in all.

The book is of medium length, thick, and in good order.

2. No. 1194. *Vaidyam*, Medicine.

Some Sanscrit *slócas* with *tīca* and for the rest a mixture of Canarese and Telugu sometimes the *tīca* only, without the *slócas* to which it belongs.

Agni stambhanam, on impeding the natural effects of fire, so that the hands may not be injured by it. *Jala stambhanam*, said to impede the natural effects of water ; and this by eating certain drugs. *Sutaca rōga*, the catamenia. *Vāta rōga*, on flatulency. Also a remedy for the bite of a rat. On eye salves, balsams, oils : and other medical preparations, without a specific statement of the use of each one : 120 leaves, the numbering not regular.

The book is of medium size, and much injured by *termites*, and by breaking of leaves.

3. No. 1195. *Vāidigam*, Medicine ; *slócas*, incomplete.

Mode of purifying copper, and other metals ; it would appear as though calx of copper is used in native medicine. Mode of grinding various calces to powder. Mode of purifying *apracam* (or talc) and mercury, and arsenic. On the nature of gold, and other metals Their calces.

Gold is herein stated to be reducible first to a calx, and then to a powder. On *mandīram*, a medicine, made by taking extinct sparks from a blacksmith's forge, or thin iron particles, and reducing them to powder ; prescribed in white leprosy. On calcined powders of corals, and pearls ; and mode of preparing them as medicines ; with other remedies. Description of fevers, and other diseases, as regards the diagnosis. On the *Chicutea*, or treatment for removal. Also on the preparation of various oils, balsams, electuaries, mercurial remedies &c. leaves 1—133, the 6th wanting.

The book is rather long, old, injured.

4. No. 1197. ~ *Rasa sāra samuc'haya*, on medicine : *slócas* ; some of them having a Telugu *tīca* ; book incomplete.

On medicament for the eye—to cure the film in *gutta serena*, and cataract. To cure head-ache by causing a flow of water from the head, called *calca*. Oil extracted from the *nelle cayi* (a myroblolan) said to be antibilious. On the *ballatiķe*-oil. Electuary from the *tilvā*, and other fruits. On removal of disease from the nose. On a spirit distilled from arsenic. The *chandrica rasa churnica*, a mercurial powder. The *Matana hāmēśvara* a stimulant, for increasing the quantity of blood &c.

Various other recipes, and diagnosis of different diseases : 53 leaves.

The book is long, old, injured by breaking at the ends, sides artificially blackened.

5. No. 1196. *Vāidya sāra sangraha*, epitome on medicine : *slócas* only.

On flatulence—bile—phlegm : as causes of various disorders. Much matter on fevers. On *tippili*, or long pepper, and its use, in Medical preparations. Also on the decoction from the root termed *asva gandha*, (or in Tamil *amukirākhirhangu*), said to give strength to the body ; and on a preparation of ginger. On balsams Indications as to pulses. The nut *kadu kaya* (a myrobalan) highly praised. Modus of preparing some special medicines : among them the *purna chandrōdayam* (rising of the full moon) said to be an antidote to fever. (It would rather seem to be a very heating stimulant.)

Leaves 1—61, and 93—102 incomplete.

6. No. 1198. *Dravya-guna-patta*, the properties of existing things : a medical lexicon, or sort of *materia medica*, for practical use. Beginning from *toyya*, or water, it contains 21 *vargas*, or classes of things. This book also contains a mode of reducing gold to a calcined powder.

Leaves 1—75, and 11 others not numbered, in all 86 leaves.

The book is of medium size, and in good order. *Slōcas* with Telugu *tra*.

7. No. 1198. On medicine, *slōcas*, and prose.

By *Sūrya Pandita*.

In a leaf Telugu language, on some remedies, 1—6 *dravya ratnashica*—a list of some special things in the *materia medica* : this has only *slōcas*. Another book leaf 1—28. *Bheshaja kalpam vyākhyānam*, a comment on the book, entitled *Bheshaja kalpam*.

By *Venkatesa son of Avatāna Sarasvati*.

Medicines are classed as dry—moist—watery—oily.

Five kinds of distilled products are used in medicine. On decoctions, on cooking flesh-meat ; and the effects of different kinds of meat on the human system. On balsams, electuaries, liquid medicines, and other details. Praise of *Dhanvantari*, the inventor of medicine.

The book is long, and thin, some leaves are gnawed at the ends.

8. No. 1200. *Vādyam*, on medicine.

On diagnosis of diseases. On the symptoms of diseases in the face or cheeks—head—leprosy—in the organs of generation of both sexes—in the ears—mouth—nose—teeth, &c. on the body turning black called *Krishna mandalam*, said to be caused by venereal disease : consumption. " *Pandu rōga* or spotted skin—asthma—*unmata* or insanity—diarrhoea ; on excessive thirst."

—*slōcas* only 1—33 leaf.

The book is of medium length, damaged by breaking at the beginning.

9 No 1201 *Sata sloki*, 100 distichs on medicine

On cold with fever—asthma—consumption—nausea—and vomiting—piles—dysury, or suppression of urine—flux of blood—arthritis—(*sula vyati*) *Pandu roga*, leprosy—insanity—diseases of eyes, and ears On the bites of rats snakes and other reptiles Distinction of *gana roga*, a peculiar class, that is very severe disease On windy swelling of the testes On fainting or epilepsy and various other diseases together with the remedies appropriate to each From the *gana roga* to the end, the *slokas* have a *tica* or explanation in the Telugu language, leaves 1—21 and 10 others not numbered

The book is short, old, much damaged the end leaves very small

10 No 1202 Three books, or sections

1) *Vaidhya gana nigandu*, a lexicon of the *materia medica*, in *ganas*, or classes

As *nikumba*—*vella*—*bhadra*—*dhari*—*zallari yati jivanta*—*padumaci aryanq galuchi*, unknown *asana* pine apple, *haridra* turmeric, *hunga assafetida*, *muspa* grass root, *yela*, spice, *sama* a kind of rice, 16 leaves

2) Treatment of some diseases, *slokas*, with Canarese *tica*

Chiefly on *nega roga* or venereal diseases, discrimination of diseases by inspection of urine

3) Various medical recipes, *slokas*, with Telugu *tica* to some part only Prescriptions, not needing detail The two, 21 leaves—in all 37 leaves *

The book is of medium length, good order, leaves not all of equal length

11 No 1203 *Dhanvantari nigandu*

Lexicon on *materia medica*, *slokas*

It would seem to be another part of the above 10 No 1202—1)

In classes, as *apa marga* and others *nayuri umblataki* &c—*galuchi o nan nalla ramba*—*haritaki*, the myrobalan *kudu kayi* *musta* root of the andropogon grass—juice of the pomegranate—*citracam*, cumin—*mila chirucam*—black do, and others

Also, a list of the names of diseases, in classified order, and some remedies

Leaf 1—61 The book is of medium size, in tolerable order

12 No 1204 *Dhanvantari nigandu*

A lexicon on the *Materia medica* Ascribed to *Dhanvantari*, *slokas*; with a *tica* in Telugu, complete on 61 leaves, arranged in *vargas* or classes*

1. Galichi, 2 latangam, cloves or spices, tamālam, green leaved trees &c., tilasa-batra-savaya &c.
2. Chandrana, karpura jāpati jālikam &c
3. Tulasi, black tulasi, bhū tulasi &c.
4. Ambala, sour things, nūla-raru.
5. Gold, silver &c.
6. Tripala, the three myrobalans, chebulic &c., saračashati &c.

The book is long, of medium thickness, a little damaged..

13. No. 1221. *Ashtanga hrudaya tantram*. A comment on a book entitled *Vākatam*.

By Aruna Panditya, son of Mṛiganga. Chiefly in prose; but with some *slocas*.

On flatulence, bile, and phlegm; their site in the human body—their nature, or tendency as to effect; if not in a good state, or if in excess, they produce various diseases; and also influence the temper of any individual. The means of repressing excess in any one of them; with various other medical matters, are stated; leaves 1—79; but leaves 2, 3, and 66 to 71 are wanting.

The book is of medium size, and in some places injured.

14. No. 1243. *Rasarnavam*, or mercurial-sea; *slocas*. A discourse between 'Uma and Mahēśvara; leaf 1—4 mode of preparing the illustrious mercurial medicine; belonging to the 22d *padalum* or section of this, or some other book.

On the purifying mercury to fit it for medical use. On killing, or fixing quicksilver; experiments on it. For the rest, this book contains the worst part of native medical treatises, in the preparation of strong stimulants; and modes of bewildering women and men; so as to bring them over to some design, or purpose, by charms, and philtres, leaves 1—21 incomplete.

15. No. 1247. Sections 1 and 3.

1.) Seven leaves—on medicine, *slocas* with a *tīca*, or explanation, in Canarese.

3.) Other leaves, on medicine; *slocas* with a Canarese *tīca*.

For 2) See XII. 8. There are also 89 blank leaves. Both of the above sections are incomplete.

The book is of medium size, and in tolerable order.

16. No. 1278. Tracts medical, mineralogical &c.

1.) *Rasa bhēzaja kalpam*, on medical chemistry, *slocas*.

By Parahita Sira siddhanta sācā rati Sūrya Pundita, leaves 1—29 not here. This section is on leaves 29 to 41.

Some prefatory matter on furnaces, their size, marked as *gaja* elephant size, *mahisha* buffalo size, &c. and materials of which to be made—fuel to be dung of animals feeding in a forest, dried in the sun—kinds of earth or sand used.

The exact time (*patam*) of fixing any mercurial medicine in preparation—the destroying mineral appearance of metals by calcination. On fixing any other medical preparation. On red calx of mercury. The matters to be avoided when taking medicine; that is, on diet or regimen. The time required by any preparation, in order to shew its effects. Signs of a good medicine. Modes of purifying medicine. On perfumed oils, and their qualities. Nature of iron vessels; and various other matters, needless to detail.

- 2.) *Rasa rāiseshika*, on mercurial preparations, to cure the venereal disease—leaves 45—51.
- 3.) Mineralogical, on the nature and qualities of different precious stones, and the various metals in reference to their medical use.
- 4.) Matter on the kinds of diseases, in the present life; which result as consequences of crimes or sins in former birth, or state of existence. Such as killing a *Brahman*, killing a woman or a child, and other serious crimes; each one has its appropriate punishment in the existing birth, or life. The nature of the diseases, so caused is stated: leaves 52—54.
- 5.) On two or three other leaves, matter on flatulence, various bilious diseases specified; also phlegmatic complaints: not finished.

The entire book is long, and thin, damaged by insects, and breaking.

17. No. 1279. Various medical, or connected matters: *slokas*.

Some veterinary matters, on diseases of horses, incomplete—leaf, 2—8 leaf 1 and 6 wanting.

On arthritic pains; urinary disorders; diseases of feet; *snēha tartha sūla* another kind of side-pain; *tarurta sūla* colic pains; on eighteen kinds of leprosy; with internal remedies, and plasters. On diabetes—diarrhoea, bloody-piles, or flux of blood. Remedies in the several cases stated.

Various matters on the foregoing diseases are also further stated in the Telugu language.

In the middle, further matter as to horses; description of marks and qualities, temper and the like. Also on results to owners from the color of a horse: white brings plenty, and health to its owner; black not fortunate, as to wealth; red horse favorable in amours; and so on. This prose Sanscrit is in the Canarese letter.

Further in the Telugu language.

On the treatment of children; *chicatsa*, or removal of disease, chiefly by charms.

The *bala gruha*, is a wasting decay in children; thought to be caused by possession of evil spirits: and treated by exorcism.

Besides a little in Canarese and the rest in Telugu.

Various remedies against different kinds of fever, dysentery, diarrhoea: also charms, as the *Vira Bhadra* charm; with its appropriate diagram. *Pralaya Kāla Vira Bhadra mantram* a magic spell: and a few similar matters.

The various nature of the book is intimated by the leaves, as 2—8 (wanting 1, 6.) 24—56 and 1—4—then 26 leaves without numbers, the *mantras* numbered 32; this portion of smaller size than the rest.

The whole book is of medium size, and old.

18 No. 1280. *Vaidhyam* on Medicine:

On *māla vyāti* or piles, on *jaaram*, fever. On *pāndu rōga*, spotted leprosy: on *bahu mūttra* or diabetes: on the triple 'source' of disease—slithulencey, bile, phlegm; on the *rākherma rōga*, skin insensibility; and on many other diseases, with the remedies against them. On an ointment for diseased eyes—mode of preparing a medicine for the cure of serpent bites.

In the book there is a mixture of Sanscrit, with Telugu explanation and a little also of Canarese, near the end. The following leaves are wanting 1, 8, 32, 49, 70, 71, 72; at the end the leaves are not numbered.

The book is of medium size, old, and in tolerable order.

XVI. MERITORIOUS DEVOTION.

1. No. 541. *Sandhya vārada mantram*, mingled poetry and prose incomplete.

The customary, morning, noon, and evening homage, according to the mode of the *Sādhus* and *Smārtas*, which somewhat differs from that used by *Vāishnavas*; 6 leaves Telugu letter. Other 3 leaves *dēva nāgari*, incomplete. *Sita pūja mantram*, used after the foregoing.

The book is of medium length, thin, in good order.

2. No. 1065. *Frata calpas*, fruits of penance. The *vrata* is a sort of vow, accompanied by fasting, and some bodily performance; if it be only walking, on set days, around a tree. The *calpa* is its advantage, or fruit; usually illustrated by a tale. 'This fruit is generally some desired object, and very various.'

1.) *Ananta vrata calpa*, homage to *Kishnu*.

- 2.) *Vara Lacs̄mi vrata calpas*, homage to the gift-bestowing Lacs̄mi.
- 3.) *Dasa p'hala vrata*, homage to obtain ten kinds of gifts, as land, a cow, &c.
- 4.) *Vinayaca vrata calpa*, homage to Ganēśa.
- 5.) *Harka vivaha*, marriage to the sun, it precedes other ceremonies, elsewhere specified.
- 6.) *Samprōcshana*, rites in purification of images, or temples.
Nandi nāgarī is mingled with Telugu letter, in these tracts.
The book is of medium size, and in good order.
3. No. 1082. Various, on gifts, and vows.
- Chatūr masa*, four lunar months from *Ashara* to *Asiina* (August to October) considered to be the proper time for beginning any ceremony, performed for the sake of some advantage.
- [It may be noted that *prāl'hana* is properly a *vow*: that is, 'if I get so and so—I will give so much or such a thing:' the *vrata* is performing what is defined by authority: as a *needful condition* of obtaining such and such a thing.]
- The mode of performing any *vrata*—how food ought to be taken, during its continuance; that is sometimes only once a day, sometimes without salt, &c.
- Gorindu sayana vrata*, homage to *Krishna*, as *Vishnu* reposing.
- On the properties of the *kapila*, or red cow; the mode of bestowing one as a gift.
- Gō-pūja*, homage to a cow.
- Go-mūltra snāna*, on mixing cow's urine with water, and bathing therewith; deemed meritorious.
- Pancha gāryā*—five products of a cow: that is milk, curds, ghee, urine, dung? These are mingled, and used in some cases.
- On the gift of a golden lotus flower. (Origin of the golden rose?)
- Gift of sesame oil-seeds. This is evil, and can only be with the consent of the receiver. It is given, with much money, by compact to a poor person; and it transfers sickness from the giver to the receiver; who hazards his life, as it is expected that he will die. So, the gift of a bell, or of a bed is deemed evil.
- Sraddha mantra*, funeral.

Aerata consisting in abstaining from spices, salt, all sweet things.

'*Eca dasa vrata*, the fast, on the eleventh lunar day; of great consequence, notices *passim*.

'*Uma Mahesvara*, a ceremony directed to *Pārtati*, and *Sīra*.

Surya vrata, and *Sūrya vrata*, two observances to the Sun—on Sundays.

And various others: the manner how they are to be performed, with the accompanying, or following benefits. Said to be taken from the *Scanda*, and other *puranas*; but a part of the general jingle of superstition, and Brahmanical rule, leaves 10—167 incomplete.

The book is rather long, thick, old, and considerably injured by worms.

4. No. 1107. Section 2, *Krushnajayanti vrata calpa*, observance of *Krushna's* birth day; a fast during the day, until 9 o'clock at night, when *Krushna* is supposed to be born; and a great festival begins [similar to the vigils and festivals introduced from heathenism to Christianity. The festival of *Krushna's* birth continues over the next day, and is quite a sort of Christmas, among *Vāishnara*s at Madras.] 4 leaves—for section 1. See XIV.

- 5. No. 1113. *Yeli dherna Samuc'haya*, rules for a monk, or strict ascetic.

By *Jādara prachāra*.

1st leaf wanting, on the test of fitness or not; for this order. On the general character, or definition of a true ascetic.

Yeli nēmam what he ought to avoid, as to self indulgences. Properties of the *tridanda*, triple staff of a *Vāishnara* ascetic. The *Smārta* ascetic uses *eca danda*, a single staff (that is, the *Vāishnara* holds a triplexity, and the *Smārta* a unity in the deity.) On the duties or observances required from a *sanniyasi*, or strict ascetic, *Brahma surupa nirupana*, description of the nature, or modo of being, of the Supreme. On the proper temper of a strict ascetic; as mildness, patience, meekness, goodness.

Mode of *yogi* observances, or the being seated in silent meditation, on God, and the devotee's own soul, by interior light; with suppression of breath, and other "bodily exercise."

Day and night duties of a *Sanniyasi* (as in some Christian books there are "stations," or special hours and prayers, throughout the 24 hours.)

A pilgrim's mode of collecting alms, mode of eating. Expiations for any unintentional evil, or defect, that may have occurred, and other matter; but still as pertaining to the *yeli*, or strict ascetic only. Finally—burial of

his body, when dead. This is remarkable as an exception from the general rule of burning a dead body ; and the form used at a *yeli's* funeral is peculiar leaves 2—70 divided into 12 *parvas*, or books.

The book is of medium length, somewhat thick, on broad tali-pat leaf, and in good order. It contains some good matter here and there ; and, as a detail of the strictest native religiosity, it might be interesting to see it translated, to be compared with the rules of St. Benedict or of St. Francis.

G. No. 1225. *Irata calpas.*

18 leaves, *Lacshmi Naráyana irata calpa*, the fruit, or benefit of a ceremony addressed to *Vishnu* and *Lacshmi*.

5 leaves—*Vinayaka irata calpa*, benefit of a ceremony directed to *Ganésa*. This is used on the day familiarly termed *Pilliyar Saúthi* the 4th *tithi* of *Bhádrapada* lunar mansion, in the bright half—said to be from the *Scandu puranam*.

3 leaves *Vara-Lacshmi irata calpa.*

Ceremony to the gift bestowing *Lacshmi*, used on a Friday, in the Tamil *'Acari* month (August—September) the one next before the full moon ; said to be from the *Bharishóttara puranam*.

10 leaves *Anaata irata calpa*, combined with the *yamuna púja* both relating to *Krishna*, by one of the names of *Vishnu*, which means "without end ;" said to be from the *Bharishóttara puranam*, complete.

(1) 15 leaves—*Súrya Náráyana púja calpam*—a ceremony to *Náráyana*, as dwelling in the sun, time of performance from the 1st to the 7th of *Avina* month ; this identifies *Náráyana* with the sun. "General belief identifies *Vishnu* with the sun." This is complete.

5 leaves *Nara rátra irata*—incomplete.

Ceremony especially to *Parvati*, but also to *Lacshmi*, for nine nights of the *Durga* festival, the 10th being the *Dasa*, or *Dasa Vijayam*, commemorating *Arjuna's* return to *Virata* *pravasa*, and resuming his conquering arms : which he had buried under a *Sarsa* (*Sarsa Shami*) tree. An assemblage of tracts, on 56 leaves, similar in general design. The entire book is rather long, of medium thickness, injured, and in the middle very much so by insects, and weevils.

G. No. 1228. Two subjects.

1.) *Púja-vidhi*—mode of *pravasa*, *abhishek* especially as regards *Súrya* the sun, and *Náráyana* in regard to *Ganesa* also to *Ganesa* on beginning the work.

—*Aruna pūja*—homage to the dawn
—*Surya pūja*—homage to the sun, this "is by *pūja nāma* 108 names, to the sun human members are attributed, and a *pūja* for each member is given *Surya* is understood to be *Narāyana*, and the homage therefore merges in the latter.

2) *Aprata calpam*, said to be from the *Scanda puranam*, *Mahesvara* in conversation with '*Uma*', complete This part is called the *Dhana vrata calpam*, leaf 1—13 numbered, afterwards not regular In all 34 leaves.

The book is of medium length, thin, damaged by being gnawed

7 No 1232 On gifts, and *vratas*

2½ leaves, *Chandra dipa danam*, gift of lights, and mode of homage
1½ leaf of fire offering with oil seed

1 leaf, *Sita rahasya*, ceremony when Monday happens to be the new-

moon

1½ leaf *Dhanur masa puja vidhi*, a mode of ceremony in the lunar month *Dhanusha*

1½ leaf, a ceremony if the *ashtami*, or first quarter of the moon, occurs on a Wednesday

2 leaves—*Dharana parana vrata*, modes as to fasting, and eating,
7 leaves—on the meritorious gift of a *lakh* (100,000) lights

5 leaves—the end of that ceremony from the *Vayu puranam*

5 leaves—*Vishnu panchaka vrata*—a five days ceremony to *Vishnu*

—*ekadasi*, and *Sravana dradasi* special fasting days as also the new, and full moons with a variety of other matter, on similar subjects of fasting and ceremonies—the whole on 100 leaves—1 leaf *nagara* letter.

It seems to have been a collection made by some *Brahmans*, on peculiarities, not commonly met with in other books, and taken from different *puranas*

The book is of medium size, rather old, and in tolerable order.

8 No 1235 *Vrata calpas*

—4 leaves—*Yamunia pūja*, homage to the *Yamuna* river, before performing the '*Ananta vrata*'

—*anga budam*, or bodily homage to *Vishnu* (or *Krishna*) incomplete, and the finishing that ceremony, on the 14th lunar day, bright half in *Bhādrapada* month, 6 leaves complete *Krishna* told this to *Yudhishthira*

—4 leaves contain a legend as to the benefit obtained by using the *Ananta vrata* incomplete

—4 leaves—*kedara vrata calpa*—a field homage to *Siva* and *Parvati*,

usually where a large symbol is placed in wilds, or thickets

Another book

—3 leaves—*Vara Laxmi vrata*, a ceremony to the Sacts of *Vishnu*, incomplete

—5 leaves—*Narasinha jayanti vrata calpa* on the birth day of the man on *aratara*, to be used on the 14th lunar day, bright half of lunation, in *Vaisac'ha* month (May, June) incomplete

—7 leaves *kedara vrata calpa*, forest ceremony to *Siva* and *Parvati* complete

The first book is long, and thin, edges blackened, as if by fire, the other of medium length, thin, and in good order

9 No 1343 *Vinayaka vrata calpa*, from the *Scanda purana*, *slokas* and prose

The mode of a ceremony to *Ganesa*, with its benefit, and some legendary tales in exemplification *Krishna*, it is stated, remarked that *Dherma raja* performed this ceremony, and thereby attained the results he desired, leaves 1—7 The book is of medium length, very slightly touched by insects

XVII MINAMSA OR RITUAL

1 No 1071 *Sudarisana bhasya* or *Gurugriya vyakyanam*, a comment on a book termed *Sudarisana*, or *Gurugriya*

By *Sudarisandacharya*, in 8 *padalas*, or sections A directory to *Brahmans*, as to rites, deportment, duties &c

The book is short, of medium thickness, in pretty good order

No 2 No 1098 *Mayukha malini*, said to be a *vyākya*, or comment on the *Sastra dipica* or Scripture lamp, on the *Mimamsa* The 3d *adhyayan*, or chapter, to the 7th *pata*, or foot complete, the 8th *pata* incomplete See the following book, No 1108 As to the first *pata*, or *sesa* and *seshi*

The *jyoti-stoma*, a kind of sacrifice

—*Darashana purna masa*, another kind

The names of many other kinds of sacrifices, and matters pertaining to them

The *Soma yagnya* or drinking the juice of the acid *asclepias*, here termed *bhacsha*, eating It is drunk only by the *somayagin*, or sacrificer.

Other ritual matters, wholly on the *púrva mimámsa*, ritual sacrifices.

Leaves 79 to 180—no ending, incomplete.

The book is rather long, and thick, in pretty good order.

3. No. 1108. *Sastra dipica*, a prose work on the *Mimánsa*.

By *Párt'ha Sárati Misra*.

3d *adhyáyam*, the 1st *patam* complete, the 2d *pátam* incomplete.

Definition as to *sésha* and *séshi*. It appears that *séshi* means *Isvara* God, as the First cause, also the larger part, and the producing cause of any effect. *Sésha* is the remainder, or effect from a cause. Enquiries concerning these two: their properties &c., having a relation to the subject of sacrifices. So *yagam* or sacrifice is *Séshi* a cause, and *Svergam* or Heaven, or Paradise is *Sésham* the effect; that is, they who perform sacrifice will obtain happiness after death. (It seems to me that *Sésha*, in one sense of the word, exactly corresponds with *pléröma* a filling up, or complement.)

Many matters relating to sacrifices: and also an explanation of passages in the *Vedas*; such only as relate to ritual sacrifices, leaf 1—16 incomplete.

The book is long, thin, in the middle touched by insects.

4. No. 1136. *Purva Mimámsa*, prose.

By *Rudra deva suni*.

The meaning of certain *dháti*s, or roots of words proved; they occur in the *Védas*, and the meaning is shewn.

Sacrifice has an invisible (or mystic) virtue following its performance, which attaches to the person, on whose account it is made: and its fruition is in the obtaining of *Sverga* (not *mócscha*.)

The meaning of certain expressions in the *Védas*, relating to sacrifices; and a refuting, or reconciling objections, concerning those expressions.

On the excellency of the *kárma*-rites, or ritual ceremonies, (as distinguished from *penance* or *knowledge*) and like ancient matters: much superseded by other notions in modern times.

The book is in difficult language and full of ritual references. Divided into *patams*, meaning feet, also quarters.

Leaf 1—209 wanting 85, 86, 172, 173.

The book is long, thick, and in good order.

- 5 No 1155 *Darasa purna masa yaga prakaranam* On the practical observances of sacrifices at the new and full moon, and first day after each of them, refers to *agni homa*, fire offering, by burning rice, ghee, &c and to various other modes of sacrifice complete

The book is long, of medium thickness, nearly new.

- 6 No 1160 *Gopala bháshyam, slocas*, with *ryukyánam*, or explanation In 6 *paddalas* or sections *Slocas* ascribed to various *rishis*, or sages (as in the *Vedas*) *Gopala* is said to be the name of a *Brahman*, who gathered these distichs from various books and explained them to the less learned, as in the paraphrase The subjects relate to rites and ceremonies, to be performed by sacerdotal *Brahmans* The homage rendered by them consists in reciting ill understood *slocas*, and *mantras*, many of which list have no meaning, but are mere sounds, or symbols together with *anga nyasa* and *kara nyasa* motions of the members, and fingers, of typical import, as may appear in these notes, *passim*

6½. No 1164 *Samusara nirnayam*

Verses said to be extracted from the *Vedas*, and used on a variety of domestic occasions, being among the *shadasa karma*, or sixteen ceremonies, commonly so termed

- Pumta tanam*—at the quickening of the foetus—putting a herb in a cloth and causing the woman to draw in the smell, and like *charlatanerie*
- Simantem*, a following ceremony coming within the eighth month, to secure the life of the infant. Some *mantras* to make the husband, and pregnant wife live in concord
- Jata carmam*, on the day of birth, connected with constructing the horoscope, and its record *Shasti pujaṇam* a ceremony if the child be born on the 6th lunar day
- The ceremony of adoption
- The *Nāma carmam*, naming a child
- Karna redū*, on boring the ears
- Anna prasādam*, first feeding—on the completing of twelve months—the making a composition, or pap, putting it on the child's lips, teaching it to eat.
- Charulam*, on shaving the head of a young *Brahman*, going just before the following ceremony

— *Upanainam*, investing with the scholastic thread ; before beginning to read the *Vedas*.

— *Pálasa carman*—making a *hóma* or fire offering, with sticks of the *muruha*, or *pilasa* shrub, a forest creeper.

— *Gáyatrám vratam*, the gift of a cow, after the first shaving the head.

Brahmáchári kála vidhi, rules for the celibate *Brahman* student ; and *upa karmam*, an annual ceremony in July, or August, after receiving the thread until married.

— *Utsa janam*, on beginning to read the *Védas*.

— *Annaddhyáya nirnayahá*, observing certain prohibited *tithis*, on which the *Védas* must not be read : the 1st and 8th with new and full moon days.

— *Véda truttáni*—observing the fasts prescribed by the *Védas*.

— *Viváham*, the ceremony of marriage.

— *Gótra pracárna nirnayaka*, an examination of genealogies to prove the husband and wife to be of different families ; as those of the same *gátra*, or tribe, are not allowed to intermarry.

— *Varjanya hanhayá*, rejecting any woman found not to be suitable as to tribe.

— *Kanya viváha kála Vrihápati zhánti* a ceremony to the planet Jupiter, to avert evil, when soliciting a virgin for a wife.

— *Cumbha viváha*, filling a pot with water, and attendant ceremonies preparatory to the ceremony of marriage.

— *Háshka viváha*, a ceremony with the *asclepias* shrub before marrying a third wife, two being dead ; used also at the breaking of a *Brahmáchári*'s celibate vow.

— *Vágdana vidhi*, mode of promise to give a daughter in marriage.

— *Vicáha púrva dina custiyam*, a ceremony the day before the wedding day.

The book is written in *slokas*; some leaves are wanting. It is of medium length, thin, and much injured.

6. No. 1177. *Sráddha*, ceremonies used at the annual commemoration of the death of an ancestor; complete.

Observances of the like kind, on every new-moon day ; defective. The book is small, and new, suspicious.

7. No. 1229. *Váidica karma prayóga*, detail of ceremonies appointed by the *Veda* in the *karma cándam*, or portion on rites. Marked on the label *Rig Véda*.

Hōmāge to Ganēsa—on purifying water to be used for sprinkling—on marriage ceremonies—propitiation of the nine planets—sowing and watering seeds at the time of the marriage ceremony (*ancurāpanam*)—fire-offering, spell of the nine planets—fire-offering connected therewith, another propitiation of the planets: *sankalpam*, or summary record of the time when any ceremony was performed, homage to the nine planets, summary of times, as above—on betrothing; other rites; birth ceremony; giving a name; first feeding; putting on the learned thread; feeding *Brahmācharis*—ceremonies on relinquishing the celibate of a *Brahmāchari* for family life—before betrothal enquiry as to a virgin's tribe, family, &c. whether suitable or not—dowry to her parents before marriage, the marriage ceremony itself—the fire-offering when solemnized; first entry of the bride on the bridegroom's house—fire-offerings there—the fire must be carefully watched, for five days, if by reason of any inattention, it be suffered to go out, a *prayaschita*, or expiation, provided. On the foregoing the *sruti* or *cēda*, prose directions as to formulæ, *slocas*, &c. to benedictions.

Also *Aslayana kārīca*, special rules in brief *sūtras* by *Aslayana muni*—ceremony on a married couple coming together—birth ceremony—at naming—giving first food—shaving—putting on the learned thread. The *vिराहा* or marriage ceremony—on first entering a house to live in it—on the daily fire-offering—the *ravaṇa déca*—or renewing the sacred thread annually on the *Sravana naeshétra*, at the full-moon. So far the *kārīca* or a doctor's additions to the rules in the *Vēdas*, (something like a *targum* to the law.)

The matter of the *Vēdas* recurred to—in prose. Sense of the fire-offering on the first lunar day in each half lunation—birth ceremony—giving a name—feeding for the first time—shaving the head—putting on the scholastic thread on relinquishing the celibate state—marriage, its fire-offering—nuptial ceremony on coming together—the *maha sancalpam*, or most important record as to the time of marriage; this record must be made before the *homa* or fire offering.—Other ceremonies connected with the Brahmanical thread; *Sri sucta* a hymn from the *Vēdas* in praise of *Lakshmi*. If the proper time for relinquishing the celibate has passed by then a *prayaschita*, or expiation, on that account. The *sancalpam*, or record as to the time of assuming the scholastic thread. The preceding are chiefly prose directions.

On the *sayana vidhi* i. e. on the position of the head when sleeping in differing situations. If in any one's native town, then the head to the east; when merely sojourning head to the west—in a moth law's house, head to the south; in the house of any one hostile

beloved, head to the north. (The like is customary in common Tamil parlance.) On the *sobana* or nuptial ceremony—on first coming together—a *prayaschita* if any action contrary to the *Brahmanical* rules or customs has occurred, and carrying loss of caste with it: such as, cutting of the head-lock, or eating in the house of a *chandala* &c. On renewing the *Brahmanical* thread, after any such occurrence. The responses (*anugraha*) of assembled *Brahmans* to certain forms of benediction, pronounced by the officiating *Brahman* (like to Psalms with responses at our own marriage ceremony) on a *Brahmachari* feeding the sacred fire with *pilassa* sticks (n forest creeper) on renewing the scholastic thread annually at the full moon in *Sravana*. The above giving the mode (or form) of performing these several rituals; other books give the words, or symbols used: leaf 1—247 the end; but 3, 5, 37—39, 233 are left blank. If completed, a valuable, and interesting book on rituals; being matter of the *Védas*, with tradition superadded.

The entire book is somewhat long, and thick, old; only a few leaves slightly damaged.

8. No. 1230. Section 1. *Dámara kalpam*, or *chandrica púja nidhánam*, order of homage to a form of *Parvati*, *slócas* and prose: leaf 1—47 complete. There are various parts, or steps. The *púja* or act of homage. The *hóma* or fire offering—the *aváhana*, or fixing the *sacri* in the representative image—the *bija mantra*, or the symbol containing the peculiar mystic letter, and four others—the *japa* muttered prayer, which is sometimes a magic imprecation; and the *dhyána*, or intense meditation on the whole ceremony, supposed to add intensive power. The like, for most of such rituals; for section 2 see VI. same number.

Leaves rather long, gnawed at one end.

9. No. 1233. *Páncha ráttiram*, Tradition; *slócas* without any *tíca*—incomplete.

The reasons for *sampróshana*, or first ceremony in cleansing a temple, an image, or the like; its order and method. On the eight lettered *Vaishnava mantra*, its power, or fruit. On mental meditation on *Vishnu*. Description and properties of bells. Meditation on the man-lion *avatára* of *Vishnu*, also on *Ráma*, and on *Vitala* (a name of *Vishnu*)—the properties of the *sálagrama*, or petrified shell. The method of offering water at a shrine. Mode of conveying *prána* (life or divinity) into an image. Description of an image, as an object of worship. On the drum used in festivals; mode of beating it. Description, and properties of it. Mode of unbloody sacrifices. On the five products from a cow, milk, curds &c. how they should be used. Description of

the altar for oblations. Mode of transferring any small image's life into a pot of water (*Cumbhabhishégam*).

—On the *aróhana*, or raising the flag at the beginning of any festival. On the consecration of an image—the same of a car—or of a palanquin, as used on some occasions—on sowing various grains at the beginning of a festival, and matters down to the *araróhann*, or lowering the flag. *Vásthú hóma* n particular ceremony in a fane—on bringing earth, in which to sow grains as above. On the fruit, or good effect of consecrating the flag with its staff.

The above are only a few matters, by way of specimen. In the middle of the book there are many other matters: the whole relates to comparatively modern regulations, in all the minutiae of detail of a now generally established system of idolatry, in *Vishnava* temples.

The book is long, of medium thickness, old, and very much damaged; wanting at the end.

10. No. 1231. *Pancha ráttiram, slócas*, and some prose.

Leaf 1—9 prose, containing details of the merit of the deity, and on preparing a pot to hold water—putting flowers on it: uttering *mantras*, and then using the water in the way of sprinkling, in order to purify various matters pertaining to the temple.

$\frac{1}{2}$ a leaf—properties of the said pot, or *calasam*, complete.

15½ leaves *Bhéri tákana*, on beating the great drum at festivals.

“ *Déicata áhurána denja aróhana*. On calling together the deities, by beating the drum at the time of lifting up the flag at a festival.

1½ leaf—*Guruparampára anu santana, slócas*; containing a genealogical list of *gurus*, or spiritual heads.

• 7 leaves—*déicata visarjana krama*, on sending away the deities, or demi gods, before taking down the flag; *slócas*, with the meaning in Telugu, complete.

• 18 leaves *araróhann vidhi*, mode of dismissing the people to their homes, and taking down the flag; and *dípa stámbha pratishtita*, consecrating the lampadu, or stand for camphor light near the flag staff; also *zánti hóma*, a fire offering and propitiatory service to remove the evil of any omission, or error that may have occurred during the ceremony.

Some heterogeneous sundries.

—A receipt for money in the Telugu language, Canarese letter. Two leaves *chatta slócas* various distichs, desultory.

• 8 leaves—*Bála gráha chikitsa*, in Telugu prose; spells to expel evil spirits from possessed children—incomplete.

—The book is of medium size, old, and exceedingly damaged: leaves, of different sizes...

11. No. 1236. *Pancha rāttram, slōcas.* The 1st *bhāga*, or part by *Kapinchala*.

On bringing in earth for sowing grains at a festival; mode of consecrating the image in a temple; on the hierophant's qualifications for such consecration; on the tying cotton bracelets round the arms at the time of a festival. The statuary's work in making an image; while he is at his work the image is bathed with the five products of a cow. On opening the eyes of the idol. Sending away the artist. *Zānti hōma*, fire-offering to expiate any impurity; on putting the image into water: these, and a few other ceremonies, concerning the idol—from the 21st to the 28th *adhyāya*, or chapter, leaf 43—92.

Intermediate—some *Veda* extracts.

Astrological slōcas; other *Pāncha rāttra slōcas*; on the 10th day of any festival the flag is lowered; the preceding night is *Vishnu halyāna*; the marriage of *Vishnu*; when the male and female images are brought near each other, certain ceremonies are performed, and this is considered to be a marriage.

The *jala eridha utsava*; or the images bathing together described; pertains to the *Krishna-aratāram*.

The *Gopāla pralish'ha-nacshītra*, or the proper lunar day for consecrating an image of the cow-herd (*Krishna*.)

The 2d *bhūga* is considered to be the *Pāncha rāttram* as delivered by *Vishnu*. On the sacred fire—on the unbloody sacrifice—the order of *Vishnu*'s marriage, as above; its *hōma* or fire offering; these, and various other matters relating to festival processions; some leaves are wanting in this part 117—159.

Other matter.

Rāma stōttra—ascribed to *Vyāsa*; some injured leaves from the *Bhāratam*.

The *Vārāha mantra*, and some *slōcas* on the *pāncha rāttra*—16 leaves much injured. The whole book is incomplete.

It is long, thick, old—in the middle some leaves are broken off. The intermediate portion may be from another book.

12. No. 1238. *Pūja riddhānam*, mode of homage by *Vāishnava*s, at their houses; by *Ananta Tīrīlha*, one distinguished among the followers of *Madhvācharya*; 29 leaves complete.

The book is of medium length, thin, and in good order. It contains *slōcas*, and prose, with some *sūtras* from the *Vedas*.

13. No. 1232. *Pāncha rāttram*.

There are two parts in this system the *gnāna vata bhāgam*, and the *kriya vata bhāgam*; the one on the reason, and the other on the prac-

tice of the system. In this book the two are not separate, but confused together : and what *Brahma* says is mingled with what *Kapila* says.

Leaf 1—34. The *Mahópanishada* containing the *Páncha rātra* system, as said to have been delivered by *Vishnu* to *Brahma*, 20th to 22d chapter ; with a little of the 23d containing rules as to the consecration of images, and ceremonies, in homage of the man-made god.

Padma sanhita by *Kapila*—in this there is confusion. The *gnana vātam* here occurs ; various matters of temples, but not as to idols.

Padma tantra, a ritual pertaining to the *Ariya vatam*, or practice.

On sacred fire—on officiating hierophants, on such a one first worshipping the idol, before he officiates for others. On the consecration of a *Mantapa*, or outside porch, where the idol is halted in processions. On the altar for oblations, or sacrifices. On lights in great number, at the *Cartikeya* festival in November.

On the flag staff ; on hoisting the flag with ceremonies attendant. These are *slōcas*, with the meaning in Telugu.

Various other matters : in the middle of the book a few lines, on *Krishna* and *Ráma*.

The book is incomplete. It is long, thick, and old.

XVIII. MISCELLANEOUS.

1. No. 534. This book is a *melange* of subjects, without coherence—a few leaves of one subject, one leaf of another, two or three of another. It was examined for about $\frac{1}{2}$, and the subjects noted ; but they cannot be classified, being so entirely miscellaneous. The only use of the book would be to supply leaves to other books deficient, by a general work of collation : which would probably greatly amend the entire collection.

The incoherent mass is huddled together in eight bundles ; one of them being in the Tamil language, and referred to under that division.

2. No. 516. A mass of like chaotic description, though smaller in size than the foregoing. It is chiefly in the Tamil language ; but Telugu, and Sanscrit in the Telugu letter, are mixed ; also Sanscrit in the Canarese letter. An analysis may best explain.

1. Camben's *Rámáyanam*, leaves 18, 19, 25.
2. Sanscrit Telugu letter 1 leaf, on nouns in the masculine gender
3. Sanscrit prose, on the conduct of a householder, leaf 139, 14, 15.

- 4 Sanscrit slócas, leaf 11, 15, stating with what flowers *Jatara* is pleased, as an offering.
- 5 Camben's *Ramáyanam*, leaf 42, 17, 14, 15, 16, 17, 18, 22, 4, 52, 51, 50, 19.
6. *Déva nájari*, 1 leaf
7. Camben's *Ramáyanam*, 1 leaf.
8. *Déva nájari*, 3 leaves
9. 3 stanzas from the Telugu *Bhagavatam*, on the sacrifice of *Janamejaya* against serpents
- 10 Camben's *Rámáyanam*, on the marriage processions of *Ráma*, leaf 31, 42, 29, 11, 12, 21, 22
11. 1 leaf 138 Tamil of the 'Altar.'
- 12 Camben's *Ramáyanam*, leaf 26, 6, 4, 23, 21, 2, 16, 15, 20, 26, 30, and other like matter with one leaf Sanscrit, Canarese letter

Such is the book, strung together without knowledge; and only adapted to supply omissions by collation.

3. No. 1021. Various matters.

- 1.) *Brahmana karmam*, rites performed by *Brahmans*; this is the *apara*, or latter portion on obsequies, *in extremitis*—upon death—burning the body—to remedy any defect as to the sacred fire—daily observances for 10 days—during the 10th or 11th the form of a bull is made to bear the deceased's sins—giving food to one man only—on the 12th day the *sapinda* or ball of food offered to ancestors—giving food, to 16 persons—present of a cow at the end—completed in 12 days.
- 2.) *Rishi panchami vrata*, said to be from the *Brahmanda pitránam* certain days, known as the *fifth of the sages*, occur once a year. In them a fast, and ceremonies are performed, (chiefly by women) to remove sins by offerings: sins in youth, in maturity, in old age, occasioned by the five senses. Other notices occur in various places.
- 3.) *Vishnu sahasra náma*, praise of *Vishnu*, by 1008 names, strung together, of daily usage.
- 4.) *Yamuna púja*, homage to the *yamna* river, by bathing in it.
- 5.) Rules for *sanniyasis*, or strict ascetics.
- 6.) *Soma tárá vrata*—special fast, and ceremony to *Siva*, on some Mondays.
- 7.) *Véda mantras*, seven leaves of extracts from the *Védas*.
- 8.) *Vara Lacshmi vrata*, homage to the gift-bestowing *Lacshmi*.
- 9.) *Véda mantra*, 1 *prasna* from the 3d *cándam* of one of the *Védas*. The book is long, thin, old, but in good order.

4. No. 1065. Various matters, chiefly in Telugu letter, but with some matter in nágari: as follows.

—*Bharish'atara puránam*, a portion only.

—*Vámana jayanta puja*, homage used on the birth day of the dwarf avatára.

—*Ananta vrata calpam*, *Krishna* to *Dherma rāja*, a ceremony to *Vishnu*.

Vara Laeshmi vratu, nágari letter, *Sira* to *Pariati*, ceremony to the gift bestowing *Laeshmi*.

—*Vindiyaca vrata calpa*, two copies: a ceremony to get benefit from *Ganésa*.

—*Padma puránam*, a discourse between *Krishna* and *Konti devi*, wife of *Pandu*, and mother of some of the *Pandaras*.

—On the benefit of worshipping *Krishna*; two copies.

—*dasa phula vrata calpam*, a fast and ceremony to get ten kinds of wealth.

—*Vara Lacshmi vrata calpa*, in Telugu and Nágari letter, defective.

—*Véda lacshnanam*, nature of the *Véda*, 3 leaves, Telugu letter.

—*Yamuna púja vrata*, bathing in the river *Jumna*, as homage.

—*Harka vitáha*, a ceremony with the *yerca*, or *asclepias* shrub; it pertains to *Brahmans*.

Before a *Brahmidechári* can marry, or any other for the second or third time, this ceremony is used; two copies, 1 complete, 1 incomplete.

—*Vishnu samprocshana*, purification of images, before being placed in temples to be worshipped.

5. No. 1081. Bundle of fragments, in various languages and character. Twelve fragments can be counted, by mere inspection as to the difference of leaves. More particularly: 12 leaves, *kamaláchála mahatmyam*; legend of the lotos-hill, and of the *chakra* pool, also on the glory of *Krishna*. At the said pool a king named *Babba* was cured of leprosy; leaves irregular, and not complete, Sanscrit.

8 leaves, *Náráyana caracham*, a charm invoking aid of *Vishnu*, Canarese language.

1 leaf, on *Vishnu* at *Tripett*, Tamil language, from the writings of the *Alurár*.

6 leaves, *Siva gīta*, praise to *Siva*, Canarese language: *padya cāryam*.

6 leaves, *Srara sārasangraha*, on the different kinds of breathing or vital airs, within the human body, 45 stanzas.

12 leaves Tamil language, *Grant'ha* letter: on the eight lettered mantra of *Vishnu*.

The meaning explained in Tamil.

7 leaves *dandacam*, or long chant; praise to *Siva*, Telugu language.

3 leaves, concerning *Parrati*, in the Canarese language.

2 leaves 16th and 17th *sargas*, of the *Kushkindu* section of the *Rāmāyānam*, subject, the killing of *Vali*.

12 leaves, *Vibushana's* advice to *Rāvana*, to relinquish *Sita* in favor of her husband *Rama*, incomplete, Canarese language, *Grant'ha* letter.

—11 leaves, *Sāwa mata siddhantam* polemic, contending that *Siva* is supreme; and condemning all that differ from that view, Canarese language.

—18 leaves, *Mantras*, *Bhāirava &c.*, some medical remedies; a remedy, and magic diagram against *cāmāli vyāti*, or jaundice. Tamil language.

The book is without boards, two fragments are of medium length, the others short, all of them old, but with difference.

6. No. 1163. Various matters.

For section 1—see VI.

4 leaves—on *Rāma's* constructing the bridge to *Lanca*, &c., from the *Rāmāyānam*.

2 leaves—a *mantra*, or charm, against the bite of a snake.

—*Pancha gatya krama*, on the five products from a cow—milk, curds, butter, oil, dung, urine: if, these are compounded, and taken as a medicine it will cleanse all impurities. (Used also in some ceremonies in pagodas.)

—*Kudhava nēmam*, on widowhood; and the proper deportment of a widow, after the death of her husband.

—*Vishnu stōtram*, praise of *Vishnu*.

—*Nati-stōtra*, praise of rivers.

—*Sālagráma stōtra*, praise of petrified shells, sacred to *Vishnu*.

- Partiro-lingo puja*, on making a Śāiva symbol of earth, with homage to it.
- Guru gīta stottra mantra*, praise of *Vishnu*, by a spiritual teacher.
- Goyatri hrudayum*, heart of the *mantra* to the sun (said to have been taught to *Rōma* by *Agastya*.)
- Punyādhā vāsonam*, purification of a house, also of men.
- Pumso vanam*, a certain ceremony consisting in putting the juice of a herb (*ālampurom*) into the nostrils of a woman, on visible symptoms of pregnancy.
- Simontow*, a following ceremony from the 6th to the 8th month (any time between) to promote the life of the infant.
- Jōto cormam*—ceremony after birth.
- Anna prasnam*—first feeding a child.
- Tripura Suntari stotra*, Praise of *Pārvati* a consort of “the destroyer of three towns.”
- Gökulāshṭomi nīrnayom*, appointment for the 8th lunar day of the cow-herd tribe: a ceremony on the birth-day of *Krishna*; the 8th *tithi* in *Rohini*.
- Sancrānti nīrnayom*, ordinance for the passage of the sun from one sign to the next: of special consequence at the winter-solstice.
- Terpona vidhi*, a mode of ceremony with *cuso* grass.
- Lakshmi sahasranāmo*, one thousand and eight names of the consort of *Vishnu*.
- Garbhoni samascóra vidhi*, mode, or ceremony on burning the body of a pregnant woman.

The book is long, of medium thickness, worn at the edges; in very various hand-writings.

7. No. 1167. *Itihāsa purānam*, old tradition.
- 1.) Forms of prayer, said to be from the *Vēdas*.
- 2.) *Sōma ulpati*, the birth, or origin of the moon, a legendary fable, found in the *purāṇas*. On the moon's *calis*, that is, phases.
- 3.) Some discrimination with regard to the *tithis*, or lunar days, and the various rituals occurring on them; who may, and who may not be present at those rites. A *Brahman* who has lost his wife, by death may not; and there are very many other disqualifications.

The book is very short, and thin, rather old, but in good order.

8. No. 1169. Varieties.

For Section 1, 5, 6, 7, See XXVIII. 10.

Section 2.) *Sarvajanum*, medicinal, for the eye, 1 leaf Tamil language.

- 3.) *Bhágavatam* 35th *adhyāya* of the 10th *Scándam*: *Gópika gitā*, song of the milk-maids, 13 leaves.
- 4.) *Anjana*, 1 leaf *Grant'ha* letter, on magic ointment for the eyes, enabling any one to see things lost, &c.
- 8.) *Atura Sanniyási vidhi*, from the *Smritis* or law books: a few days before death it is prescribed to assume the habit and observances of the *Sanniyási*, as a means of removing sin, and, in some instances, it is done. In the present day the *smartas* follow this rule; but the *Váishnara*s do not accept it. This fragment contains the rule for this observance; but not the whole of it, 5 leaves *Grant'ha* letter.
- 9.) *Krama Sanniyási vidhi*, the general rules for *Sanniyásis*, or strict ascetics (monarchs) by all sects, 8 leaves, complete.
- 10.) *Rosa rata*, alchemical, to turn mercury to silver: 3 leaves, Tamil language, incomplete.
- 11.) *Nimba kalpam*, medical preparation, from the seeds of the Nimb, or Margosa tree (*Melia azirid.*)
- 12.) *Sacti surúpam*, form, nature, or glory of *Párvati*: 1 leaf *Nágari*, 1 leaf Telugu letter.
- 13.) *Vishnu stótram*, praise of *Vishnu*, 4 leaves Telugu letter, with a line or two of *Nágari*.
- 14.) *Bhágavatam*—(not the 18th *purána*) 31st *adhyāya*, or chapter. It contains praise to the Deity; service of *Vishnu*. In this sense *Bhágavatam* is the *Váishnava* credence. A *Vishnu* devotee is commonly termed *Bhágavatah*.

The book is of medium size, injured by insects, and broken.

9. No. 1178. Theological matters.

- 1.) *Purusha suctam*, a hymn from one of the *Védas*, praise to *Náráyaná*, as *Para Brahm*, or the supreme.
- 2.) The 1st *prasna*, or paragraph from an *upanishada*, or supplement to the *yajur Veda*.
- 3.) *Manishà panchacam*, five *slócas*, on the human intellect by *Sancaráchárya*.
- 4.) *'Alma bódha*, spiritual instruction, or "soul-teaching."

- 5.) *Bhágavata dhyána upadésa vidhi*; Mode of instruction as to meditating on God.
- 6.) *Síva mahimana st'hapam*, praise on the glory of *Síva*.
- 7.) *Síva caracham*, praise to *Síva*, with invocation for aid, and finger signs.
- 8.) *Dattátreya bhujangam*, praise to an inferior manifestation of *Vishnu*: put into a serpentine form, ascribed to *Sancardácharya*.
- 9.) *Vacya vrata prakaranam*, a section concerning the soul.

The book is small, one leaf broken, otherwise good order; but leaves are wanting in various places.

10. No. 1181. Various matters.

—23 Leaves, stanzas in praise of forms of *Vishnu*; that is *Vencatesvara* at *Tripeti* and *Varada rája* at *Conjeveram*: some stanzas, and some prose, in the Telugu language, on the same subject.

—2 leaves, Telugu Arithmetic, on multiplication.

—27 leaves, containing *hómas*, or fire-offerings; called *nava graha*, or the nine planets; used before fixing any image on its shrine; by which process the sun, moon, and planets are supposed, in their effects, to be located there.

2 leaves, part of the *Rámáyanam*: on *Ráma's* sorrow for the loss of *Síta*, Telugu language, Canarese letter.

1 leaf, *slócas* from the *Bhagavat gita*.

The book is of medium length, thin, and various as to size of leaves, and age.

11. No. 1183. Various:

leaf 1—14. *Vishnu Sahasranáma*. The 1008 names of *Vishnu*, strung together in *slócas*; said to be from the *anusásnica parvam* of the *Bháratam*; complete.

1 leaf, a *slóca* on presenting the *arghya*, or sacrificial offering, to *Síta*.

14 leaves, *Síta sahasra náma rali*, prose, enumeration of the 1000 names of *Síta*, incomplete at the end.

leaf 2—22 *Síta sahasra nama rali*, the same 1 leaf deficient, and about 50 names. In all 51 leaves, defective at the end.

The book is long, with some shorter leaves, medium thickness, some leaves old, some recent.

12. No. 1199. Various fragments.

1½ leaf, on *Vāishnava* modes of homage: 5 leaves Tamil *pallāndu* and *pū chuttu*, a lullaby to images, and chant when putting on it flowers. The Telugu letter is used.

2 leaves, praise of *Rāma*, with some medical recipes.

3 leaves, *Görinda ashtacam*, an octave in praise of the cow-herd *Krishna*.

3 leaves, on medical matters, Telugu language; and some stanzas in Canarese, from the *Rāmāyanam*.

The book is somewhat long, thin, and a few leaves are injured.

13. No. 1215. Portions of various books.

2 leaves, examination of three jewels; or the *Vedanta*, according to the view of it by *Madhva*, *Sancara*, and *Ramānuja*.

2 leaves, worship of serpents, *hōma* offered to them, mode of putting ashes on the forehead; *agni hotra* a fire-offering.

leaves 75—101. *Vāidica* subjects, on the disputes between *Sāṅcarāchārya* and *Ramānuja*; whether the human soul is wholly, or partially one with the Deity, instruction on the *siddhānta*, or rectified system: and on funereal ceremonies.

15 leaves, on assuming the scholastic thread, and the *mantram* used at marriage ceremonies, with some *sūtras* by *'Apa stambha*, on marriage—on the aforesaid thread—on pregnancy—on first shaving the head, &c.

17 leaves, on the *svaras*, or mode of chanting the, *Vēdas*—some *mantras*—the rule of *Gāutama*—on the thread—and marriage ceremonies; with *Bhāradwāja sutra*, on funereal ceremonies—and preserving the sacred fire, and a few other matters; on 142 leaves: whether a selection, or carelessly strung together is not certain.

The book is long, thick, and in good order.

14. No. 1216. Small sundries.

leaves 13—40, a prose explanation of the octave of *Varadacharya*, by one of his scholars, complete four *slōcas* on the meaning of the eight lettered *mantra* of the *Vāishnava*s—two *slōcas*, on the *drayam*, a *mantra* of two letters; and *charāma slōcas*; the last distich of the *Bhagavat gita*; the said three are of daily use.

—Two leaves—on food proper to be eaten, and what is not so. Must eat nothing that is given by a Mahomedan, or fallen from the mouth, or put into the mouth, and, taken out again, nothing blown on by a Cow &c.

By Vedantacharyn head of the Vndagulas.

1 Leaf—a *sloca* on the soul, and its concerns, another on moral subjects, and also on *sacuna*, or omens.¹

Leaf 43—44. *Nyasa vimsati*, twenty *slokas*, on devotedness of mind to *Varada raja* (or *Vishnu*) at Conjeveram; with qualities of teacher and disciple.

By the above *Vedantacharya*.

Leaf 45—54—a comment on the *nyasa vimsati*—only 10 *slokas*—leaves left blank.

Leaf 66—70—*slokas* on the soul, and its concerns—also, praise of *Lacshmi*, ascribed to *Indra*, from the *Vishnu puranam*.

Leaf 71—72. *Cshama shodasa*, 16 *slokas* complete, on the clemency of *Rangha natha*, at *Sri angham*, near Trichinopoly.

By *Vedantacharya* son of *Veda Vyasa Bhatta* of that place.

1 Leaf *Salagrama - sila - lacshanam*, on the petrified shells found near the *Himnlyas*; *Brahma* to *Vyasa*.

2 Leaves, *Vencatesa mahatmyam*, legend of Tripety completo; some *slokas* on ritual ceremonies in a house.

2 Leaves, *Ramashtotra sata nama*: *Ramā* a name of *Lacshmi*; praise of her by 108 names, 1 leaf *Vishnu suctam*, a hymn, concerning *Vishnu*, from the *Yajur veda*.

1½ leaf—*slokas* 30th and 31st *adhyayas* from the last part of the *Padma puranam*. *Mahesvara* to *'Uma*

In all 61 leaves, irregular as to numbers.

The book is long, of medium thickness, touched by insects.

15. No. 1217. Five tracts.

1.) Ceremonial rites for fixing the influence of the nine planets upon any particular spot, designed for a temple, or shrine &c.

The fire offerings, gifts &c., leaf 1—15.

2.) On dreams, good and evil dreams distinguished; and their fruits, or indications explained. According to this tract dreams go before any result, and do not follow events by association of ideas: a form of expiation for bad dreams, leaf 16, 17.

3.) Gift of a cow before any one's death, and on a wife burning herself with the body of her deceased husband: also the nine days funereal observances. (The total with *Brahmans* is 12 days with *Sudras* 16 days.)

Hasti sanjayanam, the bathing the bones with milk, and casting them into the sea, or into the Ganges. Other *apara*, or funereal rites, in *slōcas*, prose, and extracts from *vēdas* leaf 18—43.

The following differ in appearance.

- 4.) Description of the fire-pit, used for *hōmas*.
—*Abichāram*, or *sunya-mantras*, injurious, or magic spells, of evil design, to kill enemies &c.
—*Atma samracshana mantra*, a precative spell for soul-preservation: incomplete fragment, leaf 75—82.
- 5.) *Sahanas*, rules as to expiation of the evil results of sin, in a former state, such as a disease, which is the punishment of an antecedent sin, in a foregoing life. The expiation is intended to remove it.
Description of diseases as the consequences of such, and such sins in a former state, or in the present one e. g. killing a woman, result, consumption; *slocas* this portion is complete, leaf 228—258.

1 Leaf at end—a *sanealpam*, or collocation of time e. g. in such a lunar day, on such a day of the week, in such a *yōgam* month—year, I am about to perform, or, I did perform—such and such a ceremony. This record is termed *sanealpam*.

The book is long, old, of medium thickness, somewhat damaged.
15½. No. 1219. Miscellaneous.

Mantra retna rati.

A discourse of *Mahesvara* to *Umā*.

Leaf 1—8½ *Hanumān māla mantra* with *yentra*—a string of charms, with diagrams, formed on one original, or *mūla mantra* in nine *padalam*s; containing the excellence of the charm, and spells to subdue, or draw over, to stop any person or thing in progress, to drive away, with the mode of *pūja* or homage to *Hanuman*, and other matter of a magical nature.

Leaf 8½—26 *Brahma siddhānta rahasyam*, this is also in *mantra* form—concerning *Hanumān*, and his eight lettered charm, with *hōmas* or fire-offerings, and *Vibishana's* praise of *Hanumān*: 1st to 9th *adhyāya* the 9th incomplete.

Leaf 22—37 *Déva pūja vidhānam*, the order or mode of homage to any god *pacsha raya prabhava*, glory of the king of birds, that is *Garuda* the kite, or eagle—*agni stambhanam* rendering fire harmless, *shadrastra stambhanam* rendering weapons blunt, or harmless.

- To enable any one to plunge his hand in boiling ghee, without harm.
- Other four leaves. *Góla sátsanam* Telugu language—record of a gift: Gola is a shepherd tribe.
- 3 leaves—*kápula sássanam*, Telugu record of a gift by the people of *kápula*, a town.
- 2 leaves, *Devangula sássanam*, record of a gift, by one so named.
- 2 leaves—medical, a composition of pepper, and other materials—also *anjanam*, ointment for diseased eyes, Telugu language. In all 48 leaves.

The book is of medium size, touched by insects.

16. No. 1220. Various matter *slócas* and prosaic leaf 33—43—*Véda svara lacshanam*, on the accents used, when intoning the *vedas*; incomplete.

Leaf 44—110.47th wanting. *Subhagóddáya derpanam*, reflected image of the beautiful woman.

By *Srinivásarája yógéstara*.

On the *sacti*-worship.

The modes of their reading, morning, noon, and evening homage to the female energy; differs as to form, and object; differs as to times, and in other matters—their mode of pouring out water from both palms of the hands (*Terpanam*) the modes of their reading prayer or *mantras*, to the *máta*, or mother; the mode of *sacti púja* or ritual of homage to some emblem of the female energy· many *yentras* or magic diagrams, with the *mantras* or charms to be used with them—the places wherein the spell letters are to be written are *graha nyása*, mark of the planet, *nacshetra-nyása*—mark of the lunar mansion, *rásá nyása* mark of zodiacal sign; *pit'ha nyása* mark of a seat, or shrine; *prapanya nyása*, the mark of space, or of worldly things. A spell to propitiate the goddess (or universal mother, *physis* or *natura*) another spell to destroy enemies, and *Sira cavacham* (incongruous here.)

Leaf 111—134. *Síta gnána ridhya*, science of *Sáma* knowledge.

By *Síta* to other *ishis*.

From the 1st to the 13th *adhyáya*—513 *slócas* complete

- 1.) On the five lettered *Síta* spell—its use, and its excellency.
- 2.) Its god. 3) and following chapters, to 12, on the motions of the hands and fingers, in the use of this spell.
- 13.) The mode of using it in ritual worship of *Síta*.

—Leaf 135—160 (wanting 137, 138) *Tripura suntari-stöttra mantra*
Praise, and spell to the *Sacti* of *Siva*.

—*Vasiharana varáha stöttra mantra* Praise and spell to *Parvati*, as influencing, or bewildering the senses of others.

—*Prána pratishta mantra*—spell to restore the soul to the body after homage rendered, it being supposed to go out of the body in the act of worship

These three matters probably relate to the *sacti* system.

Leaf 161—181. *Nava-rátri-vrata calpam*. Ceremony with its benefit, on the nine days festival to *Dúrga* (or the *Dátra*) : it begins with the new moon in September ; and closes on the 9th or 10th lunar day.)

This tract is said to be from the last Chapter of the *Marcandeya puránam* ; it is complete.

3 leaves—grammatical, on the declension of nouns, some words given as specimens, 36 other leaves, marked by letters of the Sanscrit alphabet, but not regular.

—*Nara chaera*, nine diagrams for *mantras* with *hóma* or fire offering, used with them
Nanti sraddha, ceremonies proper to marriage.

—again some words, in grammatical declension.

—*Nandini dhenu mahá mantra*

—*Dhanurantari mantra*,

—various mudras, seals, or motions of the hands and fingers, used with mantras

—*Yéjun pýga*, homage to a female sprite, or gnome : 64 are reckoned. This kind of being is supposed to be in the way as an evil hindrance in different directions, according to the moon's age. On the 1st day E. 2d N. 3d S. E. 4th S. W. 5th S. 6th W. 7th N. W. 8th N. E. 9th Zenith 10th earth, then the same twice over again till the next *amárás*; to go on again at its close. So that between the *sála* on solar days and the *yoginí* on lunar days, a votary of superstition may be puzzled which way to go.

—medical matters, and preparations, in Telugu prose, 185 leaves, and some others blank.

The book is somewhat long, and thick, rather old, and a little damaged; leaves in some places broken.

Though so various in matter, it has the appearance of a homogeneous collection of *excerpta*.

* 17. No. 1222. Various matter.

—at the beginning, 22 blank leaves.

—18 leaves, referring to marriage.

—*Garbhádhána hóma* and *mantra* a fire-offering, and spell to produce conception ; used at the solemnizing of marriage.

—on the excellence of the sacred grass, when used ; homage to the nine planets ; *nanti sraddha* the marriage rite Also,

- *Sácarana hóna*—a ceremony for the annual renewing the scholastic thread in August, the full moon, when that occurs in *Srávana nacshétra*—a few other matters on the same subject.
- 2 leaves—*Grant'ha* letter—one contains some *slócas* from the 15th section of the *Bhagavat-gita*, and 4 *Súna* *slócas*, the other *slócas* from the said 15th section, and some *slócas* relating to *Ráma*.
- 12 leaves—*punah santánam*, a domestic offering to fire, by the head of a family.
- *Prasna bhágam*—horary questions in astrology answered; as to the fitness of going to any place, &c.
- *Gayatri hrúdayam*—heart of the *Gayatri*; *Brahma* gave it to *Yagyn-yarāyleya*. An eulogy of the *mantra* to the Sun (*hrúdayam* sometimes used for praise) its substance is that one who recites the *gayatri* does, in effect, everything.
- 28 leaves blank.
- leaf 2—7, formularies from the *Védas*.
- 20 leaves blank, save one *Sáuna* *slócas*.
- In all 42 written leaves, and 70 blank ones.

The book is homogeneous, short, of medium thickness, talipat leaves, and in good order.

18. No. 1223. Various matters.

Leaf 1—73. *Vyásas stichā vitaranam* an explanation of *Vyás'a*'s instructions, entitled *Veda tárjasa*; splendor of the *Veda*.

By *Súrya Náráyanā*.

On the mode of intoning the *Vedas* from the chapter on terms, to the chapter on the benefit of articulation, prose, and *slócas* mixed together.

Leaf 74—82. *Vyásas tárjasa* *mádum*, *vítaras*; this is the original, following its commentary.

Leaf 41—56. *Bhappam-Bhatta*.

On the sacrificial fire at marriages, and at putting on the scholastic thread.

On the *ancurápanam*, or sowing various seeds at the time of marriage, &c. watering them; from their growth, an augury.

Veda verses, distichs, and prose, the foregoing are the *púrva* or *suba*; the following the *uttara*, or *apara kriya*; that is auspicious rites, and funeral ceremonies.

Leaf 1—19. *Sraddha-vidhi* on the *pinda* or sacrificial ball of food, offered to ancestors; and other matters pertaining to the 12 days, relating to obsequies.

Leaf 20—30. *Adraita macarantam*, honey comb of the *Adraita* system.

On the oneness of the Divine, and human soul.

- Gayatri vyākyānam*—explanation of the *mantra* to the sun—complete.
- Vishnu sahasranamam*—list of the 1008 names of *Vishnu*—complete.

The following is an assemblage of at least six books, the leaves of differing lengths.

- leaf 1—30. *Darisa purna masa*, *homas* or fire-offerings at the new and full moons
- Pinda pitru yagnya*, offering of a ball of food to ancestors ; with the verses from the *Vēdas*, used on the occasion, complete.
- 46—79. *Apa stambha-paribhasha*, a commentary, or explanation of *sūtras* by *Apa stambha*, on rituals ; complete.

By *Hari dhatta*.

- Sinha anuraca vyākyānam*—a comment on a passage of the *Vēdas*, or connected therewith ; complete.
- Sri-sucta*, a hymn from the *Vēdas*, referring to *Lakshmi*, explained.
- Agni haryam*, on a fire-offering ; incomplete.
- Chandra-lōca*, a rhetorical work, especially on the art of poetry, of high repute.

By *Cāli dāsa*, the original in *slōcas*.

This is said to be the primary work on this subject ; whence commentaries, and other treatises, took their origin : it is incomplete.

Leaf 73—82. *Pārāsanayam*, *slōcas* from the code of *Parāsara*, on ritual observances proper to the four *yugas*, and this one uns specially adapted to the present age.

- Gana-homa*, a fire-offering directed to numerous celestials. *Sīra's* attendants, prose form ; said to be from the *vēda*.

Leaf 73—78. *Hanumanta mālā mantra*.

There is one *mūla-mantra*, or original spell, named after *Hanumān* ; this is a string of spells subordinate, founded on the original.

- Triyambaca mantra*, a spell directed to *Sīra*.
- Yogēśvara mantra*—a spell named after a chief ascetic.

Leaf 122—153 *Gópala halpam*, *sammóhana gópala halpam*, *gopala gayatri*, *gopala sandhya-vandana*, these all relate to the Cowherd god *Krishna* the second one being in conformity with his libidinous character *Sanatcumara* told to *Nareda*, the *Sanatcumara sankita* as above, complete.

Leaf 154—195 *Panchacshari mantra*, the five lettered *Sára churn*, with its *p halam* or benefit, and *Vama dúra chakra*, a magic wheel, or diagram.

Nana vidha panchacshara p'halam, various results from changing the order of the syllables in the 5 lettered spell—*na ma súra ys* as 1, 4, 3, 2, 5, &c.

Modes of drawing *yentras*, or diagrams for spells from the the *Rudravyámala*

- Panchacshara shadprayoga*, on six modes of practising or using the five lettered spell From the *chitambara halpa*, complete
- Pranava panchacshari—mantra yentra*, diagrams and spells for using the primary symbol *O m* (of high and unexceptionable import) with the aforesaid five lettered *Sára* spell (a gross abuse of a pure symbol)
- 4rtihanesvara stotra*, 10 slokas, praise of that form, which on the right side of the one body is *Sra*, and on the left side *Pariati*
- Abishegam* *vidhi* mode of pouring over idols either water, or butter-oil , from the *Scánda yamla*
- Zánti mantra*, spell used at the close of other ceremonies , to avert evil from any omission
- Aprajita stotra mantra*, praise with spell, directed to *Parvati*, is the invincible or victrix
- Indráschi mantra*, spell to a goddess with motions of hands, and fingers in using it the name most usually occurs in connection with the *saci* worship

This hook might be headed "sorcery," though containing other matter, but all of it tending to what is termed "the black art" A careful, and competent translation would make darkness visible.

The book is rather long, thick, now and then a leaf damaged, but in general good order

20 No 123I Parts of different books

2 Leaves—Telugu, some stanzas on *Rama* and cradle hymns for the images

5 Leaves—*yamuna puja*, homage to the *Jumna* river, before the 'Ananta trata; this homage is generally by women

Leaf 1—12 (other book) On the *panchami* or 5th lunar day of some months, in the *trata* or fast &c. directed to the seven *rishis*, here their names are *Cauja*, *Atri*, *Bharadvaja*, *Vishamitra*, *Gautama*, *Jamadagni*, *Vasulta*

— On the *udyápanam*, or close of that ceremony. The ceremony itself its mode, its value ; story, or legend concerning it, &c.

Its use is said to be to cleanse from all kinds of impurities by touch, or contact with vessels &c. in household, or other concerns of women. Taken from the *Brahmánda puránam*, a discourse between *Brahma*, and *Naréda* ; complete, as far as regards the *rishi panchami*.

—5 Leaves—*Lacshn variti varita calpam* on the ceremony of 100,000 lights, and its attendant benefit; from the *Scánda puránam*, ascribed to *Capila*.

—4 Leaves. The *udyápnnam*, or close of the said ceremony, by feeding *Brahmans* &c. from the *Vayu puránam*—this is complete.

—24 Leaves, a treatise concerning elephants.

—In what countries found—classification as to kinds—and many other matters on this species of animals; *slócas*, with a *tica*, or running verbal comment, in Telugu.

—1 Leaf—Telugu stanzas from the *Rámáyanam*—54 leaves in all.

The entire book is an assemblage of three or more others. It is of medium size, and rather old.

21.—No. 1251. Sundries.

—3 Leaves—*ndgari*, with *Síta stótram*, or praise to *Síta*; in the measure common in the Canarese language.

—5 Leaves, contain letters of the Canarese alphabet, written in a square subdivided; and with different meanings to each square; the *mantra* is compared with it, and a result augured according to the square punctured by any one at a hazard, a kind of divination.

—4 Leaves—*Amba stava*—praise of *Párvati*.

—10 Leaves—*Sud-sáhasra náma*—*slócas*. The 1008 names of *Síra* in a string.

—10 Leaves, *Dévi sahasra náma*, *slócas* 1008 names of *Dévi* or *Partati*.

—7 Leaves *Tripura suntasi sahasrandma stótra*, *slócas*. The 1000 names of a *sacti* of *Síta*, with praise: it pertains to the female energy system.

—7 Leaves *Síra sahasra nama stótra*, *slócas* as above; with the addition of praise.

—2 Leaves *Trítita linga mani* praise by a *guru*, of the triplo symbol; Canarese language.

—3 Leaves—On, the five products of a cow, used in bathing a statue when being carved for an idol; mode of so doing.

—3 Leaves *Síta caracham*, a spell with praise to *Síta*, for protection.

—1 Leaf Canarese letter, 3 leaves *nágarí*

Quite another book.

—From the *Mārāndeya purānam*.

Pariati caracham, spell with praise for protection & her *mantra* called *mahatmya*.

—*Saptasutica-mantra*, a spell containing 87 letters, or syllables.

On the killing *Madhuhatapa an asura*.

The war of *Dīvi* with *Mahishasura*, and destruction of himself, with his army.

—Other combats, 1st *adhyāya* to 16th on leaf 1—69.

—1 leaf—a spell to operate on fire ; and some *śādha slocas*.

—10 Leaves—*mantras*, named after *Ganapati*.

—*Indrācshī Tryambaca* (or *Rudra*)

—*nama tréya mantra*—spell of three names i. e. *Vishnu*—*Varaha*—*Narasimha*.

—7 Leaves in *Grau'ha* letter, on *Buda suddhi*, purifying the 5 elements ; and *pr̄na pratishtha* conveying life to an idol ; 151 leaves in all.

22. No. 1255. Twenty seven subjects.

—The first two leaves, old, and blackened, illegible ; they seem to contain homage to *Vishnu*.

1.) *Nyāsa tilacam*, 32 *slocas* complete.

By *Vēdāntachārya*, praise of *Rangha nālha* at Trichinopoly ; entitled from the forehead spot.

2.) *Nyāsa r̄imsati*, 3 leaves *slocas* complete ; praise of *Vishnu*.

3.) *Gōta stuti*, 2 leaves, 29 *slocas*, complete, praise concerning the wife of *Pey-alutār* ; given up by him to the service of the god.

4.) *Abhīti slāram*, 3 leaves 29 *slocas* complete : praise of *Rangha-nālha* at Trichinopoly. The foregoing are by *Vēdāntachārya*.

5.) *Sri Rangha rāja Mahisi-stottra*.

Praise of the *Sacti* at Trichinopoly.

By *Parásara Bhatta* 62 *slocas* on 7 leaves, complete.

6.) *Vishnu stottra* 2 leaves, *slocas*.

Praise of *Vishnu*.

7.) *Jitante stotram*, *slocas* five sections ; two of them here ; afterwards more.

Praise of *Vishnu*, ascribed to *Brahma*.

- 8.) *Suntara báhu stólla, 1 leaf incomplete; slócas—on Vishnu.*
 9.) *Sarána gati dípica 60 slócas complete Váishnara panegyric.*
 By *Védantáchárya*.

An illustration of the mode of taking the soul, and laying it at the feet of the god.

- 10.) *Atti nánušha stara, slócas.*

Praise relating to *Rangha náthha* leaves 10; on the 10th some explanatory comment.

- 11.) *Kriya dípica, slócas, 1 leaves "ritual lamp," on Vishnu homage.*

On the 4th leaf *urdhva Lrama* mode of putting the trident mark on the forehead; incomplete.

- 12.) *Varada raja satacam, 70 slócas, incomplete. On Vishnu at Conjeveram.*

- 13.) *Jitante stóllram, slócas 3d and 4th section so far complete. (See 7 supra.*

- 14.) *Déva rája Mahishi stólla, and déva raja stuti, complete.*

Praise of *Vishnu*, and *Lakshmi* at Conjeveram, two leaves.

- 15.) Some panegyrical matter concerning *Rámanúja, slócas incomplete, one leaf only.*

- 16.) *Vishnu stuti, slócas, 1 leaf, incomplete.*

Praise of *Vishnu*.

- 17.) *Cshama shódasi, 16 slócas, complete, on 4 leaves. On the clemency of Rangha náthha at Trichiuopoly.*

By *Védantachárya, son of Véda Vyása Bhatta.*

- 18.) Two leaves, one on bodily ablutions, and one on *Bhagavata-rádhana*, on the worship of God.

- 19.) *Dasa avatára stuti, 10 slócas complete.*

Praise of the ten incarnations, 1 slóca to each.

By *Védantachárya, head of the Vadagalas*, 3 leaves.

- 20.) *Rahasya triyarl'ha, slócas, 2 leaves, meaning of the triple mystery, it has a reference to the nature of deity, and of the human soul.*

- 21.) *Búda suddhi, slócas, and prose, incomplete. On the purification of the 5 elements, and 5 senses, 4 leaves.*

- 22.) *Rangha náthha mangalam, slócas, 1 leaf, praise of Rangha náthha.*

23) *Prana agni hotra vidhi*, 2 leaves complete; on offering up the soul to God, and consecrating every action, or passion to him

24) *Guru peramparā-anu-santanam*, 1 leaf—containing a list of distinguished *gurus*, including the 'Alutar, down to the time of *Vedantacharya*, after which a schism divided them into *Vadagala*, and *Tengala*, northerns and southerns

25) Medicinal. Telugu language

3 Leaves—benefit of medicines attended with *yentras* and *mantras*, or spells, 3 leaves

26) *Lishnu puja mantram*, 6 leaves, on homage to *Lishnu*, with praise

27) *Iets raja saptati*—70 *slokas*, but not complete, on *Ramanuja* By *Vedantacharya*

This manifold book has a homogeneous appearance, but the hand writing differs, in various places, and a few leaves are doubtful.

It is of medium size, and in good order, but old.

221 No 1281 MISCELLANEA

1) *Mayura salocani*

By *Mayura cari*, with explanation by *Sri Raugha deva*, one hundred *slokas*, in praise of the sun, leaf 1—28

2) One *sloka* on *Saica* matters, with a comment, begun but not completed

3) *Saica* matters, *slokas* on 16 leaves, half a leaf of a book termed *Tarkha paribhāhya*, logical.

4) *Lishnu mushti tayalam*, the recipe for an ointment to remove obstructive swellings (it is sold in the bazar). The recipe by *Sanghayen*. In all 41 leaves. It is quite different from the preceding in appearance

The book is long, thin, and in good order

23 No 1282 Various matters

1) A portion of the *Hari ramsa* for which see XXI

2) On gifts. The benefit of giving food, land, cows, water, to travellers

On the value of the *salagrama* or petrified shell,—on the fast observed on the eleventh lunar day benefit of bathing in the Ganges—on honoring a guest upon his entry—on devotedness to *Lishnu* the means of obtaining *swarga*, the celestial heaven—the sins that lead to *narakas*, or hell, the legend of

Combhaconum—oo the *chandra* pool at *Srirangham*—fame of *Rangha natua* the god there; also legendary matters concerning *Sri sailam*, and *Venca tadri*, or *Tripty*.

Hasti sailam, or *Conjeevaram*, and *simhadri* (lion-hill) known as *chola singha puram*; a few other matters on *Sairam* homage, and on the *Sica ratri*, an especial night in February.

3.) Fourteen loose leaves of different sizes, some of them broken; *slōcas* on various subjects, but requiring to be collated with other books—among other matters on walking round the Nimb tree, and doing homage to it, by which means disease is said to be removed (possibly by the exercise so taken.)

The entire book is of medium size, and in good order except 3) at the end.

24. No. 1286. Various matters, some Sanscrit some Telugu, in confusion.

- 1 leaf—*Rāmarghya dhana crama*, homage to Rāma at birth, Sanscrit
- 9½ Leaves *Narasinha stöttra* and *mantra*
- 100 Telugu stanzas, praise to the man-lion incarnation, and spell
- 2 Leaves, *Chāttu sibcas*, Sanscrit distichs, on distinct, and varied subjects,
- 6 Leaves, praise of *Vishnu*, and others in Telugu.
- 6 Leaves, *Vencatcchala patti stöttra*, and *Janardhana stuti*—praise of the god at Tripty, and of *Rāma* Telugu
- 3 Leaves, praise of *Chengalcaraya*.
- 1 Leaf, *mangalam*, epithalamium
- Sumati satacam*, 110 stanzas, Telugu
- 5 Leaves, *ashta dic gaya padygam*, ethical stanzas in Telugu, the eight elephants being merely a mode of marking the stanzas.
- 2 Leaves, *Mangala ashtacam*, an octave, ascribed to *Cālī dām*—for benefit, or prosperity, Sanscrit.
- 1 Leaf, two stanzas on the Tripty god Telugu
- 5 Leaves Nine stanzas on *Krishna*, named after the *nara nidi*, nino jewels
- 2 Leaves—seven *Sōira* stanzas,
- 3 Leaves, 13 stanzas, ornate, erotic.
- 4 Leaves, 24 stanzas The poet takes notice of the different actions of women, in a household, such as grinding corn, washing clothes, making cakes, and turns all into licentious allusions
- 10 Leaves, various stanzas, on different subjects
- 4 Leaves, *samat kṛutī padyas*, dark sayings, as a trial of skill in the case of authors; *alīehas*, or double meaning, and partly like the sphinx's riddles
- 1 Leaf, stanzas on colours, only three colours written, what beings &c are white, as *Gauri*, milk, the *anta* bird &c and so on, as to other colours.

- 5 Leaves, praise, on *Souca* and *Vishnava* themes
- 6 Leaves fifty Sanscrit *slécas*, on various ethical subjects.
- 1 Leaf, various stanzas
- 5 Leaves, 36 stanzas on *Ráma*
- 2 Leaves, 10 stanzas on the same
- 1 Leaf, on *Siva*
- 4 Leaves, on the lord of *Tripura*.
- 1 Leaf, stanzas in Telugu
- 6 Leaves 9 stanzas on *Narathinka*
- 2 Leaves, *chidita slécas*, Sanscrit distichs, on varied subjects

At the end an agreement on business, for lending money,
119 leaves in all.

The book is of medium size, old and damaged; supposed to be
a sort of common place book.

25. No. 1296 Sundries.

- 1 Leaf, a memorandum of the days for funeral anniversaries, in two or three families.
- 3½ Leaves, a few *slécas* on the meaning of words extracted from three lexicons; that is the *Amaram*, the *Vista nyându* and the *Vâjayanî*
- 25 leaves, *Subhashita slécas*, elegant extracts, or beautiful specimens from different works, moral, crotic &c., in all 29 leaves, extracted at different times, and on leaves of differing ages.

The book is of medium length, thin, some leaves very old, others more recent.

26 No. 1344 Various in matter, and letter.

- 1 Leaf *ndgari*
- Leaves 159, 160, 161, *Ráma bhunjangam*, 25 *slécas* in the form of a serpent, containing praise of *Rama*, complete
- Leaves 169—193 (1 broken) *Ráma stava râgam*, *Nârada* gives high praise of *Ráma*. Leaf 1—4 *Dattatrya stuti*, praise to an inferior form of *Vishnu*, 15 *slécas* complete, including 9 *slécas* incomplete *Jaganat'ha mangalam*, wishing success to *Jaganat'ha*
- 10 leaves, *Adgari* letter, from the *Vayu purânam*, containing *Madhara-sîra râga*, special praise to *Vishnu*, a devotee asks pardon for one hundred faults
- Leaves 1—3 *Pachama Rangha stöttra*, praise of *Vishnu* at Seringapatam.
By *Gautama*, 15 *slécas*, complete, Canarese letter
- 7 leaves, *Grant'ha* letter, containing four subjects
- Chandra Sevâra ashtacam*, an octave of *slécas* in praise of *Siva*
- Mahâdevashibittra*, 108 names of *Siva*, in prose, with praise.
- Krishnasit töttra*, the like as to *Krishna*
- Krishnasit töttra setânâmârulu*, a string of 108 names of *Krishna*

Leaf 1—5 *Bhāratā satītri*, an epitome of the *Bharatam*, on the embassy of *Krishna*, and the battles that followed, complete.

—3 leaves, *Nagari*, *sīta Sahasranāma*, the 1008 names of *Sīta*.

—2 leaves, *Mangalashtacām*, 6 *slōcas* incomplete. On special gods, *rishis*, mountains, rivers, &c. and by these success, and prosperity wished to the person addressed; in all 44 leaves, of various lengths, medium on the whole, some of them old, and damaged.

XIX. MUSIC AND DANCING.

No. 1291. *Bharata sāstram*.

— . By *Sarangha dēva*.

12 leaves—incomplete, chiefly on various gestures by members of the body, and on musical time, to correspond therewith. Quality of a prologue; offering of flowers; homage to the earth; opening part of a performance: *slōcas*, with the meaning of them in Telugu.

Other 36 leaves—some *chūrnica* rhymes from *Rāma sāstri*, other parts, by an unknown author: octave verses by *Jayadēva*, from the *ashṭa pndi*.

Also an explanation of various motions of the hands, fingers, &c. to express the changing variety of passions intended to be represented. The whole appears to be connected with native operas.

In the midst 8 blank leaves.

The book is long, of medium thickness, injured by insects.

XX. PAU'RĀNICAL.

I. No. 1055. *Bhāgaratam*.

The 8th *cāndam* or book; another portion contains the *Gajendra mōcsham*, or legend of a crocodile and elephant, 1, 2, 3, *adhyāyas*. There is also another copy of this last piece, the 2d and 3d *adhyāyas* only. There is a mixture of *Grant'ha* letter in this book.

II. No. 1067. *Scāndā'upapurānam*, *slōcas*.

The *Sīta bhakti mahatmyam*, said to be taken from the said minor *purāna*.

By *Agastya* 1—90 *adhyāyam*, complete.

On the dignity, and excellence of some special places, of *Sāiva* worship: as *Cāsi* (Benares) *Cāla hasti*, and *Cānji* (Conjeveram) *Madura*, and others; but they are principal ones.

On the superior excellency of *Sāiva bhaktis* or devotees to *Sīta*; and also on the great value of *cibhūti*, and *rudrācsha* beads; excellency of the five-lettered spell.

A statement as to special votaries to whom *nükkti* or beatification was given, as *Suntara praca*, a king in the *Dacshin*, not named; *Säuntaraca*, *Chandra sec'hare*; *Dhana pala*; *Kala nat'ha*; *Mürtinat'ha*; *Chandesa*; *Tilacà vati* (a woman); *Vágpisa*; *Kula pacsha*; *Véda súra* (to this one the highest degree, *Sauhyá*, was given) *Chandra*, *Kant'ha*; and various others specified. leaf 1—155.

The book is long, of medium thickness, on talipat leaves, in good order.

2 No. 1068. *Brahmanda puranam*.

From the 1st to the 10th *adhyáyam* of the *tirt'ha cándam*. It contains a discussion between *Bhrigu* and *Náredu*; and the *Vencata gitá mahatmyam*, or legend of Tripety.

The book is long, thin, and in good order.

3. No. 1069. *Vishnu Puránam*.

The 1st *candam* from the 1st to the 22d *adhyáyam*.

The 2d *candam* from the 1st to the 16th *adhyayam*.

The 3d *candam* from the 1st to the 11th *adhyayam*; or the *Vishnu puranam*, complete to the end of the 3d book; sometimes termed *Parásara slóca*, as delivered by the father of *Vyasa* to *Máitreyá*.

The book is of medium size, on talipat leaves, in good order.

4. No. 1070. *Vayu puranam, slócas*.

From the 1st to the 30th *adhyáyam*.

This portion relates to observances which occur every 12th year; on the planet Jupiter entering the sign *Mágha*, or constellation Leo.

The book is of medium size, and damaged at the edges.

5. No. 1071. The *Brahmottara cándam*.

From the 1st to the 21st *adhyayam*, incomplete, supposed to be from the *Scánda puranum*; related by *Suta*, a disciple of *Vyasa*, to a Ling; on the power of the *Santa* spell *na-ma-si-tá-yi*, and other matters.

The book is of medium size, and in good order.

6. No. 1075. *Nárediya puranam*, of the *Vaishnava* kind; from the 1st to the 31st *adhyáyam*: a fragment, leaves wanting. Various legends, relative to *Vishnu*, and to *Krushna*.

The book is long, and somewhat thick, old, and damaged.

7. No. 1077. Fragment of some *purana*, containing the 71, 72, 73d *adhyayams* only.

On the *Sūra rattari*, a night commemorating that on which Siva swallowed the poison of the serpent *Vasuki*, in the *cūrma avatara*; hence observed as a watch night by his disciples.

8. No. 1180. *Nāréda purānam*, ascribed to *Savunaca-rishi*; who describes different kinds of sins, discriminating their degrees of demerit, and explaining the *prayaschita*, expiation, or punishment of them. There is also some matter on the *upanānam*, or scholastic thread; worn by *Brahmans*, and others; and in the 25th *adhyāya*, some details on *viraha*, or marriage.

The book is of medium length, thin, touched by insects, otherwise in good order.

9. No. 1346. *Pāúranical* mutters.

—3 first leaves numbered 66, 67, 68 *déva nagari* letter, from the *Vayu purānam*, discourse of *Mahēsvāra* to *Uma*; the excellence of the *sudarisana*, or discus of *Vishnu*, and of wearing the tridental mark on the forehead.

—6 Leaves in *Grant'ha* letter.

The *mágha mahatmyam* from the *Pádma purāna*, delivered by *Vasishta* to *Dilipa*, a king, the ancestor of *Rama*, the 5th *adhyaya* complete.

—20 Leaves. Telugu letter; the *magha mahatmya*, from the *Vayu purānam*; the 7th, 2d, 9th *adhyayas*, each one incomplete.

On the great merit of bathing, and other observances in the *Magha* month. Also on the merit of offerings of the *tulsi* plant (*ocymum sanctum*) and of sandal wood: acceptable to *Vishnu*. Tales in illustration of the value of the *tulsi* &c., in all 29 leaves.

The book is of medium length, thin, old, and much damaged; the leaves differ, and are fragments of three books.

XXI. *PUNĀNAS* local or *Mahatmyas*.

1. No. 1067. *Bhaktā mahatmyam*, a fragment said to be from the *Scandópa purānam*, from the 27th to the 48th *adhyayam*, leaf 62—105: but with, some intermediate ones wanting. 1 leaf is in Canarese letter. See XX.

2. No. 1078. *Yádu'giri mahatmyam*.

The *Si'hala purāna* of *yádu giri*, in the Mysore country: or of the shrine of *Mélu kotta tiru Náráyana*, a form of *Vishnu*; 1st to 12th *adhyāyam*.

The book is long, and thin, the edges damaged, otherwise in good order.

3. No. 1079. *Purushóttama cshétra mahátmya*, legend, or *st'hala purana* of *Jaganat'ha* temple, of ill-fame in Orissa. related by *Vyasa* to *Jaya muni*, from the 1st to the 24th *adhyayam*; the 25th not complete.

The book is long, thick, and in good order.

1. No. 1086. *Vádisya charitra*, verse.

This is a *purana* of the *Cometis*, or merchant class in the north; *Siva* and *Parvati* sent an incarnation as the daughter of *Kusuma*: with whom *Vishnu Verddhana*, the lord of *Mahendra-puram* (one of the *Bellála* kings) fell in love; on seeing her at *Maha giri puram* of the *Váisyas*. Various details on this part of the subject. The young woman, to avoid further proposals being made to her, destroyed herself. The people fled from the place in a body. They afterwards worshipped the said young woman as a goddess; and the custom is said still to exist among the merchant class. The morning, noon, and evening forms of homage used by the *Váisyas*, are given. Also a list of *gótrus*, or tribes of the *Váisyas*; leaves 1—8 in fragment very incomplete. One leaf on Astrological horary questions: with one distich enumerating 18 castes among Hindus.

The book is of medium length, and in tolerable order.

XXII. RHETORICAL, including the art of Poetry.

1. No. 1109. *Kúvalaiyánandam*, a commentary on the *Chandra lóca* of *Cáli dasa*.

By *Appáya dicshada*, leaf 1—98 incomplete.

On *upamanam* or comparison, or simile with subdivisions: *apána* concealing, *atishaya yucti* hyperbole, *drushtanda* example, proof: *vyaja stuti* ironical praise: *virodha abhásā* equivocal words; e. g. *nari cambalavāh*, he who has nine shawls, or a new shawl; the latter being the real meaning.

Various other rhetorical figures.

The original is quoted in the midst and the meaning given; but the original and comment are not distinct, as in some other works.

The commentator introduces illustrations from other authors. His comment has been severely criticised,—at the end are 10 leaves, on the same subject; but from another copy, or another book.

The book is long, of medium thickness, slightly touched by insects and two leaves are broken.

2. No. 1110. *Kūralaiyūnanda*, as above; chiefly *slōcas*, with some prose: the original and commentary are interlined, leaf 1—99 incomplete. Other 23 leaves *chāttu slōcas*, or distichs on a variety of unconnected subjects; and one leaf on the mode of dividing lands.

The book is of medium size, at the beginning one end is damaged, otherwise in tolerable order.

3. No. 1114. The same work, original and comment intermingled —by *Appaiya deshada*, sometimes the number of the original *slōcas* only given: it seems an abridgment compared with the other copies, leaf 11—42, four leaves not numbered.

The book is of medium length, thin, a few leaves are broken.

XXIII. ROMANCE HISTORICAL.

1. No. 535. *Bala Ramāyanas*.

A collection in which nine different sized books are visible; and formed chiefly by eight copies of the *bala-rāmāyanam*, an epitome—for children used in schools: one incomplete, others complete. Sanscrit, chiefly in Telugu letter, with some *tīca* or running comment in Telugu, one copy in *Grantha* letter, one with a *tīca* in Canarese. Two *tīcas*, in the Telugu language, are in the Canarese letter. In the midst is a list (2 leaves) of cycle years and months, Canarese letter.

Also *Rāma Sahasranāma*, the 1008 names of *Rāma*, in *slōcas*, incomplete. Its course was from *Rudra* through *Parvati* and *Ganesa* and *Sanatcumāra*, and *Suta rishi* to the people.

A total of 156 leaves of various sizes, no boards, old, some leaves worm eaten.

2. No. 1051. *Bala bharatam*, an easy prose version of part of the *Bhāratam*, for schools: the 4th, 5th and 6th *sargas*; but left incomplete.

The book is of medium size, old, and damaged at the edges.

3. No. 1056. *Rāmāyanam, slōcas*.

By *Valmīka*, from the beginning, down to the 31st *sarga* in the *yuddha cāndam*, or section on the battle.

The book is very long, and thick, on broad talipat leaves, small hand writing, old, tolerably good order.

4. No. 1057. *Ramayanum slocas.*

By *Kalmiki*.

From the 41st *sarga* of the *Suntara cāndam*, to the 68th *sarga* the end. Then the *yuddha cāndam*, from the 1st to 134th *sarga*, the end; only a fragment of the entire work: but with one complete section.

The book is of medium size, and in good order.

5. No. 1058. *Rāmāyanam.*

It has the beginning, or *bāla cāndam* also the *Ayodhya cāndam*; and down to the 15th *sarga* of the *kish-kindā cāndam*: a prose version.

The book is of medium size, and in good order.

6. No. 1060. *Bāla Rāmāyanam*, an epitome for children; this copy is complete, in a large rude hand, by a school boy, of no value

The book is long, thin, much damaged.

7. No. 1062. *Bāla Rāmāyanam*, two copies of the same puerile epitome; with an explanation down to the *kish-kindā cāndam* only.

The book is small, leaves not equal, a little damaged.

- 7½. No. 1063. *Uttara Rāmāyanam*, a fragment from the 73d to the 90th *sargam*.

The book is long, thin, and has some leaves broken, one half gone.

8. No. 1064. *Rāmāyanam sāram*, a prose epitome of a portion, from the *Aranya cāndam* the 3d in order, down to the *Suntara cāndam* the 5th.

The book is small, old, and has several leaves damaged.

9. No. 1089. *Rāmāyanam*, the *uttara cāndam* or Supplement: see other notices, from 6th to 24th *sarga*.

The book is long, of medium thickness, old, good hand writing.

10. No. 1121. *Nāishadam*, a poem on the episode of *Nala* in the *Bhāratam*.

By *Sri Harisha Cavi*. The original *slokas* only; from the 1st *sargam* to the end of the 5th complete, with 16 *slokas* of the 6th *sarga*.

Description of *Nala*, his capture of the *amsa* bird—description of *Damayanti*—on the bird's going to *kundini-nagara*, her residence—the *amsa* bird's description of *Nala* to *Damayanti*—her love for him—*Narēda*'s going to *Indra*'s world to impede the match; and a few other connected matters—further details wanting—leaf 1-49.

The book is long, of medium thickness, some leaves damaged.

11. No 1122. *Nāishudam, slōcas only.*By *Sri Harisha Cari.*

This book contains part of two copies, neither one complete

1st Copy 1, 2, 3 *sargas* complete, 4th 5th wanting, 6th has from the 8th *slōca* to the end, 7th, 8th 9th *sargas* complete—(*mūlam*, no *tīca*)

2d Copy 2d *sarga* has 107 *slōcas*, the end wanting, 3d wanting 4th opening *slōca* wanting, then to the end right, 5th has 6 *slōcas* wanting, then from 119 to 137 the end, 6th 7th 8th 9th 10th complete, 11th 12th wanting, 13th complete 14th has only 65 *slōcas*, incomplete

1st Copy, leaves 1—28, 52—69, others confused

2d Copy, „ 8—11, 20—26 33—81 do.

The two copies have leaves of different lengths. The book is somewhat thick, and touched by insects.

11½ No 1123. *Raghu vamsa—mūlam.*By *Cali dasa*, 3rd 4th 5th *sargas* only.—*Sanjūni*, a *tīca* on the *Raghu vamsa*.By *Cola Chēla malla nat ha*

1st to 3rd *sarga*, not fully corresponding with the above, but together making up 5 *sargas*

Marriage of *Dilipa* with *Sūdaśhī*, and, after a considerable interval, birth of *Raghu*, who, when he became king, took some countries such as *Yāvana desam*, *Parasica desam*, *Camboya desam*, and others. *Raghu* afterwards made a great sacrifice in which *Karutsa*, a great sage, officiated. *Raghu* gave him fourteen crores of *tarahans* (a thousand millions sterling, excessive hyperbole) leaf 1—32.

Subject of the *tīca* genealogical as to *Menu* and other kings, coming down to *Dilipa maha raja*, afterwards the 3rd *sarga* as above leaf 1—96.

The *mūlam* is of medium length, the *tīca* shorter, book of medium thickness, leaves narrow, the boards long.

12. No 1124 *Raghu vamsam, slōcas*By *Cali dasa*.

This is deemed a classic poem. It dwells somewhat on the ancestors of *Rama*, as *Dilipa*, *Raghu*, *Aja*, *Dasaratha*, but dilates on the subject of the *Ramayānam*, in highly ornamented poetry

This book has only fragments, not forming a complete copy.

Sargam 2 two copies complete
 3 one copy wanting a few *slokas*
 4th 5th complete
 6th complete "th complete
 8th wanting 9th complete

In all 88 leaves, looking like portions of three different books, the centre piece being the oldest. The entire book is of medium size, touched by insects

13 No 1125 *Raghuvamsam, slokas*

By *Cali dasa*

3d *Sargam* only 16 *slokas*. 3d and 4th *sargas* complete. 5th has only 50 *slokas*; these are the *mūlam* or original only.

4th *Sarga* has *slokas* with a Telugu *taika* or glossary to each word. 5th similar but no more than 20 *slokas*.

Also a fragment on Grammar, on the declension of nouns from *Rama*, and pronouns to *him* (what?) incomplete

14 No 1126 *Magha Catyam*, a heroic poem on the expedition of *Krishna* against *Sisupala*. By *Magha* sometimes styled *Ian*, *in Magha*. Portions of the original are followed by an imperfect commentary

Sargas 1 2 3 complete 4 has only 47 *slokas* 5 has 58 *slokas* 6 is wanting * has from slōka 19 to the end 8 9 10 complete

The commentary

By *Kola chela malla nat ka Surs*, a high sounding title given to the Telugu poet, *Pedda Bhatta*

Sarga 1 Complete 3 wants the comment on 11th to 15th *sloka* the rest is found 1

4 Wants the comment on the 7 first *slokas*, and on those following the 92nd *sloka*

5 Wants the comment on the 2 first *slokas* the remainder is right leave 1-100 but some in the midst are wanting. 9th leaves remain containing the march of the army and the killing of *Sisupala*. This poem is a classic

The book is long, and rather thick, in the middle several leaves are broken off, at one end

15 No 1127 The *Magham*, with a commentary

—leaf 1-46 *Magha Catya n* by *Magha Cat* from the 1st to the 8th *sarga*—original

—leaf 5*-57 *Sarianghashā*—a comment on the *Mugham* by *Kola chela malla nat ka suri* (*suri* = a title of respect among *Suras*) 1st and 2d *sargas* complete 3d *sarga* incomplete—4 leaves contain 52 *slokas* from 1st *sargam* of the original.

The general subjects are—the march of *Krishna's* army—encampments, killing of *Sisupala* with much florid poetical ornament interspersed

16. No. 1128. *Bhóravi Cáryam, slócas.*By *Bharavi*.—from the 11th to the 17th *sargam* complete, a few *slócas* only of the 18th *sarga*.

This is another classic poem, and very commonly known as the *Kiratarjúnyam*. The subject is the penance of *Arjuna* in the *Himálayas*, in order to obtain the *pasupatástra* weapon; his encounter with *Síra*, disguised as a hunter; and subsequently obtaining the desired boon.

The book is of medium size, old, and both ends gnawed off by rats.

17. No. 1129. *Cumára Sambhava, slócas.*By *Cali dasa*.

8 *Sargas* complete of the original only, leaf 1—36 with two *sargas*, leaf 1—40 of a *vyakyanum*, or comment, entitled *Sanyúni*, by *Nola Chéla malla mat'ha súri*.

The general subjects are—the birth of *Parvati* on *Himádut-hill*—her nurture—description of her person. *Síra* (in a state of penance) being assaulted by *Manmota*, destroyed him by opening his frontlet-eye—grief of *Rati* his consort—marriage of *Síra* with *Parvati*, birth of *Subrahmanyá*, otherwise termed *Cumara*.

The book is old: injured at the end; of medium size.

18. No. 1282. *Bala Ramáyanam*, ascribed to *Válmiki*.

An epitome of the *Rámáyanam*, one *sarga* for the whole, on eight leaves, for the use of schools, and still generally so used; from the birth of *Ráma* to his being crowned at *Ayodhya*: omitting the *uttora* supplement.

The book is short, and thin, old; but in good order.

19. No. 1283. *Hari comso*, or *archaryo portom*, a supplement to the *Bháratam*. The *apara bhágam*, a second part; original *slócos*.

From the 1st to the 36th *adhyáya*—leaves 1—188, but wanting the following leaves 105—107, and 120, 121 and 124 to 127, and 142, otherwise complete.

So large a work cannot be abstracted. See French translation by M. Langlois.

The book is of medium size, and in good order. For the other portion of the book see XVIII.

20. No. 1337. *Náishada Cáryam.*By *Sri Harisha cari*.

The first four *sargas* of the *málam*, or original only, these are complete.

1st description of *Aala* and I is taking an *amasa* bird, &c.

2d matters related to me by the bird concerning the town of *Kundin*, and *Damayanti* there resident.

3d The bird went to *Damayanti* and I gave a description of the person and prosperity of *Aala*.

4th. The passion of *Damayanti* on account of *Aala*

Leaves 1—57

The book is of medium size, and touched by insects

XXIV. SAIVA SECTORIAL

1 No 1084 *Scandopapurana*, *slokas*, a fragment of 25 leaves, containing a little of the 50th *adhyaya*, thence from the 51st to the 78th *adhyaya*, but with leaves deficient, and a little of the 70th section

One of the minor (*) *puranas*, on the excellency of the *Siva* credence, and in particular insisting that *Siva* is the sole *Param*, or heavenly one, that is the alone Supreme, which is a dogma of the extreme *Santa* class. There are various other matters on this mode of credence, together with many tales in exemplification of positions assumed

The book is of medium length, thin, a little damaged.

XXV. TALES

1 No 1076 *Vicramaditya charitra*, from the 1st to the 231 section

A series of tiles, said to have been delivered to *Bhoja raja*, by thirty-two statues, being imprisoned nymphs, on the steps of *Vicramaditya*'s throne

The book is of medium size, and in good order, but not complete

2. No 1085 *Nachi ketopakyanam*

In 16 *adhyayas*, complete, *slokas*

This is a tale of a kind not permitting minute abstract. A *rishi*, or sage, named *Uddalaca* performing penance, was visited by *Brahma*, who promised that he should have a child. In a way either absurd, or highly metaphorical, the daughter of *Raghu* brought forth a daughter, and abandoned it in the wilderness. The *rishi* heard the child's cries, took and reared it, and afterwards learnt that the child was his own. In the end he married *Nachi Ketu* the daughter of *Raghu* (or *Rahu*)

(*) The name does not appear in the usual list

there being some enigma as to *Rahu*, and *Ketu*, astronomical terms. In the end *Nâchi Ketu* is described as going to *Yama*'s world: the punishment of the wicked in that world described. She came back again: which is the close of the book: leaves 1—42. Two additional leaves contain 23 *slôcas* in praise of *Kulahasta-Isvâra*, or *Sîva* at Calastri; and a few ethical *slôcas*.

The book is of medium size, touched by insects; and one leaf, at the end, broken.

3. No. 1115. *Câlambari*—prose incomplete.

By *Bhâna Cari*.

This is only a fragment of a large romance divided into the *pûrva* and *uttara câlambari*. A fictitious series of tales, running one into the other, in an ornate style. The author was contemporary with *Cali dâsa* at the court of *Rhûja râja*. *Sudraca* a king described—visited by a *chandâla* woman, bringing a very learned parrot, a bird understanding all languages, and all devices: describing its own birth, in a *Bombax* tree, and various *wishes*: by one of whom it was taught. The city of Ougein described. Story of *Dhârapida* a king, and of his queen—no more here—but all introductory to the birth of their son *Chandrapit'ha* and of *Câlambari*, a woman born of a *Gandharba*—the book, when complete, being a love-tale, concerning these two.

This fragment is of medium size, leaves 1—75 some blank, worm eaten, and broken in some places.

4. No. 1132. *Mêgha Sandesam*—The cloud messenger. By *Cali dâsa*.

Leaf 1—12—containing 120 *slôcas*—of the well known poem translated by Wilson.

The subject the message sent by a banished *Yacsha* to his wife at *Alacâpuri* with descriptions, geographical, and otherwise.

The book is rather long, and thin, damaged at one end.

XXVI. VAISUNAVA SECTORIAL.

1. No. 1083. *Satvica Brimha vidya vilâsa*, *slôcas*, incomplete.

The respective punishments in *Naraka* (or hell) to different kinds of crimes, described. On *viracti* or self-control. The absence of all worldly desires described. The excellence of the *marka* or tridental forehead mark. The mode of putting it on. The excellence of the *Vishnu bhakti*, or devotedness to *Vishnu*. He is the giver of beatification, and the alone First cause of created beings, and things.

The leaves bear no number one has some Sanscrit roots, with their sense

The entire book is long, thin, injured by insects

2 No 1099 *Sanmarga-mans derpana*, or the jewel looking glass of morality

By *Vencatasa Pandita*, *slokas*

On putting the marks of the chink, and *chaera* on the arms, or shoulders. On giving to children names of the *Vaishnava* kind, such as *Rama Gobinda &c* On putting twelve *namas*, or tridental marks on the body, as forehead 1, neck 3, breast 1, shoulders 2, navel 1, back 1, nape of neck 1, &c

Sri churna-dharana, putting on the central line of the trident in yellow, or red—yellow is correct—(outside lines always white) On the advantage of lighting lamps, and sweeping the floors in *Vaishnava* fanes

On the benefit of strict veracity Modo of bathing, *anushthanam*, or regular rule in all observances On the *atma guna*, and *Pura tatra*, or nature of the human soul, and the divine truth or nature (a fruitful theme of Hindu controversy) Various other *Vaishnava* matters, with numerous quotations and praise of *rishis*, ancient *seers* or *ages*

The book is rather long, of medium thickness, old, some leaves broken, about the middle eaten into by termites so as to destroy the coherency of meaning

3 No 1137 *Itihasa samuch'haya* traditional compendium, *slokas*

A discourse between *Bhrigu* and *Sarvavaca rishi*, in the manner of the *puranas* At the opening of the 1st section, one asks for information and the other gives it, the bearing of the whole is on the glory of *Vishnu*

Some of the contents are—duties of *guru* and disciple, excellence of homage rendered to the *guru*—a child must obey its parent—if otherwise there is sin—excellence of *Vishnu bhakti* (see 1) nature of *tapas*, or penance On the gift of water—of food—merit of pilgrimage—benefit of chastity in women, highly praised, causes of sorrow referred to *pura janma*, a preceding state of existence—the means of removal, penance, ritual homage, or merit in the present life—on the merit of receiving guests, sin of rejecting such—mod. of casting off household or family cares, by choosing an ascetic life *Vishnu bhakti* saves from *Naraka* or hell *Vishnu* is the First cause of creation—devotion to *Vishnu* is the procuring cause of beatification On the *maya*, illusion or power of *Vishnu*, benefit of homage to *Vishnu* On the rejecting sensual pleasures, it is praised

On the excellence of the *ant gamanam*, or a wife's burning herself with the dead body of her late husband

On the benefit of bathing in the month Mughā ; on the four colors (or castes,) *Brahman*, *Cshetriya Vārya*, *Sudra* ; and on the four order of *Brahmāchāri*, *Grahaṣṭha*, *Vanapraṣṭha* and *Sannigasi*. Duties of those belonging to the said castes and orders. Various like matters : each having the illustration of a tale. The whole is like a *purānam*, perhaps gatherings from several : 1st to 34th *adhāyya*, and so far complete.

3 Leaves on the nature of *Vaishnava* worship seem added.

The book is rather long, and beyond the medium thickness, old, damaged by insects ; the ends are eaten off in some places.

4. No. 1214. *Vishnu Dharmottaram*.

A summary of *Vaishnava* duties and principles, written as if a supplement to some *purāna*. *Garuda*, the vehicle of *Vishnu* narrated it to *Marichi*. *Marichi* enquired, what is the *Vaishnava* rule ? and *Garuda* replies ; stating also votaries pleasing to *Vishnu* : divided into chapters.

1. Concerning *Praklīda*, a devotee.

2. Introduction to *Vaishnava* duties

3. How to receive a guest, and the benefit resulting

4 and 5. Rules for women as to duties.

On the four castes, and on the four orders *Brahminachari*, &c description of excellent young women, as a guide to marriage.

Women must reverence their husbands.

6. The benefit of ritual homage to *Vishnu*

7—8. Excellence, and use of the *tulsi* plant.

9. Benefit of lighting lamps in a Jane

10—11. Benefit of various ceremonies directed to the service of *Vishnu*

12. On the excellence and use of the *mālāgrama* or peinified shell

13. More on the benefit of homage to *Vishnu*

14. Laudatory of *Brahmans*

15. Benefit of giving a cow

16—17. The woman as to land, and food

18. Importance of the fast, on the eleventh lunar day.

19. On the punishments inflicted in the world of *Yama*, after death

20. On sins of the mouth, and other members of the body, and sins of the mind, which tend to *Naraca*, or hell.

21—22. Specification of the punishment of sinners in *Naraca*, according to the nature of their crimes.

23. Description of the formation, and growth of the fetus in the womb, until the 8th month.

24. In this birth (or life) men receive the fruit, or consequence of virtue, or of demerit, in a former one.

25—26. On the virtues, and kind of devotion which lead to *mōksham*, or release from further pains of transmigration, beatification.

27. On the four *yugas*, or ages, and what is *dharma*, or virtue, in each one, in its progress, details on the evils of the *kali yuga*, or present age. Tales concerning *Brahman* in this last age.

Leaf 1—130 complete; 4 leaves *nagari* letter, at the beginning.

The book is long, of medium thickness, rather old; and some leaves damaged, by breaking.

5. No. 1227. *Bharadvája saṅkita*, matters ascribed to an ancient sage.

On taking the soul as if in the hand, and placing it at the feet of *Vishnu*. On the *chakra* mark on the shoulders. On the *urdhvā* forehead mark—its excellency—the mode of putting it on, the importance of being a follower of *Vishnu*.

On the five marks of the *Madharas*; that is, on the breast, two shoulders, forehead, pit of the stomach. To give up the soul to *Vishnu* is the short or ready way to salvation. Earthly possessions, and desires are not pure not tending to future bliss. The not desiring them is *puro*. Some are vainly troubled about similar things, these are *unnis*. Some despise like things such persons are *sige*. Various other matters, relating to the excellency of the *Vaishnava* credence. Four *adhyāyas* leaves 1—38 complete.

The book is somewhat long, and thin; much damaged, by insects, and breaking near the beginning.

6. No. 1241. *Vāishnavāchārya padadhi*: chapter on ceremonials, *slōcas*.

What food may be eaten, and what may not. On the mode of meal at noon and night. On the fast of the eleventh lunar day, in each half lunation. On commemorating the birth-day of the *Narasinhā*, and *Krishna* in carnations; the day of each distinguished as to its occurrence. On the duties of women, incomplete—2 leaves at the end—on the mode of putting on the forehead mark, and of marking the shoulders—excellence of a *guru*—incomplete; in all 16 leaves.

The book is long, thin, and in good order.

7. No. 1249. *Vishnu sahasranáma, slōcas*.

By *Vaisambáyana*; said to be from the *anusásnica-parvam* of the *Bháratam*.

A list of the 1008 names of *Vishnu*; said to be repeated daily by *Vāishnava*s.

16 Leaves complete. 1 leaf *Vayu stuti*, praise of a god of wind.

The book is of medium length, thin, and in good order.

8. No. 1298. *Vaishnava miscellanies.*1.) *Sudarisana ashtacam*, an octave.

On the *chakra*, or discus of *Vishnu*. 1 slōca wanting—on two leaves differing from the rest.

2.) *Rahasya triyam*; triple mystery: soma *Vaishnava mantras*—nature of the human soul, and of the divine soul—duties of living men—nature or glory of the Supreme (*paramātma surūpam*.) The triple mystery, is sometimes explained as the Divina Being, the human soul, the visible world; and with reference to their identity, or diversity. This tract on 31 leaves is Tamil in language; the letters being Telugu. Its separation belongs to a work of collation; much needed.

3.) 12 Leaves, containing a *Vishnu mantram* and *Bhagarata śrādhanī krama*—the mode of worshipping the Deity; and *jayanī nīrnayam*, an observance of *Krishna's* and *Rāma's* birth-days.

4.) Praise of *Rāmānuja* of *Sri Perattūr*, one of the *Aluvār*—*Vishnu stuti*—praise of *Vishnu*—*Dherma sastra rachana*, some prosa from the ritual portion of Hindu law.

5.) *Nīti padya*—moral stanzas in Telugu, and a few other matters.

45 Leaves in all—the book remaining incomplete.

It is long, thin, only a few leaves not damaged, most of them worn off at the ends.

9. No. 1341. *Vaishnava tracts.*

(The first one should be taken out on collation.)

1.) *Nītya anurāntānam*, the daily ritual; containing the *Tirupálānda*, eulogy, or a *Viva* addressed to *Vishnu*, with addititions; in substance, praise; prefixed to a following portion of the *Tiru vayi morhi*, or Tamil version from the *Vedas*: and also the *Tiru pāvi*, by *Chūda kodutta nāchiyar*, or the daughter of *Periya aluvār*, she who culled flowers, made them into a garland, and presented this to the god; to whom she was afterwards married—and further, some stanzas on matters relative to *Krishna*. In the Tamil language; and Telugu letter.

2.) *'Ala vantār stōlīram*, 67 slōcas.

By *Yamundāchārya*, complete; praise addressed to *Vishnu*, by an *aluvār*, leaves 20—25.

3.) *Yeti-raja-vimsati*, 20 slōcas panegyrical of *Rāmāniya*, head ascetic.

By *Manatūla maha muni*, leader of the schismatic *Tengalas*; leaves 26—28.

4.) *Cshamā shodasi*, 16 *slocas*.

On the clemency of *Rangha nātha* at Trichinopoly, complete : by *Vedantāchārya*, son of *Veda Vyāsa bhatta*: leaves 29—31.

5.) *Bhagarata āśādhana krama*, mode of homage to the deity, ascribed to *Parāsara*, two leaves 57, 58, *slocas*, incomplete $\frac{1}{2}$ leaf brief extract from the *divya-prabandham* in Tamil, and $4\frac{1}{2}$ blank.

The book is of medium length, thin, old, bored by insects.

10. No. 1358. *Vishnava observances*.

1.) *Nārāyana verma*, a *cavacham*, or charm for protection, addressed to *Vishnu*—two leaves only; in this eight names of *Vishnu* are used the last one being *Narāyonna*: the use of which, with a preceding ceremony, is supposed to have great efficacy. It is known as *Haridharatamyam*, praise of *Vishnu*, as the universal being.

2.) *Snana sancalpam*, record of bathing ; given the year of the *cali yuga*, Cycle year, month, day, *tithi*, &c., on which such a one bathed in such and such a sacred pool, for the removal of sin. *Cāveri prat'hana* homage to the river Cavery, or to its goddess.

3.) *Mrittika snāna*, rubbing the body with earth that has surrounded the roots of the *tulsi* plant—also rubbing the body with cow-dung moistened with water: also rubbing the body with *tila* powder (of sesame) mixed with water.

4.) *Amalaka snānam*, rubbing the body with myroblam fruit (*nelli kayi*) mixed with water; and a few *mantras*, used at noon-day. In all 16 leaves.

The book is short, and thin, good order.

11. No. 1360. *Vishnu salasrunāma*, *pūja*, homage by the 1008 names of *Vishnu*; a few *slocas* of praise prefixed; then the 1008 names ; and, at the end, are *slocas*, stating the benefit arising from the use of the "thousand names."

The book is of medium length, thin, and slightly injured by insects.

XXVII. VEDANTIC.

1. No. 1165. Section 2. *Vedanta-tācyum*.

Discussion on the *Vedanta* system, with discrimination as to the differences on this subject among *Śmārtas*, *Mūḍharas* and *Vāishnavas* of the Peninsula; the first being *advaita*, the second *dvaita*, and the third *visiṣṭa-advaita*; the first maintaining the oneness of Deity and the human soul; the second that they are distinct, the third that they are almost one, or related. See XXVIII for section 1.

2. No. 1184. *Vedanta vyakyanam*, or *vivoranam*, explanation of the *Vedanta*, prose fragment, without beginning or ending. It describes the *Paramātma* and *jīratma*, divine soul, and human soul, and seems to maintain their unity; but the whole would be needful to decide as to its being *advaita* in class, leaf 75—201.

The book is long, and thick, injured by worms, and breaking.

3. No. 1187. Fragments on the *Vedanta* according to the *Vaishnavas*.

Leaves 3—20 *Vyōśo sūfropoṇāśo tyakyónam*, a commentary on the original *sutras* of *Vyōśa*, by *Sri Rámésvara Bhorati*; leaves 45—65, wanting 46 and 54; exponent of the *Vaishnava* system. *Vishnu* is the great First cause. There is a difference, and distinction between the *jīratma* or human soul, and *Puromātma* or divine soul, *Vishnu* has all mild, benevolent, or good qualities; in opposition to the *advaitas* who ascribe to deity a negation of qualities; with other details. The composition is a mixture of prose, verses from the *Vedas*, and *slōcas*, in all 39 leaves.

The book is somewhat long, old; but in good order.

4. No. 1265. *Ara dūta gītā mahā mantrōm*, *slōcas*, 7 *prakarnas* or sections; represented as a discourse between *Dattatreya*, and *Goracsho*. Section 1. 2. On the oneness of the human soul with *Iṣvara*, the divine being.

* 3d. The form of the immortal (*acshara*, in the sense of *mūrti*, or *surūpam*.)

4th. On being resolved as to truth, and on firmness of mind in maintaining it.

5th. On equal sight, or appearance; that is, there is no real difference in existing things; because all are equally seen in the light of *Iṣvara*; as the evolving, or development of his being—all is *Iṣvara*.

6th. *Acsharo rātam*, description of the immortal one.

7th. *Nirvana nishthāno mohimo*, the glory or value of release, or of absorption into the divine essence.

This book denies any difference between the *jīratma* and *paramātma*; and maintains that all beings, and things, are but manifestations of the divine being. So far complete, on 20 homogeneous leaves, and one handwriting.

The following are miscellaneous, and different.

— *Sani stottra*, praise of *Saturn* the planet, or its regent. By *Rudra* to *rishis*. A story of *Dasaratha* introduced : in consequence of no evil disease from *Sani* (*Saturn* being a malignant planet) coming into his country for twelve years. *Dasaratha* celebrated the praise of *Sani*, and received a *saram*, or gift from that being. They who hear this praise recited will get benefit from *Sani*, 2 leaves, incomplete.

— *Sita bhuyangam stottra*, 25 *slócas* in praise of *Sita*, put into a serpentine form. By *Sancaráchárya* : complete. Two other *slócas* on *Sita* subjects, and 8 *slokas*.

Daeshana muni ashtacam, an octave in praise of a form of *Sita*, considered as giving wit, skill, intelligence in literary matters. Also 44 *slócas* on *Vaishnava* subjects, praise of *Vishnu*, complete. In the event of needed collation these last writers should be taken out ; and the whole separately arranged.

The entire book is long, and thin, a little damaged.

5. No. 1295. *Vedanta* ethics, author unknown, prose, incomplete.

The destruction or removal of a triple sorrow tends to *mucsham*, meaning happiness in the present life. This triple sorrow is,

- 1) Attaching to the soul
- 2) Proceeding from the five elements of matter, body, &c.
- 3) Proceeding from malignant spiritual agency.

The first is subdivided into *sariram* and *manassu* body, and mind. The body being subject to *vátam*, *pittam*, *slésham* and to irregularities caused by them. The mind is subject to *káma*, *cródha*, *lóba*, *maha mōha*, and other evil affections, or passions. The second includes not only the five elements, as causing evil, but also beasts, birds, reptiles, and *stavaram*, things immovable ; by these sorrow is occasioned. The third refers to troubles by *yacshas*, *ráschasas*, evil beings, and by *guha*, sprites or gnomes. They cause trouble by *aiśham*, invisible possession ; they are supposed to lay hold of people, and by so doing to trouble them, by *giddiness* &c.

To get these various sources of sorrow removed, or to get rid of them, is the way to heaven, or happiness in the present state of being.

Brahma surúpa nirupanam, description of the form of the supreme Being, by negatives ; as without arms, seeing without eyes &c. giving to the book an *adidila* turn. It is short, thin, leaves 1—45, a little gnawed at one end.

XXVIII. VEDAS, or UPANISHADAS thereto pertaining ; and like matter.

61. No. 1179. Two portions.

1.) *Sri súcta*—a hymn from the *Vedas* prose like form, incomplete.
The glory of *Lacshmi* declared.

2.) *Rudram*—prose, incomplete.

Praise of *Rudra* (or *Siva*) from the *vedas*.

On the *dherma*, or duties of the four Colors, *Brahma*, *Cshetriya*, *Váisya*, *Sudra*; and of the four orders *Brahmachari*, *Grihast'ha*, *Vana-prast'ha*, and *Sannyasi*. The sentences end with the word *rudra*: 6 leaves.

The book is of medium size, worm eaten.

02. No. 545. *Veda*.

a. *Nagari* a few leaves b. Telugu letter.

a. *Rudra jada*, a repetition of words concerning the glory of *Siva*. leaves marked 6, 3, 6.

b. Incomplete on *Yaga dherma*, or duty of sacrifice Cause of water and other things; duties of *Brahmans*, and other three Colors: meaning difficult.

Leaves 80—121.

The book is somewhat long, of medium thickness, has only one board, and is damaged by worms, and breakage.

1. No. 1150. *Srâuta*, matter from the *Vedas*.

'*Aba stambha trisana prayoga*, section from a *Veda*, chiefly on sacrifice, and rituals; *sutras* from the *vedas*—*sóma panchaca*—these, and other like extracts.

At the end, in *Grant'ha* letter, a commentary on '*Aba stambha sutras*', in three parts.

1st Leaf 1—37, 2d Leaf 1—31, 3d Leaf 1—7, being explanatory paraphrase, or amplifying the brief *sutras* of the original.

The book is long, of medium thickness, old, and very much worm eaten. The commentary has leaves something longer than the preceding portion.

2. No. 1151. *Yajur védam*.

The 1st *ashtacam*, four *prasnas*, out of eight.

The 2d *ashtacam*, eight *prasnas*, leaves are deficient, in various places

The book is long, thin, and much injured.

3. No. 1152. *Yajur védam*.

1st *Cándam* from the 1st to the 7th *prasma*

The 6th *prasma* defective.

6th *Cándam*—the 1st *prasma* on sacrifice

The book is long, of medium thickness, and damaged.

4. No. 1153. *Srāuta.*

A selection of practical offices from three *Védas*; such forms as are useful, or most required. They relate to the *yaga vidhi*, or mode of sacrifice; out of 33 *prasnas*, only from 1, to 5, with a little of the 6th fragment.

The book is long, thin, in good order.

5. No. 1161.^a Various *upamishadas*, supplements to the *Védas*, or assuming to be such.

- 1.) *Rudra nyásam*, homage to the five members, or heads of *Siva*.
- 2.) *Sri Ráma rahasyópanishada*, the mystery of *Rama*; delivered by *Siva* to *Vyása*, on the birth of *Ráma*.
- 3.) *Sarvasára upanishada*, two copies; substance, or essence of the *Vedas*.
- 4.) *Náráyana upanishada*, two copies.

It ascribes the origin of all things to *Náráyana*.

5.) *Vajra-síju upanishada*.

The penetrating diamond needle: on theological, or spiritual instruction.

- 6.) *Saríracá upanishada*, concerning the human body.
- 7.) *Yoga tatva upanishada*, on mystic truth; on the system of ascetics.
- 8.) *Káñalya upanishada*, two copies.

On *mócsnam*, or beatification in the *Satya loca*, or world of *Brahma*. (The highest heaven;) and the means of its attainment shewn.

- 9.) *Garbha upanishada*, on the womb, and the foetus in it.
- 10.) *Árunica upanishada*, homage or service to *Brahma*; from *Áruna*, the dawn, charioteer of the sun.
- 11.) *Kéna upanishada*, 1st *Cándam*.

A woman named *Hematali* asks *Dévendra* how to obtain *mócsnam* or beatification; *kéna* is "by what means," (*quomodo*.) *Indra* replies.

This tract appears to be on the *saci* worship principle (*quoad Bonae Deae*.)

- 12.) *Atma prabodha upanishada*, special instruction as to the soul.
- 13.) *Kálagni rudra upanishada*. *Sanatcumára* asks *Sua* concerning various ritual, or other observances, such as the use of cow-dung ashes, beads, and the like. *Sua* replies.

11.) *Mandūcya upanishada.* *Mandūca*, a sage, asks *Rudra* (*Sua*) concerning the *pranava*, or mystic triliteral *aum* (*O'm*) how given, and to what end ; supposed to lead on to theological matter.

15.) *Hamsa upanishada* ; on the all-pervading Spirit ; and on the *yogam*, or abstract meditation on Deity.

The aforesaid fourteen tracts professing to be *upanishadas*, are complete, and very brief: the entire book not being large. Some of them were translated by Ram-mohun Roy, and others.

This book is long, of medium thickness, leaves at one end damaged ; otherwise in good order.

6. Nu 1162. *Aba-stambha-sutra.*

A very imperfect fragment, many leaves intermediate wanting ; and a few leaves in *nāgari* letter thrown in. As far as can be made out, from the imperfect state of the document, it contains rules for ritual ceremonies, taken from the *Vēdas* ; and elsewhere, under the same title, more largely detailed.

The book is long, thin, old, with only one board, and much damaged.

7. No. 1160. *Chandrodaya upanishada.*

Said to be an appendix to the *Sama veda*, 1st to 7th *adhyaya* complete, with part of the 8th said to relate to *Brahma*. This is the 1st section in this book : for the 2d see XXII.

The entire book is long, thin, and somewhat injured.

8. No. 1166. *Aranam-yajur vēdam.*

Concerning the five elements—On the soul ; the *rāvica karmam*, or rituals, founded on the *vēdas* : leaf 1—63, so far complete.

—*Vēda pata retnam*, the impression of the *vēda* compared to a jewel, for some other matter see X.

9. No. 1168. *Agni-slōma yagnyam.*

On one of the kinds of the sacrifices prescribed by the *Vēda*. In this mode the entrails of sheep are taken out, and cast into the sacrificial fire ; the sheep tied to a post is considered to die only by the power of *mantram* used. Such is stated to be the only subject of this book, which is of medium size, old, and a little damaged.

10. No. 1169. For various sections see XVIII.

Section 1, *Mandukópanishada*. Supplement by *Mandúca a rishi*, only 8 leaves; first *sac'ha*, or *sanhita*. The *Véda* has 7 *Cándams*; various additions are termed *sac'has*, offsets.

Section 5, *Brahma bindha upanishada*, only two leaves; it belongs to the *yajur védā*.

Section 6, *Ecaçshara upanishada*, one leaf, explanation of the formule AUM; called one letter, though a triple compound; chiefly on its use as a spell, or in praise. It is tantamount to Hebrew cabalistic symbols; and implies a triple unity in Deity.

Section 7, *Udalaca upanishada*, of the *yájúr védā*. On the soul. *Paramatma*, the Divine Being, *jívatma* the human soul. This treatise is chiefly on the Divine nature: given by *Uddálaca rishi* to his disciple *Svéta ketu*: 7 leaves, or 1 part complete; letter *Grant'ha*, other parts wanting.

The entire book is of medium size, injured by insects, and broken.

11. No. 1170. Fragment of the *yajúr védam*.

The beginning is wanting, 28 leaves remain: some defective in the midst. The original has an explanation, in plainer language, on the sun, and other deities.

The book is long, thin, and nearly new.

12. No. 1172. *Rig védā*.

Containing eight *ash्वatas*. In the 6th the 1st to the 6th *prasna*, a little defective.

* The book is long, of medium thickness, injured at one end.

13. No. 1173. *Yajúr védam*.

In the 3d *ash्वata*, from the 1st to the 9th *prasna*, complete.

1. On the lunar mansions; their importance.
- 2, 3. *Ishti mantra*, offerings, on the first day after the new, and full moons, to obtain things desired.
4. *Nara módham*, human sacrifice, and the spells used therewith.
5. Homage of *Para Brahm*, the Supreme.
6. *Agni, Indra, Vishnu*, homage to these three.
7. *Tirtha mangalam*, on the happiness of the marriage state.
- 8, 9. *Asraméduha ydgam*, on the sacrifice of a horse; and its ritual.

The book is long, of medium thickness, in good order. The 4th *prasna* claims special notice.

14 No 1175 *Brihadaranya upanishada*

1st *sac'ha*, two copies, one complete, the other not so, said to relate to the doctrine of the soul understood to have been translated into French, and German

- An *upanishada* of the *yajur veda*, not complete, 8 leaves only
- On the five elements—instruction to a disciple
- Rama upanishada*, not complete at the end, said to refer to *Rama*. Besides there is great confusion of leaves. This part of the collection specially has need of collation, and unproved arrangements. The book is long, thin, the older leaves injured by insects

Note As regards this article XXVIII, I do not feel perfect confidence in it. The books referred to in it were examined at an early period of the work, and a *sāstri* employed was found to have urged on another *Brahman* engaged with him as a check, the great sin of explaining the contents of the *vedas* to a foreigner. He soon after died and other more intelligent agents, were found

β Λ

d CANARESE LETTER

I ADVAITA

No 1443 Section 2. *Jnana patam*, 8 *padalas*, or chapters, on 15 leaves

Description of the *Sāma veda*, or *Advaita* system On the *maya svupa*, or illusive form of Deity, as apparent in worldly beings, and things, *jīva Isvara abhedam*, the human soul and God indivisible, or without separation All human souls are, in effect, one, over as air shut up in a box, and a pot, though apparently separate, is the same, and if both are opened will flow into one the atmosphere being one, though it may be variously subdivided—with like matter

For Section 1, see XVI

II ARCHITECTURE, AND STATUARY

1. No 1562 *Vastu purusha lacshanam*

On building, with introductory matter, partaking of divination, and astrology, *slokas* with an incomplete *tika* or glossary, in Canarese.

If when any one is intending to build a new house, and when journeying, or going anywhere about that purpose, he meets with any of the following persons or things, the same is a good omen, that is—a married woman bearing a brass, or copper pot of water from a tank—any one bearing a silver-arm ring, or otherwise wearing silver in any form—musical instruments—

married women, in these cases wealth will follow the building. On the signs of the zodiac deemed favorable for building, from *mesha* onwards. In which of the signs the house should be begun, and the foundation laid—mode of putting in the first post. It is good to build a house in *chaitra*—April, May, wealth will follow. In *Mithuna* (or Gemini) destruction. In *Carcata* (Cancer) long life, old age. In *Sinha* (Leo) good offspring. In *Kanya* (Virgo) poverty. In *Tula* (Libra) allowable. In *Vrischika* (Scorpio) death of relatives. In *Dhanu* (Sagittarius) loss of property. In *Macara* (Capricorn) riches will follow.

The book remains incomplete, so that directions as to the building itself are wanting.

It is of medium length, thin, touched by worms, and gnawed by rats on one side.

2 No 1585 *Silpi sastram slocas*

By *Casyapa*, on the structure of a *Sâma* temple with its various adjuncts, incomplete.

On the *lacshanam*, quality or properties of various objects—descriptive of them—is the statue, or image representing the principal god in any case—right place for the shrine, and connected matters. The *pitha* seat, or shrine of any inferior, or secondary image, the *vedica*, or verandah of the shrine, the *calasa bandham*, or mode of crowning the cupola—proper placing of pillars of doors, ornaments for doors—the *cumbha*, vase, or round top on the summit of the *garbha graha*, or shrine. *Jâla ca lacshanam*, properties or proportion and form of windows, and of *torna*, or festoons in carved work over doors and windows. Where the door may be placed may be on the East, or North, but not on the South, on the West doubtful opinion. *Sishâra lacshana*, proportion of the crest to the *gopara*, or tower over the great gateway. On the form of the different *mantapas*, or porches within or without the temple. Form of ornaments of the corners. On the shed for holding materials for public processions—it is termed *zula* (*salle*). Proportions of the front *gopara*, or tower. Dimension of the great door, or gate beneath the tower. On the figures of *Vishabha*, *Vinayaka*, *Vira Bhîsha*, and various others in plaster, outside the tower, as ornaments. Concerning cells, or chambers in the wall inside, and round the shrine, between which, and them is a space for internal processions, on minor occasions.

The book is long, somewhat thick (136 leaves) on broad talipat leaves, injured by worms.

III ARITHMETIC

1 No 1541 *Panchanga ganitam*, on calculating almanacs *slocas*, with a *tika* or glossary in Canarese incomplete. The 1st and 2d

adhyāyas are wanting; from the 3d to the 5th complete, so far. In the beginning, numbers are expressed by names, as 7 by *samu-dra*, from 7 seas. 5 *Bhānam*, five arrows of *kāma*; 11 by *lōca*—14 worlds, 7 upper, 7 lower, and so on, for other numbers.

Mode of reckoning the *tīthi*, or lunar day, *vāram*, day of week, and *nacshētra*, lunar mansion for the day. On the calculation of solar, and lunar eclipses. Leaves 31—143.

The book is of medium size, and slightly injured.

2. No. 1518. Section 2, for section 1, see XVIII.

Ganita sāstram, on Arithmetic.

By *Maha rāja*.

—*Carmīni karma sūtram*, on addition, or multiplication; as, If 10 to one place, how many to 20 places.

—*Sambhāgaram sūtram*, subtraction.

The *sūtras* of both of these have a *tīca* or explanation in Cau-rese: 8 leaves incomplete.

32 Leaves in the entire book.

IV. ART OF POETRY.

1. No. 1114. *Vāca Bhotta alancāram*: *slōcas*.

By *Jālinendra-cari*, 5 *avvāsas*, complete.

On the nine *rasas*, poetical feelings, or sentiments; as common places.

1. *Sringāra rasam* amatory.
2. *Vira* " courage.
3. *Karma* " favor, kindness.
4. *Adbhuta* " admiration.
5. *Hasya* " mirthful.
6. *Bhayancāram* " timidity, fear.
7. *Bhībadsa* " causing horror, or dashka.
8. *Raudra* " wrath, cruelty.
9. *Zānta* " mildness, clemency.

These sentiments, or passions occupy one part: the other one is occupied with the proper mode of describing the *nayaka* and *nayaki*, or hero and heroine of any piece: as, for example, the way in which different poets describe *Nala* and *Damayanti*.

The whole of the *alancāra* is not here; only 14 leaves in all.

The book is of medium length, on talipat leaves, and in good order.

2 No 1158 Two tracts

1) *Pratapa rudriyam*, on the rhetoric of poetry, named after *Pratapa rudra Ganapati*

By *Vidya nat ha Pandita*, *slocas* and prose incomplete

On metaphor, on comparison, on analogue or parable On simplicity of expression, that is not mixed or general, but applicable to one person alone as *Rama* or *Ravana*, not what might be predicated of both of them Many other matters as to the use of words in ornamental composition

Some *slocas* made on *Pratapa rudra*, a king of Warunkal as used in exemplification of the different rules—17 leaves —

2) *Chandra loca, urs poetica*

By *Cali dasa*, *slocas*, incomplete

This work should contain one hundred poetical figures, but in this tract there are sixty eight, wanting the remainder The composition is so ordered by this distinguished author, that the first part of the distich gives the rule and the remainder, the exemplification leaves 2—4 wanting out of 16—14 leaves remain

The book is of medium length, old, slightly damaged

V ASTROLOGY

1 No 1205 Two books of different size, put together, agreeing in subject

1) *Jyotisham* on astrology—it seems to be a collection of tracts

—On *yogas*, or times suitable, or not so for journeys The different *nacshutras* explained as to their influences

—On taking the time of birth framing a horoscope, and thence deducing events of the following life *

—Mode of determining the *rāju porutam* by counting from the asterism in which any one was born, by means of the joints on the back of any one's hand, and thence determining if the woman and man are suitable for marriage or not so

—*Mantras* on the ten kinds of *danam* or gifts, such as a cow, land, gold, &c.

—A *japam*, or charm, on three names of *Vishnu*: o *Achyuta Ananta* and *Govinda*

—*Bharat phalam*, taking the horoscope and thence foretelling leading circumstances of life, such as property, conveyance, wife &c.

—Divination, if a large lizard fall on any one deduced from the part, or member of the body on which it falls

—*Prastha zastram*, horary questions, and mode of answering them

— *Scalpa játacas*, brief horoscopes.

By *Varáha mitro*.

— *Yatana hora*, astrology, by *Yatana*, containing 13 *odhyáyas*; being on the aspects at birth, and conclusions thence resulting: with an especial reference to the horoscope of females.

Palmistry, as to females, lines on the hands; it includes physiognomy, and somatoscopy, the face, hair of head, soft, or crisp or curly; hands, feet, nails, &c., how these ought to be.

On the friendships and omniety of the nine planets among themselves.

— *Bhúrono pradipika* on horary questions.

— *Moni derpono*, "jewel looking glass," on horary questions.

This has a *tico*, or verbal comment, in the Telugu language.

— *Bala asishto*, — mode of determining if an infant will die, within a short time after birth.

— *Dhátni kalpam*, medicinal use of the *kadu kuyi*, astringent myrobalan.

2.) On horary questions 56 *slócas*.

By *Varáha mitra-pillay*, with a *tico*, or verbal comment in Telugu.

— *Káusalam*, a book on astrology.

Given any event, then taking the year, month, hemispherical places of the sun, lunar day, *yógan*, &c. and thence prognosticating results, yet future.

With some other like matters.

Both books have 151 leaves, not numbered on them. As a whole the book is long, thick, old, and a little damaged.

2. No. 141G. *Sarrartha chintamani*, an original work on Astrology, in *slócas*; without any comment, author not known.

It should contain two *bhágams*, or parts; but as found herein, it is not a complete work. (See Vol. 2. r. A. b.)

1. *Játaca bhágom*, on the birth—horoscope on the nature and influences of the Sun, and other planets. On the twelve *bhávos*, states, or condition of being; as to health of body; wealth; learning; brothers; conveyance; death of mother; birth of children; diseases, or sufferings of body; suffering from enemies; time of marriage; dispositions of the future wife; length of life; auspicious, or prosperous circumstances; when the subject's father will die; how the subject will obtain his livelihood; as, by merchandize, or personal labor: profit, loss. On the *rája yóga* kingly lot, or very great prosperity; the opposite of poverty.

The preceding seem deduced from the time of birth known, but there is another mode, called *nashtha jatacam*, when the horoscope is lost or time of birth not known leaves 5—133 wanting 108 and 110

The book is of medium size, on talipat leaves, some of them gnawed on one side, otherwise in good order

3 No 1536 *Surya siddhanta bhasyam*

A comment on the *Surya siddhantam*, an astronomical, and astrological work, from the 1st to the 14th *adhyaya* complete other matter wanting *slokas*, about 20 leaves have a Telugu *tika*, and beyond a *tika* in Canarese

The periods of the planets in the signs of the zodiac, calculation of the stay in each one On the revolution of days, lunar days, and asterisms—as also the other astrological divisions, *yoga*, *nama*, *carana*, in the course of an entire year Details concerning lunar eclipses Dis crimination of the appearance of *Cuja*, *Budha*, *Sucra*, *Sani* (Mars, Mercury, Venus, Saturn) so as to know each one at sight Their *bimbam*, shape or diameter On the rising, and setting of the lunar mansions On the revolutions of the planets in their orbits, and on their effects, or influences, when in different signs Rules for the calculation of almanacs

At the end *arajada chara adhyayam* on the evil results from planets being in particular signs, or lunar mansions If a father and son be born in the same *nacshetra* (lunar mansion) it is of evil import to both In the case put—of father, son, and wife, born in the same asterism, then in what positions the different planets will be infortunes to them These, and like matters, on astrological evils stated

The book is of medium length, very thick, touched by insects

4 No 1537 *Kala nidhanam padadhi*, chapter on the discrimination of times A portion of the *Jyotisham*, or astrology

The book is occupied with determining the proper astrological times for various ceremonies and observances, as the *pumsa vanam*—*simanlam*—*nama carma*—first feeding—*jata carma*—beginning to learn letters—putting grass on the loins for ceremonies appointed by the *Vedas*—on beginning to read the *Vedas*—on giving a Cow at the close of a *vrata* or vow—for any special fire offering—for beginning a journey—for putting on the scholar's thread—for buying and selling (in the case of *Brahmans*) for anointing with oil—for *sradhas* or funeral rites they must be within 10 A.M and 5 P.M —for anointing a king—for going to war—*ancurapanam*, sowing seeds, on auspicious ceremonies—for consecrating the image of a god Besides these

there is a statement of good *muhurtas*, brief periods, for doing any kind of business with success following. Leaves are wanting at the beginning, 137 remain.

The book is of medium length, thick, old, slightly injured.

5 No 1539 Jyotisha sastram Astrology slokas with a Canarese tica or gloss, defective at the beginning.

The first matter is on dreams, according to the night watch, from the 1st to the 4th, what is signified by different dreams, and after how long a period accomplished. In the 1st watch after a year or more, the time diminishing with the other watches, and if the dream occur in the last watch, or from 3 to 6 o'clock in the morning the result will be speedy, or immediate.

Aragada chakra p'halam, evil results explained from any horoscope, what year, &c any accident or evil may happen. On the division of the lunar mansions into *gana*s, classes or sections, as *deva ganam*—*manushya ganam*—*racshasa ganam*. The first good, the second medium, the third bad, referring chiefly to affiancing for marriage. Their results stated.

On the *rasis*, or zodiacal signs, their union or agreement, separation or discord. Their influence.

On the lords of the different signs, their influences.

On the proper times, astrologically determined, for various sacerdotal ceremonies, as *pumsa vanam*—*simantem*—*jata carnam*—*charulam*, learning letters—*upaninam*, beginning to study the *Vedas*. Proper times for buying and selling only in the case of *Brahmant*, proper time to put on a new garment. On the influences of the lunar, and solar days, the lunar mansions (or *nacshtras*)—not further, leaf 19—125 incomplete.

The book is of medium size, old, injured by white ants, and worms.

6 No 1540 Jyotisha austrom, Astrology slokas, with a tica in Canarese.

On the influence of the different cycle years, which of the sixty is a good one to be born in, and which not so.

Shad rutu p'halam, on the influences of the six seasons. *Masa p'halam* on the influence of the different months. *Tit'hi p'halam*, on the influence of the lunar days, also of solar days of the week, and of the lunar asterisms.

On the oppositions of the planets—depending on their nature, and on the signs in which they are situated, at the time—*Misha uti p'halam*—influence of the sign Aries, and the others concretively.

If *Astrini* or *Hasta*, lunar mansions correspond with Monday or Wednesday, this is termed *amrita yogam* and is deemed propitious, the results are detailed in full. The time is not fatal, or mortal (from a privative and *mrita* dying).

Aragada chas a p'halam the same as the technical term *ganda*, at what times, according to the horoscope, unfortunate, or ill events may be expected, and other details, which, from the state of the book, are not easily legible.

At the end one leaf has 4 *slokas* from the *Megha-sandesam*, or cloud messenger.

The book is of medium size, old, very much injured by worms, and broken in some places.

7. No 1543 *Muhurtta derpana*, mirror of hours, *slokas*, incomplete

By *Vidya madhava*

The 1st *adhyaya* is complete, the 2d not so, on *rasis*, signs, *grahas*, planets, *nacshetras*, lunar mansions. These have other than the usual names e.g.

Mesha is termed *Ajam*

Umeshabha *Vrushadgam*

Mit huna " *Ara yugam*.

And so with others.

The *grahas* planets, are termed *Umeshava*

The *nacshetras* are called *Bhadra*

In the 2d *adhyaya* there is a little matter on good *muhurtas*, or fortunate hours for celebrating marriages whence the book takes its title, but unfinished 15 leaves remain.

The book is short, on narrow talipat leaves, injured by insects

8. No 1544 *Jatacadhyayam*, chapter on the horoscope, *slokas*, notes, and incomplete

The effects of the various positions of the planets at the time of birth

Then of the 12 signs (called also *lagunas*, properly the sign in the ascendant is *laguna*)

The *tithis*, or lunar days noted, which good, which evil, and the effects good, or evil of the lunar mansions, *nacshetras*, 18 leaves

The book is somewhat long, and much worm eaten

9. No. 1515. *Jātaca kūla nūḍhi*, jewel of birth-time; Astrology, *slokas*. The 1st and 2d *vilasas* complete, the 3d incomplete.

Influence of the signs from Aries onwards, and of the nine planets. On the *samyucta*, or conjunction of two planets in the same sign.

On the influence of the opposition of planets, influence of the *laguna*, or sign in ascendant at the moment of birth : 26 leaves ; 58 blank.

The book is of medium size, on talipat leaves, in good order.

10. No. 1546. *Jātacas*, horoscopes.

Four brief records of birth of the children of a *Jātina* named *Dūna chenna-pāiyya*.

1) Sal. Sac 1515. *Vyayana* year. *Mina* month on the 11th lunar day, Monday, son named *Vijayanna*, *slokas*, one copy. Another copy, in Canarese prose, to live 58 years, and the various events in them briefly stated.

2) Sal. Sac 1528. *Prabhāra* year. *Vṛishabha* month—22d solar day, on the 9th *tithi*, son named *Padumanaka*, his horoscope in brief.

3.) Sal. Sac 1551. *Sucūla* year, bright half of *Sravana*, on Tuesday, *Hasti* *nacshetram*, son named *Dēva chandi* *ayya*, his horoscope briefly in Canarese.

4) Sal. Sac 1551, *Sucūla* year, *Ashada* month, Friday. *Arivu* *nacshetram* son named *Chelvappa* *ayya* his horoscope briefly stated, 26 written leaves.

The book is short and thin, on narrow talipat leaves: injured by insects.

11. No. 1547. *Jātacabarānam*, horoscope jewel; *slokas* incomplete.

The results of being born in each of the sixty cycle years, also when the sun is in the north and south hemispheres. The influence of the *Vasanta*, spring, and of the remaining five seasons of the year.

The influence of the months reckoned from *Chaitra* (April) onwards, and of the bright and dark half lunations.

If any one be born at dawn it is good; at evening not so good; at night evil.

On the *rāsi-chāram*, or sun's place in the zodiac. On the *laguna p'halam*, result of precise time of birth, compared with the state of the heavens: especially the ascendant.

Influence of the *nacshetras*, and of the *ganas* or divisions of them; *Dēva*, *manushya*, *rācshasa*, divine, human, infernal. (European division of solar signs, humane, bicorporal, feral) the whole of the *nacshetras* are distributed under those three divisions

On the influence of the house, or sign, in which the sun is at the time of birth.

Leaves 1—63, deficient to 83 thence to 103.

The book is of medium size, and in good order.

12. No. 1549. *Nacshētra chūdāmīni*; jewel of lunar mansions; *slokas* without comment, incomplete.

On the influence of the nine planets.

On the *dēvā dasa ravi*, twelve suns. The *Adityas*, or sun in each of the twelve signs, treated as if distinct; the sun's influence in each of the signs.

On the effects of the lunar mansions; from *Aśvini* onwards.

The proper days of the week for going on a journey, including the *sūldām* (impediment) Not W. on Friday and Sunday; not E. on Monday and Saturday; not N. on Tuesday and Wednesday; not S. on Thursday.

The various *tithis*, or lunar days, on which it is not good to set off on a journey.

Threefold division of lunar asterisms, into divine—human—inferior; termed *ganas*. It is supposed that one born in n, *āchāsa gana* may travel without fear or harm at night, if in a *deva gana* he may do so; but if in a *manushya gana* he must not venture to journey by night; 26 leaves, without numbers.

The book is long, and thin, on talipat leaves, slightly damaged.

13. No. 1553, *Jatacam*, horoscope of an individual.

Sal Sac 1603 *Raktaśa* year, sun in the southern hemisphere—in *Srāvana* month, dark half lunation, tenth lunar day on Saturday (*sthira utram*) *Canya* or *Virgo* in the ascendant, the exact minute of birth of *Nṛsiṁha Bharati* sāmī, a *Brahman* of the *Mādava* class. The situation of the planets at his birth; and their influence, through a series of successive years, stated in reference to definite results leaf 1–21.

The book is short and thin, on broad talipat leaves, in good order.

14. No. 1563. *Jyotisha-sangraham*, epitome of astrology, *slokas*; and, in some places, a prose explanation; incomplete.

There are two prefixes of 5 leaves, and 3 leaves, shorter than the following ones; 5 leaves on the times when young women come to maturity; good or bad according to the *nacshētra* in which it occurs; 3 leaves on the agreement, or friendship of planets

The following is of different size, and writing.

On the various influence of the nine planets. On the influence of the zodiacal signs. On the influence of the *lagūna*, ascendant at the moment of birth, compared with the planets, and signs. On the influences of the *tithis* and *rāras*, or lunar and solar days, some good, some bad. On the *siddha yōgam* and *amṛita yōgam*, two astrological coincidences esteemed good.

If a house is to be built, at what time it is good to begin, and when not.

On times for observances in the 6th and 8th month of pregnancy.

On what day women may go on a journey: and on what day men may go.

Gauli sacunam, divination from lizards, as to the quarter whence they chirp, as to falling on any one, according to the place, e. g., if on the head, parents will die soon, &c.

There are other matters but the state of the book prevented further examination, 93 leaves

The book is somewhat long, and thick, damaged by breaking, 3 leaves only remaining

15 No 1580 *Jyotisham, Astrology, slocas*, without comment

Kastu devata, the properties of it Before building a house or temple a human figure is drawn on the ground, homage is paid to it, and the supposed indwelling spirit there is requested to quit the place, and, after a time, the earth is first dug up there The fitting time for this ceremony.

In Canarese, in a horoscope the *tishi, ruram, nacshatra, laguna*

The *lagunas* take their name from signs in the ascendant, therefore the same in effect as the signs in different horoscopes, twelve *lagunas* in the revolution of a solar day The sign that is in the ascendant at the moment of birth is the *laguna*

The twenty seven *nacshetras* are divided into three sections, according to their place at any given time, to wit.

Urdhra mucha, above, *adhb muc'ha* beneath, *parsa mucha*, on the side

The *phalam*, or result in each case so occurring, what is fitting to be done, that is when my particular *nacshatra* is in such or such a position what is fitting to be done, e. g. when *Bharani* is *adhomucha*, then may dig a well, When *aswini* is *urdhra muc'ha*, then may sow corn and so on

There is another division into quick, fearful, medium, gentle, indifferent When *aswini, revati, hasti, pushya* are ascendant, or culminant, work should be done quickly, *mula, ardhra, jyesthya, aslesha* give terrible, or fearful, effects to work under their influence

The book is long and thin, injured by insects

15½ No 1601. Under this No in the Library are placed a great many ALMANACS, which it may be expedient to distinguish, for the sake of quick reference, if at any time needed

Salivahana Sacya, 1617 Cal: Iuga, 4796, *yuga* year, leaf 2-28, complete The *phala stuti*, asa preface, stating which among the planets is, for that year, King, premier, lord of corn, &c., and whether a propitious year, or not so Then the five *angas*, or divisions of the almanac as usual It is of medium length, thin, injured by insects.

Sal Sac 1661 C Y 4810, *Siddharta* year The *p'halasuti*, leaves 1—12, and the five divisions 1—29, complete Medium good, order

Sal Sac 1600 (1651?) C Y 4830, *Sadmya* year The *p'halasuti* and 5 divisions 1—31 complete Medium size, injured by insects

Sal Sac 1657 C Y 4836 *Racshasa* year, *p'halasuti*, 1—11, and 5 sections 1—29 Medium, good order

Sal Sac 1642 C Y 4821 *Sarvari* year, *p'halasuti* 1—9, and 5 sections 1—30 complete Medium size, injured by termites

Sal Sac 1674 C Y 4853 *Angirasa* year, *p'halasuti* 1—12, five sections 1—36 complete

Sal Sac 1652 C Y 4831, *Sadarana* year, *p'halasuti*, and 5 sections 1—38 Medium size one leaf broken at *Jyestha* month, *sucra pacsham*

Sal Sac *Vikrami* year, *p'halasuti* wanting, five sections, 1—40 some particulars are wanting Two leaves on good days as the concurrence of Sunday with the *Hasta* lunar asterism, and Thursday with the *Puslya* asterism, are good Medium size, much injured by insects

Sal Sac 1706 C Y, 4885, *Crodi* year, *p'halasuti* 1—10, five sections 1—32 complete Medium size, good order

Sal Sac 1684 C Y 4860 *Pramādicha* year, *p'halasuti* 1—12, five sections, 1—29 complete Short, medium thickness, good order

Sal Sac 1651 C Y 4830 *Saumya* year, *p'halasuti* 1—5 The 5 sections wanting *chaitra* month Medium length, thin, worm eaten, and broken at one end

Sal Sac 1657 C Y, 4836 *Racshasa* year The *p'halasuti*, 1—12 and 5 sections, 1—26, complete Medium, slightly damaged

Sal Sac 1688 *Vijaya* year The *p'halasuti* 1—5, and 5 sections, 2—23 complete Medium length, thin, good order

Sal Sac 1671 C Y 4850 *Suclā* year The *p'halasuti* 1—11 and 5 sections 1—28 complete Medium size, good order

Sal Sac 1669 C Y 4848 *Prabhata* year The *p'halasuti*, 1—9 and 5 sections, 1—23 complete Medium size, injured

Sal Sac 1712 C. Y 4891 *Sadarana* year The *p'halasuti* 1—5, and 5 sections 1—21 complete Medium size, injured

Sal Sac 1667 C Y 4846 *Crodi* year The *p'halasuti* 1—9 and 5 sections 1—26 complete A list of good hours for the ceremony of marriage is included Medium size, injured by worms

Sal. sac. 1696 C. Y. 4875 *Jaya* year. The *p'hala stuti* 1—9, and 5 sections 1—21, 25—32; wanting the *Kartikeyā*, and *Margala* months. Short, medium thickness, good order.

Sal. sac. 1669 C. Y. 4848. *Prabhara* year. The *p'hala stuti*, and 5 sections, 1—51 complete. Medium size, slightly injured.

Sal. sac. 1671 C. Y. 4850 *Sucī* year. The *p'hala stuti*, 1—10, and 5 sections, 1—28, complete. Medium size, good order.

Sal. sac. 1665 C. Y. 4811 *Rudrōtgari* year; the *p'hala stuti* 1—11, and 5 sections, nearly complete, 1—26, one leaf wanting, for *P'halguni* month. Medium size, slightly injured.

Sal. sac. *Israra* year. The *p'hala stuti* wanting; 5 sections, 1—23 complete. Medium length, thin, injured by termites.

Sal. sac. 1630 C. Y. 4809 *Sarvadharī* year; the *p'hala stuti*, and 5 sections, 1—36 complete. Medium size, injured by insects.

Sal. sac. 1673 C. Y. 4852 *Prajōtpati* year. The *p'hala stuti*, and 5 sections, complete; leaves 1—34; wanting 2 days in *P'halguni* month, at the end. Medium, slightly injured.

Sal. sac. *Vīrddhīcīratu* year, 25 leaves, in irregular order, incomplete. Short, thin, not injured.

Sal. sac. *Prabhava*, year, *p'hala stuti* wanting: 5 sections, 1—26 complete

Sal. sac. 1665 C. Y. 4811 *Rudrotgari* year, 2d copy, *p'hala stuti* and 5 sections, 1—32 complete. Short, medium thickness, good order.

Sal. sac. 1707 C. Y. 4886 *Visvarasu* year, *p'hala stuti* 1—10; and 5 sections 1—30 complete. Medium size, injured.

Sal. sac. 1656 C. Y. 4835 *Ananda* year, *p'hala stuti* 1—7; and 5 sections complete, 1—29. Medium size, in good order.

Sal. sac. *Vijaya* year, *p'hala stuti* wanting; the remainder incomplete. Short, Medium thickness, much injured.

Sal. sac. fragment 9—39. Medium size, very incomplete; not injured.

Sal. sac. *Vilambi* year; very incomplete; 6—34, slightly injured.

Sal. sac. fragment *Nāgari* letter. Medium length, thin, old, very much injured.

Sal. sac. 1686, *Turana* year, *p'hala stuti*, and 5 sections, 1—53 complete *Nāgari* letter, short, medium thickness, slightly injured.

Sal. sac. *Angirasa* year, *p'hala stuti* 1—6 and 5 sections 1—32 incomplete. Medium size, somewhat injured, *Nágarí* letter.

Sal. sac. 1637 C. Y. 4816 *Mannata* year. The *p'hala stuti*, and 5 sections, 1—36 complete; leaves reversed, Canarese letter. Medium size, slightly injured.

The foregoing almanacs are on the *siddhánta* system; following by *Sáivas* and *Smartas* in the Peninsula: the *Vaishnavas* use the *Vácyā* system: at least here in the South.

157. No. 1601. Another bundle; also *Siddhantam*.

Sal. sac. 1651 C. Y. 4830 *Sáumya* year. The *p'hala stuti*, and 5 sections, 1—40 complete *Cháitra* April to *P'halgum* March: the 5 *angas*, and places of the planets, with other matters. Medium size, very slightly injured.

Sal. sac. 1658 C. Y. 4837 *Nala* year. The *p'hala stuti* 1—11, and 5 sections, 1—28 complete. Medium size, slightly injured.

Sal. sac. 1659 C. Y. 4838 *Pángula* year. The *p'hala stuti* 1—8, and 5 sections, complete, 1—28 Telugu letter. Medium size, good order.

Sal. sac. 1672 C. Y. 4851 *Pramóta* year. The *p'hala stuti* 1—9, and 5 sections, 1—26. Wants the *cháram*, or places of the planets. Medium size, good order.

Sal. sac. 1670 C. Y. 4849 *Vibhava* year. The *p'hala stuti* 1—7, and 5 sections, 1—26, complete. Medium size, slightly injured.

Sal. sac. *Palaranga* year; *p'hala stuti* wanting: the 5 sections, 1—26, complete, at the end on *kñavea* year: the next following leaves contain the places of the planets &c. 9 leaves, in all 35. Medium size: much damaged by worms.

Sal. sac. 1700 C. Y. 4879 *Vilambi* year; *p'hala stuti* 1—6: then *Cháitra* to *Asrīji* seven months, the 5 *angas*, so far only complete 7—14 in all 20. Medium length, damaged.

Sal. sac. 1663 C. Y. 4812 *Dumuchhi* year *p'hala stuti* 1—9 the 5 sections; or *til'hi*, *ráram*, *nacshétra*, *yóga*, *tyajam*; the latter on bad times, 1—29, in all 38. Medium, damaged by worms.

Sal. sac. 1653 C. Y. 1832 *Virodiceratu* year, four *mangalu slocas*. The *p'hala stuti*, and 5 sections, for 12 months 1—31 complete. Medium, damaged at one end.

Sal. sac. 1687 C. Y. 1866 *Partira* year, 2d copy, *p'hala stuti*, and 5 sections, 1—32 complete, damaged by worms.

Sal. sac. 1677 C Y. 4856 Yatra year, 2d copy, the *p'hala stuti*, and 5 sections, 1—10 complete; from *Chāitra* to *Phalguni* 12 months. The rising, and setting of *Suera* (Venus) also stated, because it is not allowable to face, or move against that planet when undertaking any journey. Medium size.

Sal. sac. 1687 C. Y. 4866 3d copy. The *p'hala stuti*, and 5 sections, 12 months, 1—33 complete. At the end *ramā*, that is *rātri-masa tyāyam*, the bad time at nights, in each month. Short

Sal. sac. 1667 C. Y. 4816 Crōdhana year. The *p'hala stuti*, and 5 sections, 1—37, for 12 months, the places of the planets not fully stated, and, in some places, the bad times at night are stated. Medium, damaged

Sal. sac. 1665 C Y. 4811 Rudrotgas, year. The *p'hala stuti*, and 5 sections, for 12 months 1—35, complete. Medium size, slightly injured

Sal. sac. 1677 C Y. 4856 Tura year. The *p'hala stuti* and 5 sections, complete, 12 months, 1—40. Medium, 1 leaf broken at the ends, ½ remains

Sal. sac. 1676 C. Y. 4855, Bhata year. The *p'hala stuti*, 1—7, and the 5 sections, 12 months, 1—30, in all 37. Medium.

Sal. sac. 1682 C. Y. 4860, Pramādhī year. The *p'hala stuti*, and 5 sections, 12 months, 1—8, and 1—32—40 complete. Medium size, a few leaves broken.

Sal. sac. 1673 C. Y. 4852, Prajodpati year. The *p'hala stuti*, and 5 sections, 12 months, 1—39 complete. Medium, slightly injured.

Sal. sac. Visuārasū year. The *p'hala stuti* wanting, 5 sections, 1—26, complete.

Sal. sac. 1662 C. Y. 4841, Rañdrī year. The *p'hala stuti* and 5 sections, wants eight days in the dark half lunation, *Phalguni* month, at the end. Medium, slight injury.

Sal. sac. 1671 C. Y. 4850 Sucka year. The *p'hala stuti*, the 5 sections, 12 months 1—9, and 1—30—39, complete

Sal. sac. 1668 C. Y. 4847 Ch'haya year. The *p'hala stuti*, and 5 sections, 12 months. In the midst the propitious days for marriages, *simantem*, and *ubanānnam*, are specified, 1—42. Medium

Sal. sac. 1664 C. Y. 4843 Dundubhi year. The *p'hala stuti*, and 5 sections, 1—38 complete. The days on which gain or loss, in mercantile transactions, may be expected are stated. Medium, good order

Sal sac 1644 C Y 4823 Subacritu year The *p hala stuti*, and 5 sections, 12 months, 1—32, complete Short, much injured at both ends

Sal sac 1676 C Y 4855 Bhava year The *p hala stuti*, and 5 sections, 1—42, complete Rather long, slightly injured

Sal sac 1673 C Y 4853 Prajotpatti year The *p hala stuti*, the 5 sections, 12 months 1—36 complete, includes days of profit, or loss Rather long, slightly injured

Sal sac 1697 C Y 4876 Manmata year The *p hala stuti*, 1—8, and 5 sections, 12 months 1—27=35 Medium size

Sal sac 1666 C Y 4854 Ractacshi year The *p hala stuti*, 1—11, and 5 sections, for 10 months only Chaitra to Pishya, 1—23, in all 34, wanting Magha and Phalguni months

Sal sac 1655 C Y 4834 Pramadicha year The *p hala stuti*, and 5 sections, 12 months, 1—29=43, irregularly strung Medium, much damaged by worms, and two leaves broken

Sal sac Vicruti year The *p hala stuti* 2—5 one leaf wanting, and 5 sections, 11 months wanting Sravana month 21 leaves, of both 25 leaves remain Medium, thin slightly injured

Sal sac 1656 C Y 4835 Ananda year The *p hala stuti*, 1—8 the 5 sections, 12 months, 1—23=31 complete, rather long, slightly damaged [So far almanacs]

16 No 16.1 *Jyotisham, Astrology, slocas*, in a few places in *Tica* in Canarese

The *dasa vidhi poruttam* ten kinds of times, or occasions

1 *Dna* day 2 *gana* class 3 *malendra* 4 *stri drgha*, 5 *yoni* 6 *rha ad pati* lord of ascendant sign 8 *rasja* 9 *rdu* 10 *Veda*

These have a relation specially to the forming contracts of marriage

The *dera ganas* are *Asini* *Mrigasiras* *Pushya* *Punarvasu*, *Setti*, *Hasta*, *Anuradha*, *Sravana* *Ketaki*

The *manushya ganas* are *Rolini* *Purva phalguni*, *Purva shadha* *Purva bhadra* *Bharini*, *Ardra* *Uttara phalguni*, *Uttara shadha*, *Uttara bhadra*.

The *rishtasa ganas* are *Critica*, *Magha*, *Visacha*, *Alesha* *Satatala*, *Danushti* *Chittra*, *Jyeshta* *Mula*

Specimen—if the woman's and man's *nacshetra* both are of the *deva gana* thus is the best, the next best is when one is *deva*, and the other *manushya*, the worst is the concurrence of the *racshasa* and *deva ganas*. If a woman's *nacshetra* be *racshasa* in class, no one ought to marry her (*sic dicitur*). If the *manushya* and *racshasa ganas* concur, one of the two contracting parties will soon die. If a man's *nacshetra* be *racshasa* it is not so bad, as in the case of a woman. Evil, in any case, will occur, if at all, within fourteen days; if it do not, then this artificial construction is of no consequence. This is only one specimen of the many agreements, and disagreements, which place parents at the mercy of astrological Brahmins.

There is another mode by counting the man's and woman's *nacshetra* on the finger joints, throwing out one at each turn, then if the man's and woman's asterism fall on the same joint it is deemed bad, or unpropitious, &c.

There is also a mode of looking at the *nama nacshetra* by means of any one's name—the syllables are artificially made to correspond with a lunar mansion—so *Vira samsa* is made to correspond with *Rohini*, &c.

On journeys—what are suitable or unsuitable days of the week

On the moon's age, or *tithis*, and on the signs of the zodiac

On the effect of the primary menstruation according to the *nacshetra* in which it occurs on *yogas*. Specimens as to bad *yogas*. The 2d day after the new and full moon, if it be a Wednesday, is a *danda yogam* (bad) the 5th, if Tuesday, bad, the 6th, if Thursday, bad, the 8th if Friday, bad, the 11th, if Monday, bad, the 9th, if Saturday, the 12th, if Sunday

On the time of an infant's birth—its effects. Suitable lunar asterism for crowning a king. *Vara sula*, obstacles to journeying in certain directions on different days of the week. *Nacshetra sula*, on such and such lunar days not good to go in such and such directions, with various other, and like details. In all 68 leaves, without numbers.

The book is of medium size, old, and much injured by worms.

17 No 1637 *Ganita sastram* Astrological and other calculations, *slokas* and *sutras* with *tika* to both

By *Sri rajaditya*

Trikā rasica tithi, astrological trigons of three signs to each one, distributed into 4 *argas*, or classes

Puthica prakarnam, chapter of contents to the following book

Rules to determine the *path*, or orbit, of the sun and of the moon, by means of the trigons, and their classes

Description of eclipses, and mode of calculating when they will or will not occur.

Aṣṭānta, and the other lunar mansions, their way, or the path they yield, as the orbit of the moon.

Mesha and the other zodiacal and solar signs, pointing out their places, as the path, or orbit of the sun

Nava gr̥ha nirupanam, description of the nine planets Specially on the rising and setting of *Suera* (Venus.)

These and various like matters, with rules especially for calculating and determining details respecting them.

Also a mode of designating persons or things by numbers, and vice versa numbers, as *Vishnu* by 10 (*avatārs*), or 10 by the name of *Vishnu*. The sea by 4, or 4 by the word sea, &c &c. This book uses the word *sangya* for total

It is long, of medium thickness, very slightly touched by insects, being also complete, and more scientific than other like books (the *surya siddhānta* excepted,) it might merit full translation, as an exponent of native science —25 leaves

18. No 2334 Extracts from the *jjyotiṣha samhitā*, a large work, *stolas*, on 30 leaves, incomplete.

—*Dina kūtam*, by means of certain processes a *śāda* is elicited of 10 minutes very bad time, in which nothing should be done

—*Gana kūtam*, by examining the *deva*, *manushya* and *racshasā ganas* a time is determined it is not well to do any thing important in the *racshasā ganam*.

—*Strī dirg'ha kūtam*, a comparison of the woman's and man's *racshetra* (in marriage contracts), their agreement, or otherwise thence good or evil foreseen

—*Rasi kūtam*, from the revolution of the zodiacal signs in any day, a good time is deduced, or determined

—*Narzi kūtam*, from the Indian hours of 25 min. a good time, or otherwise, is deduced

—*Nacshetra vara kūtam*, the like from lunar, and solar days.

By knowing, or ascertaining the above, the good or evil time for performing certain auspicious ceremonies will be arrived at, such as *upandīnam* (assuming the sebastic thread) and *vivaham* (marriage.)

The book is long, of medium thickness, and slightly injured.

- 19 No 2335 *Jyotisham jātaca bhavam*, judgment on a horoscope, incomplete, prefixed, in Canarese, is a medical remedy for headache.

On *Asvini*, and the following *nacshetras*, and on persons that are born in each of them Places of the planets in each of them, and how affecting, or modifying the influences of the lunar asterisms and solar signs Hence, from any horoscope is prognosticated how many years of life, prosperity, adversity These, and similar matters from horoscopes detailed , 52 leaves in all

The book is short, of medium thickness, old, in good order

- 20 No 2336 *Jyotisham*, astrology , *slokas* and prose, with a Canarese *tika*, in some places

—On horary questions , termed *lampatam*

—On the different signs and what lunar *tithi*, or day, is good

Properties, or construction of a horoscope as to the exact time of birth, termed *laguna*, which denotes also the sign in the ascendant

—On the friendship or enmity of the planets among themselves Mars, for example, at enmity with all except Venus

—*Sirodhya rāsiyam*, noting the sign of the zodiac when an infant's head first appears, at the time of birth

—On the position of the planets in the different signs , the nature, and results of each one

—On the different influences of the signs , as differing at different conjecture

And various similar matters, founded on the horoscope, or time of birth, leaves 1—115, incomplete

The book is of medium size, on narrow talpat leaves, injured near the beginning

- 21 No 2337. *Jyotisham*, fragment on four leaves, prose.

On the twenty seven Lunar mansions, and a mode of determining the influence of the zodiacal solar signs each *nacshetra* is divided into four *bhagas*, parts, or quarters, and nine of these are ascribed to each solar sign Thus *Mesha* contains *Asvini*, *Bharani*, and $\frac{1}{2}$ of *Critica* and by means of these divisions and arrangements, the fruit, or influence of the constellations, at any given time, is said to be determined.

The book is of medium length, touched by insects

22 No 2355 *Jyotisham, slocas*, with a *tika* in Canarese, incomplete *Prasna bhagam*, the part relating to horary questions e.g. when any one enquires "may I go, or ought I not to go on such and such a journey? Will such and such a one come, or not?" and so on, 25 leaves

The book is short, thin, and very much damaged

VI CULINARY

No 1557 *Supa sastram*—art of cooking

By *Bhima sena* of *Virata nagari*, *slocas*, with *tika*, and prose in Canarese Mode of forming a clarified oil, from the milk of the jack-fruit The like from the plantain fruit

Mode of making butter or (ghee) a clarified oil, from cow's milk

To turn milk into tyre, or curds, by a kind of leaf, again to reduce the tyre to the state of butter milk

Treatment of the *yerca kays*, asclepia berry and of the wild *palma Christi* shrub To make curry (made dish) from seeds of the *Keppa* or *Niml* tree so as not to be bitter Properly to cook peas, or pulse in general *Mora korambu* for curries *Chittra anna*, food composed of rice mixed with tyre, and made into various figures, as a tiger, &c &c On the use of lime juice, and tamarind juice, with rice Various kinds of cakes, or bread On dishes prepared with milk, termed *payasam* and on *panucam*, or marmalades made with warm water, and various kinds of fruits, to be eaten at the end three leaves are illegible

Leaves 1 to 10 and 12—16 and 18—34 and 39—57, intermediate ones wanting

The book is rather long, of medium thickness some leaves at the end broken

VII DIVINATION

1 No 1398 *Samudrica lacshanam* said to be from the *kasi candam* of the *Scanda puranam*, and ascribed to *Nareda*, *slocas*, the 4th and 37th *adhyayus*, only these two complete

On the properties of the female womb, and indications derived from its appearance in the time of pregnancy

From lines on the palm of the hand to tell females how many children they will have Also to tell fortunes as to prosperity, or adversity Palmistry, 37 leaves

The book is of medium length, thin, a little damaged.

- 2 No 1552 *Sira le'halam* or *sara tastram*, divination from breathing, or sneezing *Sira* to *Parrati*, *slokas* with a Canarese *tica*, incomplete

Prasna bhagam, section on questions, e g if any one asks concerning a lost thing, to tell, by his mode of breathing, whether it will be found, or not

—*Rati p'halam*, good or evil divined from the position of the sun, when any one sneezes

—*Vara p'halam*, the like according to the day of the week when sneezing occurs

—*Dala sara p'halam*, if any one breathes gently, life will be prolonged, but if heavily life will not be long

—*Chara laguna p'halam*, influence of the planets at the time of sneezing

Only a small portion of this book was examined, to ascertain its bearing

The book is short, medium thickness, (83 leaves,) old, very much injured by worms, and off-writing

- 3 No 1678. Section 6 *Prasnachari* on divination, as, if a jewel be lost, and the question is asked—"will it be recovered?" answered by means of this book of miscellaneous contents—partly in Canarese

VIII DRAMATIC

1. No 1532 *Vasanta tilaka*, a *bhanam*, or monologue drama *slokas* and prose, with *Pracruti slokas*, and prose

Ascribed to *Varadacharya* of Conjeveram, incomplete

Description of Conjeveram—of the spring festival in May—of a pool called *Ananta saras*, of the *dasis*, or female slaves of the god—ridicule of them in return for their sarcasms at the author, descriptions of the day of a profligate attending at the festival See other notices leaves 1—12, are broken

The book is of medium length, injured by worms

- 2 No 1533 *Sacontala natacam* By *Cali dasa* Sanscrit and *pracruti* prose, intermingled with verse From the beginning to the end of 6th *anca* wanting, the 7th, incomplete, on 28 leaves

On the amour of *Dushmanta* with *Sacontala*, as translated by Sir W Jones The book is long, and thin, in beautiful handwriting, and is much injured by worms

- 3 No 1531 *Maha natacam*, *slokas* A drama founded on select events taken from the *Ramayanam*, incomplete

The *Bala* and *Ayodhya Candam* complete, the *Aranya Candam* has 90 *slokas*, the remainder of the drama wanting

From the birth of *Rama*, and his going to dwell in the wilderness, down to *Ravana's* abduction of *Sita*—leaves 1 to 21

The book is long, and thin, injured by worms

- 4 No 2332 *Soma rati prahasyanam*, a comedy, or farce

By *Dindima cava*, otherwise known as *Arana giri nālha*, complete

Dera raja and *Yogananda* his minister, with attendants and many other people, went out to hunt in a forest or wild, where they came to the dwelling of *Chapanaca*, who had a daughter named *Sōma rati*, with whom the said king became enamoured and taking council with his minister, sent the latter to her father, who was unwilling to give up his daughter. The *mantri* then dealt with the girl alone, and took her, disguised as a man to the king. A *gandharba* marriage followed

On this foundation broad farce is built for the million 53 leaves no division, only one act, continuous Book of medium size—leaves very narrow, touched by insects

IX ETHICAL

- 1 No 1387 *Bhagavat gīta*, *slokas* only

Ascribed to *Yāska* 18 *adhyayas* complete.

The mystical, and metaphysical discourse of *Krishna* to *Arjuna* teaching the universality of the Divine soul, and other matters, and communicated by *Sanjivini* to *Dṛitarashtra* 81 leaves

The book is rather long, and injured by insects

- 2 No 1388 *Bhagavat gīta*, *slokas*, with a *tīca* in Canarese, complete from the 1st to the 18th *adhyayas*

At the end *Pandava gīta*, 118 *slokas* in praise of *Krishna*

The whole is paged 107—139, as if taken out from some larger book, the handwriting is extremely small, close, and neat

The book is long, of medium thickness, general good order

- 3 No 1389 *Bhagavat gīta*—*mulam*

From the *Bhishma parvam* of the *Bharatam*. Only the 10th and 11th *adhyayas*, and these not complete, 9 *slokas*, deficient at the beginning of the 10th section, the 11th has only 24 *slokas* at its beginning, wants the rest, 5 leaves only 109—113 Some larger book suspiciously subdivided

Krishna's metaphysical discourse, as above The book is long, the boards quite new, good order

- 4 No 1390 *Bhagavat gīta*, *slokas*

By *Vyāsa*; and communicated to *Dritarashtra*, by *Sanjīvī*.

18 *Adhyāyas* complete. The metaphysical discourse to *Arjuna*, to lessen his aversion from slaying his own relatives. Book of medium size, considerably injured.

5. No. 1391. *Bhagavat gīta, slōcas* complete.

From the *Bhishma parva* of the *Bhārata*, and ascribed to *Vyāsa*. Eighteen *adhyāyas*: 61 leaves.

When *Arjuna* had come fully prepared for the war against *Duryodhana*, and his clan, 18 evil signs contrary to them were seen. *Arjuna* being afflicted at the prospect of the death of so many of his relatives communicated his distress to *Krishna*, who assumed the *rūpa*, or form of deity, and discoursed with him as to the nature of the soul, as emanating from the Deity, and returning on liberation from the body; on the need of destroying the wicked, and protecting the good; with much other metaphysical matter. From *Sanjaiyar* to *Ditarashtra*. The book is of medium size; a few leaves damaged.

6. No. 1393. *Bhagavat gīta, slōcas*.

In 18 *adhyāyas* complete.

The narrative by *Sanjīni* to *Dritarashtra* of occurrences in the war, including chiefly this address of *Krishna* to *Arjuna*, on the foundation of the *Vedānta* system, originating with *Vyāsa*: 51 leaves.

The book is short, thick, and a little injured.

7. No. 1394. *Bhagavat gīta, slōcas*.

"By *Vyāsa*;" incomplete—from the *Bhishma parvam* of the *Bhāratam*. *Krishna's* metaphysical discourse to *Arjuna*, as narrated to *Dritarashtra*, by *Sanjaiyar*; leaves 44 remain; wanting 1—16, 17, 18.

The book is of medium size, in good order.

8. No. 1395. *Bhagavat gīta, slōcas*. "By *Vyāsa*," incomplete.

From 1st to 15th *adhyāyam*, 16th to 18th wanting. 45 leaves remain: *Krishna's* discourse.

The book is of medium length, in good order.

8½. No. 1416. *'Atmanu sāssanam*, on the soul; *slōcas*, with prose *tīca*; incomplete.

By *Guna Bhadrāchārya*.

Against covetousness of other people's property, possessions, or rights of any kind, as a sin leading to *Naraka*. Remonstrance against such evils, and pointing out homage to God as the way to beatification; leaves 16.

Book long, on broad talipat leaves.

9. No. 1515. *Niti sara sangraha*.

Essence of equity epitomized, *slócas*; with a *tica* in Canarese.
The following are a few specimens.

If an obstinate (or unwilling) disciple be taught it will only do injury to the teacher.

If any one marry an evil wife, it will cause his ruin.

On the qualities of a minister of state. He should be of good family, true, benevolent, having *ingitam* (intuitive perception of what people mean before they speak), and like qualities.

He is clever who speaks directly to the purpose, and answers any questions pertinently.

Anger should not go beyond bounds, or just cause, but be proportioned to it.

If a benefit be done to an enemy it will turn out to the injury of him who does it.

Similar sententious matters, leaves 1—6. The book is long, and much worm-eaten.

10. No. 1573. *Chánacyam*, ethics. By *Chanaca*: 90 *slócas*, with a *ttra* in Canarese—incomplete.

Specimen : what may not be trusted—Rivers, beasts having claws, such as have horns, armed men, women, Kings : place no confidence in any of them ; *sic aliter*. leaves 1—33.

Medium size, old, injured by insects.

11. No. 1575. Two ethical pieces..

1.) *Niti sastram*, rule of equity ; *slócas*, incomplete ; leaves 165—200.

This fragment contains the qualities of the five sandhis (or acts) of a drama considered to belong to ethics.

2.) *Bartri hari*, *slócas*—incomplete.

This work has three satacas—of which in this fragment the niti satacam is complete, with 14 slócas only, of the sringára satacam, 17 leaves—in all 51 leaves.

The first piece is long, the second of medium length, both injured by insects.

12. No. 1576. *Subhashita niti*; *slócas*. By *Bartri hari*—incomplete.

Of the three divisions of this work, the *niti* and *sringára satacas* are complete; but the *vairágya satacam* has only 11 *slócas*; and 5 *slócas* of this last part are prefixed to the book ; 48 leaves remain. See other notices as to contents.

The book is of medium size, injured by worms.

13. No. 1578. *Prasanga reina vah.*

Jewel-wreath of discourse. The book contains the *Vipra prasamsa padhati*.

Chapter on the concerns or excellency of Brahmans ; and other chapters on a variety of topics, or common places, as *Dariddra*, poverty, the poor ; *bhāgya*, wealth, the rich ; *Samsāra*, family, family-men ; *Sajana* and *Durjana*, good and bad people ; *Dasarataīa*, the 10 avatars ; *Cali yuga* the iron age ; *māna-jana*, respectable householders ; *Carita*, poets ; *Mitra-prashamsa*, praise of friendship ; *Carma p'halam* works of merit ; *yāchaca*, on begging ; *gāraṇa karana*, cause of haughtiness ; *namascāra*, homage, worship ; *suputra*, on a good son ; *mūrc'ha*, insolence ; *lōla*, avarice ; *atirasa*, want of integrity, "rara-fides," *dāna p'halam*, benefit of gifts to the given :—leaves 10—51.

The book is long, of medium thickness, injured by rats and insects.

14. No. 1581. *Chanacyam*, slōcas 104.

By *Chanaca*, with a tīca in Canarese, incomplete.

Ethical ex. g.

Any one who speaks flatteringly, and affects a friendly guise, but who, going to some distance off, does mischief and acts contrary to such words, is like a vessel filled with poison, on the surface only of which there is a little milk.

The book is of medium length, thin, old, and injured by insects.

15. No. 1604. *Bhagarat gīta*, and matters thereto pertaining.

Leaf 12—21. *Bhagaval gīta*; one copy 10th and 11th *adhyayas*.

Leaf 1—13. Another copy of the same, two sections. Other leaves, *gīta saram* and *māhatmyam*, essence and excellence of the two *gītas*.

One leaf, *gopica gīta*, fragment. Songs of cowherdesses praising *Krishna*, 3 leaves *grānt'ha* letter on the same subject; in all 33 leaves.

The fragments are of different lengths; the first one short, the others longer; a little damaged.

16. No. 1610. Popular, and kingly ethics.

The economy of human life is divided into four classes, *dharma*, *artha*, *kāma*, *mōcsha*; or duty, wealth, pleasure, future liberation. This book contains matters on the two first classes, in its 1st section.

DHERRMA Candam, description of justice, or benevolence, its excellency ; on good counsels ; praises of a donor, good effect of gifts to the giver ; benefit of gifts to others ; on good religious conduct ; on truth ; on the absence of wrong, or violence ; on patience ; on goodness or kindness ; nature of good people, on female chastity ; on neglect of duty, or absence of benevolence ;

nature of evil people ; on want of female chastity ; on loose living ; on vanity ; on pomp ; on death ; on time ; each of these subjects furnish the matter of a chapter.

ARTHA Cāndam ; on property ; on a country or kingdom ; fort or capital ; on kingly virtue ; proper learning for a king ; on punishments ; discipline, or order ; on the conquest of the senses ; on condescension ; adjuncts of a king, glory, high mind or spirit, good counsel. Qualities of a *mantri*, or first minister of state, adviser to a king. Qualities of a *senātpati*, or general ; on king's friends ; (favorites ?) the importance of wealth to a king ; duty of protecting, or patronizing minstrel-poets ; on fame ; state of a country without a king. These subjects form distinct *argas* or sections : 43 leaves, in the midst a few are left blank.

SECTION 2, is *Jaina*. See XVIII.

The entire book is of medium size, on narrow talipat leaves ; in good order.

17. No. 1621. Moral distichs, *slokas* 14 to 52, or 38 in all ; the 1st section incomplete.

Examples — Good persons, if they undertake anything, will carry it throughout ; even though many obstacles oppose.

Evil persons, if they begin, and are opposed, will leave off, quitting the unfinished work.

Good people, though they even forsake life, will not use their neighbour's property.

On the evil dispositions, *kama*, lust ; *crodha* cruelty ; *loba*, avarice ; *micharyam*, malice, &c. The good will govern their own mind with firmness.

For section 2 see X.

The entire book is somewhat long, thin, no boards, in good order.

18. No. 1623. *Procriya niti rōcyamritām*. The nectar of practical morality ; *slokas* only, and complete. By *Soma deva sūri*.

Dherma samupadēsa, on duty, justice, charity.

<i>Adherma</i>	"	on the defects of the same.
<i>Shadhraga</i>	"	on kingly property, as allies, money, <i>mantri</i> , army, friends, &c.
<i>Anurichaki</i>	"	on living according to the <i>sastras</i> .
<i>Trāyi</i>	"	on obeying the triple <i>vedas</i> .
<i>Vartta</i>	"	on right speech, not lying, truth.
<i>Cshātriyā</i>	"	on the right conduct of a King, or one of a kingly race.
<i>achāra</i>	{	
<i>Mantri</i>	"	on right deportment of a minister of state.
<i>Sedma</i>	"	on the right deportment of any towards his spiritual adviser
<i>Janapata</i>	"	on right deportment of a king to a conquered people—not to kill or oppress, but to protect

Bhara ni pad'sa on the military discipline of a king, as to an army

Vichara, Civil and criminal justice of a king

Danda, On punishments when needed on other subjects; 32 *samupad'sas* in all of which the above twelve are a specimen from a general code of *Jaina* morals

Although this book will be entered under section XVIII, yet it will be under reference back here. The ethics of the *Jaina* system are fallow ground, which might be turned up by translating this book in full.

The book is of medium size, on 43 leaves, narrow talipat in kind, injured by insects, and greatly, towards the end, by breaking of the leaves, a subject of regret.

19 No 1629 *Calpina cat ha*, various tales

From expressions here and there used as to *Arhat*, this work is supposed to be *Jaina*, but nevertheless its proper classification is here

It contains tales intended to illustrate some useful or moral maxims, given as the moral at the end. One of the tales is closed by this moral — "A good or well intentioned person, so long as he is by himself, will remain uncontaminated with evil; but if he associate with evil persons, he will acquire their ways, even as water in a river is fresh till it joins the sea, and then it becomes salt like the rest."

Chiefly prose, a few *slokas* being interspersed 40 leaves. The book is of medium length, on talipat leaves, damaged by breaking.

20 No 1632 *Tatva ticecam*, true wisdom, *slokas*, with a *tica* in Cinese, incomplete

Para Bral m is the only one sole deity

If the mind be divided between two gods the consequence will be *narakam* (hell)

"One woman must not have two husbands. Two swords must not be put into one scabbard."

"In one kingdom two kings cannot (or must not) rule at the same time."

So much as a specimen other like ethical matters a *J i a* book. See XVIII 33

The book is of medium size, 36 leaves remain. It is very much damaged by worms, by being gnawed off at the ends and by breaking.

21 No 1665 *Kamanduka, niti sastram*

Chiefly on kingly ethics 16 *sargas* complete. Sincere prose translated into Cinese leaf 1—7 contains a eulogy on *Chicha-deva raja*, a Mysore king, by *Chid upadhyaya*. Then follows the ethical, and greater portions, leaf 7—169. A brief preface, or table of contents, gives the following matters as contained in the work. Conquest of the senses, association with the great and good, detail of needful learning or knowledge, rules as to the four (*azramas*) orders of *Brahmachari*, *Grahastra*,

Vanaprastha and *Sannyasi*; *Danda mahatmya*, or the value of punishment; on the proper deportment of the different colors or classes, from the *Brahman* and *Cshetriya*, down to the *Sudra*; some full declarations concerning *pracṛuti*, or matter (*physis, natura*), a subject inwoven with speculative theology, and morals; mode of doing service as a messenger of the deity, as a servant to a master; need of enquiring into the state and power of another King before going to war with him; *atma*; *mantra*; *racshana yōga mandala yoni-sandhi*; *vigalpa*; *vigraha vigalpa* (see other notices of this work); there must not be two kings in one country nor two chief ministers of state; concerning the employment of spies; the poor must not be afflicted nor the rich oppressed. In the use of the foregoing means and knowledge, a good king will rule his subjects and kingdom.

The book is long, thin, touched by worms. It merits translation.

22. No. 1675. *Bhagavat gīta, slōcas*; with a Canarese *tīca*, incomplete.

1st to 5th *adhyāya* wanting; 6th—13th *adhyāya* is contained, 14th to 18th wanting. Subject, *ut supra*.

The book is of medium size, on broad talipat leaves, in good order.

23. No. 1676. *Bhagavat gīta, slōcas*, with a *tīca* in Canarese; incomplete.

It contains 12 *adhyāyas*, the remaining 6 wanting; in all 61 leaves, subject as above.

The book is long, of medium thickness, and slightly injured.

24. No. 1680. *Bhagavat gīta*; *slōcas*, with a Canarese *tīca*, in part only.

Three fragments of distinct copies. First copy 1st to 8th *adhyāyam*, on 63 leaves, with *tīca*, the 3rd, 4th, and 8th *adhyāyas* not being perfect, the others right. 2nd copy, 1st to 3rd *adhyāyam*, no *tīca*; so far complete on 9 leaves. 3rd copy, *nāgari* letter; *mūlam* only, 1st and 2nd *adhyāyas* so far right, on 15 leaves: Krishna's metaphysical discourse to Arjuna, as related by *Sanjaiyār* to *Dritarashtra*: in all 87 leaves.

The leaves differ in length: as a whole, the book is long, old, damaged by worms.

25. No. 1683. *Nīti sastram*, or *Chānucyam*.

By *Chanaca*, 202 *slōcas*, with a *tīca* in Canarese; complete.

See other copies.—*supra*, &c.

Further specimens.

"One ought not to associate with evil people ; nor to marry a woman of a bad disposition ; the race becomes illustrious by good sons ; the evil dispositions of lust, anger, malice, &c. should not be found among men."

"Benefits should not be done to enemies. It is not right to intermarry in one's own *gōtra*, but with a woman of another tribe."

These, and the like ethical matters, 35 leaves written ; blank, 39 leaves.

The book is of medium size, and touched by insects.

26. No. 2351. *Dhermāmrītam*, nectar of equity.

By *Asadhara* ; *slōcas*—1 to 9th *adhyāyas* (or chapters complete.)

"Any thing presented as a free gift should not be reclaimed ; a lie should not be told ; bribes must not be taken in judgment, inducing the transfer of any one's right to another ; killing any living thing forbidden, except only in the case of animals commanded to be sacrificed in the *Vedas* ; any one may not covet another man's wife—adultery, and anything leading thereto, is a great sin ; the wife must regard her lord or husband as a god, and render him service ; to abuse, or blaspheme great people tends to great sin ; sacrilego, or appropriating to one's own use what is given to God, leads to family destruction ; alms should be given to the poor, who ask for them, to the extent of one's ability."

So much is only as specimens.

There is much more ; and professedly taken from the *Vēdas*, and law books as to substance ; the compiler putting the matter into verse. It would seem to merit translation.

The book is of medium size, on narrow talipat leaves ; in good order.

27. No. 2351. Two subjects.

1.) *Dhermāmrītam, slōcas*.

By *Asadhara*, 1st to—15th *parick'keda* incomplete.

As above, down to may not covet.

"If any one be fallen from his caste, yet if he behave himself well, according to the foregoing, he will raise himself back to his rank. So, as to one born in a high rank or caste, if his conduct be bad, he sinks himself to a low caste, and becomes mate to one who first kills a dog, and then eats its flesh."

These, and the like matters.

2.) *Atmanuśāsanam*, on the soul.

By *Guna Bhadra*. *Slōcas*, incomplete.

"One must acquire knowledge by means of various *sastras*,¹ and other books. By means of knowledge, so acquired, he must divest himself of all sensual desires and passions; and by meditation and penance obtain to reach to the deity; and to become one with the *Paramātma* or divine soul: leaf 1—176 in all.

The book is of medium size, on narrow talipat leaves, a little damaged at the beginning.

X. ENIGMAS.

1. No. 1561. *Vidacta muc'ha mandanam.*

"Face ornament of the skilful." 125 *slōcas*. By *Dherma dāsa*; incomplete.

The 1st and 2nd *parich'hedas* complete; the 3rd has only 21 *slōcas*.

A question, or riddle is propounded in a *slōca*; the answer only is in prose.

This book contains a display of intellect, with great knowledge, and command of language. Various questions are asked on very different subjects, and they are so contrived that one word, or one very brief sentence answers several questions, even as many as ten; but then, the syllabic letters are taken in different senses; and the art, or skill, is to classify such questions as can be answered by this play on the syllables of words. Thus three questions. What did *Vishnu* bear on his head? The earth. What do kings chiefly desire? Land, territory. What makes a woman's face brilliant? Cosmetic,—are said to be represented by *Cunkumēna*, and resolved by one word *Cunkuma*; the first syllable of which answers to *Bhū*, earth, land. The last is a name of *Vishnu*; *cun* or *kón* also means a king; and *Cunkuma* is a composition of turmeric, alum, and lime-juice, forming a crimson paste for marks on the forehead, or a cosmetic wash.

The book is long, thin, injured by worms.

2. No. 1621. Section 2, (for section 1, see IX 17.)

Sléshas, words or phrases capable of two, or more meanings: hence, enigmatical; but having usually an ethical bearing; as, *Mitródaya ráju kamalam*.

"By the sun's rising, the *padma* (*lotus*) flower will blossom—or

"By the ascendancy of friends, the Kingdom will flourish."

Many other instances of *slésha*; sphinx-like riddles. The entire book has only 8 leaves, the 1st one wanting.

3. No. 1623 *Vidacta muc'ha mandanam.*

By *Dherma dāsa*, *slōcas*; incomplete.

1st and 2nd *parich'hedas*. The third has only 21 *slōcas*.

This would seem to be a copy of No. 1561, or that of this; the contents being the same. The *slócas* are termed *antarlabhi*, very intricate, dark; as opposed to *bayar labhi*, open or plain. The book contains *slócas* of both kinds. It is short, thin, and in tolerable order. On a re-examination it is found that this book is abridged, the other more full.

X. EROTIC.

1. No. 997. *Bilhanam*, 102 *slócas*, complete. By *Bilhana cari*.

Matana nábha-rháma, a king had a daughter, named *Yamuni púrna tilaca*, who was instructed in all branches of education, except composition of poetry. The king asked *Bilhana* if he would teach her this art, and he consented. A screen was placed between them: the king told his daughter, that the *Brahman* had the *pánduroga*, spotted leprosy; and told him, that the daughter was blind. In the course of the instruction, the teacher made an aperture through the cloth screen; and seeing a very beautiful woman, began copiously to pour forth verses in her praise, as contained in this book; very possibly only a convenient vehicle to introduce praise of the female sex: leaf 43—50 or 8 leaves.

The book is of medium length, thin, and in good order.

2. No. 1400. *Rati rahasya dipica*;—a comment on the *rati rahasya* by *Canchi nál'ha*; *slócas*, with a *dipica*, or verbal illustration in Canarese, 2nd, 3rd, 4th chapters, the 1st wanting. 24 leaves, not numbered. On amatory subjects,—see other notices. The book is long, and thin, damaged on one side, coarse handwriting.

3. No. 1440. *Amarúkam*; *slócas*, with prose *tica*.

By *Amarúca*; or as some say, by *Sancaráchárya*, fragment, leaves 1, 2, 3, 9, 10, 37, 38, 40 to 47.

On the qualities of the *nayaka*, and *nayaki*, or the sexes variously classified. Little more here.

The inscription of such a book to the head of the severe *Adwaita* sect is possibly a piece of sectarian scandal.

The book is of medium length, thin, on broad talipat leaves; in good order.

4. No. 1467. *Subhashitam*, elegancies, chiefly on the seasons of the year; *slócas*, incomplete.

—*Véṣya prasamsa*, on the manners of female slaves of the god, descriptive of them, with praises, as amatory poetry.

—*Maliyanila rarnans*; praise of the hot-wind, coming from a mountain by reflection.

— *Vasanta rutu*, spring season ; the flowers that appear then ; the mild breeze ; and the like.

— *Grisma rutu varnani* (June, July) on the hot season, and the hot winds.

Varusha rutu varnani (August, September) on the rainy months, rains described.

Sara driddha varnani (October, November) on the dark, cloudy, and very wet season.

Himanta rutu (December, January) on the cold and dewy months.

Sisira rutu (February, March) very cold months : (evidently written North of Madras, and as seasons were many years ago. This subject is a common place in heroic, as well as amatory poetry.) * The dawn, noon, evening, described.

Possibly the elegancies are extracted from the *Magham*, or *Bālavayam*; heroic poems.

Other amatory matters, and *chāttu slōcas*, or detached distichs, on varieties.

In all 25 leaves, not numbered.

The book is short and thin, on narrow talipat leaves ; in good order.

5. No. 1514. *Pūrva mēgha sandésam*.

By *Cāli dasa*. The first part of the cloud messenger, a descriptive and amatory poem ; translated by Wilson.

The *slōcas* are first given, the words are then *untied* and written separate, then re-united in a paraphrastic *tīca*, or comment : 29 written leaves, 7 blank ones.

One leaf, at the end, in *Granṭha* letter, is either in cypher, or in some language unknown ; the lines end with a Sanscrit word ; but the other words are of no language current in the south.

This book is of medium size, injured by insects.

6. No. 1531. *Mēgha sandésam*, the cloud messenger. By *Cali dāsa*. The original *slōcas* only 118. Complete.

A *yacsha*, banished for a year by *Curēra*, sent a message to his wife at *Alacá-purá*, by a passing cloud ; with geographical, and poetical descriptions.

Pūraṇa, showing the road, with descriptions of towns, and localities.

Uttara, describing the person of his wife ; with the message to be delivered.

Leaves 1—20.

The book is of medium length, thin, old, injured by worms.

7. No 1527. *Migha sandesam.*

By *Cali dasa* The *múlam* only, and complete.

The *púra*, 67 *slocas*, the *ultra*, 57 *slocas*, on 23 leaves, subject as in 6

The book is rather long, thin, much injured by worms

8 No 1627 *Amarúlam, slocas*

By *Amarúka Cali*, ascribed also to *Sancaracharya* leaves 158—181, 173, 174, 179, wanting

To each *sloca* there is a *padyam*, or stanza in Telugu, as the meaning Each *sloca* has a heading of contents, like headings to a chapter The work has the beginning, but is not complete at the end

The following are a few particulars On the *mugd* young woman and *právaha* matron On the *kópana* and *chapald* or choleric, and fierce or coquette On the *prostítua* *Varitika* 'grasso veuve' or absent man's wife. On the *abuntion* or loose woman adulress On the *erija* any one's own wife, *parichya* other's wife. Also *eringara seshti* amorous signs by the *mýaki* or lady conveying meanings without words. On the *satta* unfaithful husband and other kinds of disposition and conduct, in the male sex

One leaf contains a song on *Krishna's* sports, in Sanscrit, with Canarese *tica*

The book is of medium length, thin, touched by worms, two leaves broken

9 No 1691 *Ashta pali*, the octaviad, a fanular term for the *gita gorinda*

By *Jaya deva cari* *slocas* with a *tica* in Canarese, incomplete, 14 *sargas*, wanting the 1st *sarga* on the *avatara*s

On the amours of *Krishna* with his aunt *Madha*, is translated by Sir W Jones, and published in the *Asiatic Researches*, *sargas* 2, 3, *mulam* only, 4, 5, 6, 7, *mulam* with a Canarese *tica*, 8 to 13, *mulam* only, 13 is in *Grantha* letter, 14, 15, have *mulam* and *tica*, but both incomplete in all 170 leaves, in some places broken into pieces and very much injured by worms The leaves are of various lengths, the book, as a whole, is thick.

XII TABLES

1 No 397 Label *Pancha tantram*

,, 347 On outside leaf

The 1st section complete, the 2nd has only 4 leaves

Sanscrit *slocas* and Canarese prose see other notices of this work itself

The book is long, of medium thickness (81 leaves) no boards, good order

2. No. 1287. *Pancha tantram*, five devices, ascribed to *Vishnu-sarma* Sanscrit *slōcas*, with *tica* in Canarese.

Section 1 *Mitra bheda*, complete

" 2 *Sukrita labha*, only 4 leaves

The bulk of the prose in Canarese, leaf 1—132, leaf 56 wanting.

The book is long, of medium thickness, much damaged.

3 No. 1373 Section I. *Pancha tantram*, *slōcas* with a *tica* in Canarese, a sort of prose version, series of discourses in fable, narrated by *Vishnu-sarma* to the sons of *Sudarisana*, king of *Patalaputra* (beyond doubt the *Palibothra* of the Greeks.)

Section 1 *Utra bheda*, complete

2 *Sukrita labha*, "

3 *Zanti vigrāham*, "

4 *Labdha nāsam*, "

" 5 *Asamprechana*, incomplete

Leaves 1—60 and 1—4 different 65—68, for section 2, See XXXI

4. No. 1582. *Pancha tantram*, prose with *slōcas*, complete.

The *mitra bheda*, and the other four sections complete; *slōcas* with *tica* in Canarese, and the prose portion of the tales is in Canarese. It is originally a Sanscrit work.

The book is of medium length, thick, (on 181 leaves) recent in appearance; but much injured by worms.

5 No. 1616. *Pancha tantram*, *slōcas*, with explanation in Canarese; and with a Canarese prose translation.

Section 1 *Mitra bhedam*, complete

" 2 *Sukrita labham*, "

3 *Zanti vigrāham*, "

" 4 *Labdha nāsam*, "

" 5 *Asamprechana*, incomplete

Leaves 1—41, the 40 other leaves not numbered. The book is somewhat long, of medium thickness, on talipat leaves, damaged by worms, and by breaking.

6. No. 1658 *Pancha tantram*, *slōcas*, with a *tica* in Canarese, complete.

Section 1 *Utra bhedam*, on owing discord *

" 2 *Sukrita labham*, benefit of good done.

" 3 *Zanti vigrāham*, war stratagems.

" 4 *Labdha nāsam*, loss of possession

" 5 *Asamprechana karitam*, evil of hasty proceedings.

Leaves 1—195.

The book is of medium length, somewhat thick, on narrow talipat leaves, old, worn by use.

- 7 No 1671 *Pancha tantram, prastara slokas*, or dialogue fashion, with a *tica* in Canarese, incomplete, on 55 irregular leaves
Specimen of the reasoning.

To associate with the good produces good effects on any one's disposition, to associate with the bad produces evil effects, even as the wind that blows over a fair flowering shrub brings with it agreeable perfume, while the wind that blows over an outside place only brings with it a stench

The book is of medium size, very old, and very much damaged.

- 8 No 1697. *Santi tigraham, tantram, slokas*, with a mixture of prose.

The *Sama*, peace, *dana*, tribute, *bheda*, division, *danda*, arms
The last part not complete This is not the *pancha tantram*, but on the ordinary four devices of kings, in their deportment towards other powers.

Chandra Chudumani raja (moon forehead jewel-king), and *Gomaya*, (fox) his minister of state, going out with many others to hunt in a forest, saw a lion the king ordered it to be killed, and his *mantri* aforesaid put into practice the four devices, and killed it, even so must a king act towards his adversaries that is pacify, or pay tribute, or sow division among them, or else fight the matter out 72 leaves

The book is short, of medium thickness, on *trilpat* leaves, a little damaged

XIII. GEOMETRY, i. e Land measuring

- No 1670. *Cshletra ganita sastram*, or the art of measuring lands *slokas*, with Canarese *bhasyam*, or explanation.

There are three principal divisions

- 1)—*Trigona* triangle.
 - 2)—*Chatushgona* quadrangle, square
 - 3)—*rutta*, circle (*Tunil* *chakra*)
- 1) The triangle has three subdivisions
 - (1) *Smita*, equiangular, and equilateral.
 - (2) *Devisama*, two angles equal
 - (3) *Iushama*, each angle different
 - 2) The quadrangle has five subdivisions
 - (1) *Sama* exact square (equan. equat.)
 - (2) *Devisama*, two opposite angles equal
 - (3) *Devisama*, two angles equal, others different
 - (4) *Trisama*, three equal angles.
 - (5) *Iushama*, each angle different
 - 3) The circle has eight *anta bhaga*, or subdivisions.
 - (1) *Smita er ita* exact circle

(2) *Arti a vrutta*, semicircle

All other figures may be reduced to the preceding, or are included in them, according to this book

(3) *Ayata vrutta* ellipses.

(4) *Cannula vrutta*, conic sections (if I rightly apprehend the term) otherwise defined by the winding wreaths of a sea shell such as the turba.

(5) *Vimmana vrutta*, concave surface(6) *Unnita vrutta*, a convex surface(7) *Bhalili chaera rata vrutta* circle without, including another circle(8) *Antsha chaera rata vrutta* circle included within another circle

Also on figures of lands compared to the crescent, or half moon leaves 1—130 but the book does not finish

The book is of medium length, somewhat thick, on talipat leaves, slightly touched by insects.

This book should, I think, be translated, both to show the state of native science on this art, and also for the sake of getting at well defined, established technical terms, being much wanted, for practical uses in the Tamil language.

XIV GRAMMATICAL.

1 No 1089 *Zakatayana tyakararam* It contains *sutras*, brief aphorisms, with *vrutta*, amplification.

In the *subanta* part, on the condition of vowels, or *acha sandhi*, wanting the *hal sindhu* union of consonants, incomplete the chapter on nouns, and the *samasa chakra*, words variously compounded In the *tigranta* portion, on *dhatus*, roots, and other matter 72 leaves many in the midst are wanting

The book is long, thin, on broad talipat leaves, old, some broken

2 No 1105 Two subjects

1) *Dhatu mālika*, prose, incomplete, the list of roots of verbs relating to the *tigrantam* division of grammar.

2) *Samasa chakra*, prose, complete, relating to the *subanta* portion

On the forming compound words without signs of inflection as *teri a phalam*, tree-fruit, for fruit of a tree, and the like

The term for union by declension is *ribhakti*, for composition of words, without declension *samsa*. This second tract is in *nagari* letter, on 6 leaves 6 others are blank

The book is long, thin, and in good order.

3 No 1406 *Vyakaranam*, GrammarBy *Sastri nāt'ha, Jaina*, prose.

Five *patalas*, or steps, complete on 48 leaves, relating to the *subantam*, or matters pertaining to nouns, and indeclinable words, but not to verbs.

The book is long, of medium thickness, on broad talipat leaves and in good order.

1 No 1436 *Karma chanca mala*, Grammar, *sutras*, and *erutta*, or brief meaning

The *sabda adikaram*, or chapter on nouns, and their declension, incomplete. 71 leaves, written on, 7 blank leaves

The book is short, of medium thickness, on broad talipat leaves, very thin

Written on both sides with ink, and quite a curiosity.

5 No 1453 *Zakataynn vyakaranam*.By *Zakataynn*, *sutras* with *erutta*, or brief verbal explanations.

The *subantam* and *tignantam* portions, both complete

Subantam On nouns Double *sandhi*, or coalition of two letters, of vowels, of consonants, union of words, two words, as *Mahāpanchada* there are five modes of *sandhi*, or coalition of words. The *samāsa chakra*, or platform of modes for connecting words without any other than the final sign of inflexion *Kara l'no ca*

Sangroha another mode of junction, joining of names, *Taddhita sangrahan* The gender of nouns, and the declension of cases as regulated thereby Cardinal, and ordinal numbers

Tignantam Five uses of *dhatus* or verbal roots, double times, mode of forming roots into words by the use of incremental syllabic letters

The subject is partly treated in the logical mode of *yātra paśhana*, and *siddhāntam*, or objection and answer

The book is long, somewhat thick, on broad talipat leaves, two palm leaves inserted to repair damage, good order.

6. No 1461 *Prakriya vyakaranam*, chiefly on grammar, with some other subjects, *sūtras*, with brief prose explanationBy *Jāmendra*, complete.

The letters *a, i, u, n*, are used technically to designate classes *n—n*, is the whole class, included in so brief a reference

On the parts or organs whence the sounds, corresponding with the different letters proceed 50 letters

On the coalescing of vowels and consonants with each other, and reciprocally. The chapter on words, or nouns. Declension of nouns, ending both with vowels and with consonants, and with a discrimination as to the masculine, feminine, and neuter genders. On *samsa* or compound words, case elided, on indeclinable words or particles. The *tigrantam* portion. On *dhatus* roots, of verbs formation of words from roots, and various other grammatical matters, leaf 1—103, and beyond 1—20 containing only the *sutras* regularly arranged. 5 *adhyayas*, complete so far as it appears, by *Jamundra puja pata* (worshipful poet). Agun leaf 1—8 *Bhu* and other roots written in a string with the meanings attached.

Afterwards 16 miscellaneous leaves

- Tānbula paī cl aca* five stanzas addressed to a woman, asking her for betel leaf &c
- Amaraka slēcas* one or two from the *amarakam* an erotic work
- Niti slēcas* ethical distichs. Some *yentras* or magical diagrams not explained
- Pārśa natha n antra a Jaina charm*
- Vaidī ja laekhana* description of a physician.
- Amara slēcas* lexicography for children

The book is somewhat long, and thick, on broad talipot leaves, one broken.

7 No 1502 *Siddhanta—cdumudi* Grammar.

By *Bhattoji dīshada*, *sutras*, with *vṛuttas* or prose explanation, incomplete

A chapter on *samsa*, compound words, causal sign elided Six kinds of elision, and junction of words

- Ashta vidha tatpurusla* 8 kinds
- Sapta vidhi carana dharyan* 7 kinds } Of forms or compounds
- Sapta vidhi bali u vrisi lila* 8 kinds }

Others wanting 36 leaves remain

The book is somewhat long, of medium thickness, old, damaged at the ends

8 No 1516 Four tracts, or sections, on Grammar

2 *Grant ha*, 2 *Canarese letter*

1) *Samsa chakra*, plan of compound words *Grant ha* letter, prose, complete, 9 leaves

Six kinds of *samsa vibhakti*, or compound formation, signs of case elided

2) *Kriya mala*, verb wreath, same letter, prose, complete, 3 leaves

A root is given with the formation of words from it, and a list of roots which follow the same mode of increment

It gives the times, or tenses

Bhuta, past, *varlamana kala*, present, *bharishyat*, future, and the three persons in each tense, *prat hama*, *madhyana*, *uttama purusha*, first, second, third person

- 3) *Sabda pustacam*, Canarese letter, two copies of this book or tract
 1st Copy 11 leaves } The masculine, feminine, and neuter gender of
 2nd „ 12 „ } many words shewn
 4) *Vyakaranam*, Grammar

The *tignantam* portion, relative to verbs, *sutras*, with an explanation in prose. It contains a list of roots, with the mode of forming words from them by increments, 42 leaves. At the end, four very old and damaged leaves contain praise of *Siva*, in the Canarese language.

The book is of medium size, leaves of different lengths, old, 3 injured by insects, 4 on narrow talipat leaves, one end bitten off by rats

9 No 1523 Three sections on Grammar

- 1) *Sabda pustacam*, book of nouns

3 copies, each one in prose

1st Copy, 8 leaves, words beginning with vowels only, and the gender masculine feminine, or neuter of each one

2nd Copy, 26 leaves, words beginning both with vowels and consonants, with their genders, a little defective at the end

3rd Copy, 14 leaves, words beginning with vowels, with genders, the neuter defective, and words beginning with consonants, this also defective at the end

2) *Dhotu malica*, incomplete, prose

Contains a list of some roots, with the mode of forming the 1st 2nd and 3rd persons of verbs, and the moods in conjugation, 14 leaves

3) *Samasa chacra*, 3 leaves incomplete

On the coalition of two or more words without sign of genitive, or other case, as *Rama bhanam* for *Ramasya bhanah*, *Rama's arrow*. Also a little of the *tat purusha*, or persons of verb 3 sing 2 dual 3 plural

The book is of medium size, the sections of different lengths, injured

10 No 1529 Three sections on Grammar

- 1) *Sabda pustacam*, prose

A fragment of 8 leaves, 50 to 51, and 58 to 60 contains words beginning with consonants with the masculine and feminine genders, neuter wanting.

2.) *Dhatu mala*, prose, incomplete.

With, i.e., list of roots, giving the three tenses, and three persons, as formed from the roots; only a few roots by way of exemplification. leaves 10—19.

3.) *Samasa chakra*, prose incomplete.

On five kinds of verbal collocation, without signs of inflection: leaves 1—6

The book is of medium length, thin, touched by insects.

11. No. 1595. *Samasa chakra*.

Nine copies in various characters.

1 Copy Telugu letter, complete, prose.

— <i>Ashtha udha tat purusha</i> — <i>Sapta udha bahu trihiki</i> — <i>Dvi udha du quhu</i> — <i>Chatur udha deandia</i> — <i>Dici udha acubharam</i> — <i>Dasa udha lageranas</i>	} Technical terms as to various forms of words in combination, 5 leaves
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1 Copy *Nugari*, same writer as in the foregoing, on 4 leaves.

1 Copy Canarese letter, complete, 5 leaves, writer as above.

1 Copy, Canarese letter, 8 leaves, complete. The like writer, but more in detail.

1 Copy Telugu letter, 4 leaves, complete.

3 Copies, Canarese letters, 18 leaves, complete.

1 Copy, *Granthha* letter, 7 leaves, complete.

1 Copy Canarese letter, 7 leaves, complete.

In all 58 leaves Book of medium size; leaves of different lengths, one leaf broken.

12. No. 1613. *Sabda pastacem*, on nouns.

Two slokas to *Ganesa* and *Saraswati*.

The seven cases (*vibhakti*) of nouns, with the meanings given in Canarese.

From *Rama* (proper name) down to *Pantā* (a way) with the cases of each noun.

—*Dhatus*, some roots of verbs, with the forming of conjugations from them; left incomplete, 66 leaves, Nos. not regular.

The book is of medium size, some leaves a little broken.

13 No 2339 *Daurgha sinha unadi*

Daurgha sinha, the name of a sage who wrote *sutras*, or aphorisms, on which this book is a paraphrase, from 1st to 6th *pāṭam* complete.

It refers to the *Tignanta* part of grammar, the formation of verbs from *dhatus* or roots their meaning, the mode of words being formed by means of the *unadi* affix leaves 18—40

The book is of medium length, thin, on talipat leaves, touched by insects

14 No 2340 *Sacatayana vyakyanam* a commentary on the *sutras* of *Panini*

By *Sacatayana* The *sutras* are given, and are followed by the *tīca* The book is composed of fragments, and contains the latter part of the *subantam*, on nouns, and part of the *tignantam*, on the roots of verbs, with the mode of thence forming the past, present, and future tenses, with a list of some roots, but not all, the book being incomplete

Leaves 19—21, and 26—31, and 33—44, and 51—56

The book is long, and thin, on talipat leaves, one leaf broken, others gnawed off at one end by rats

15 No 2341 *Karaca praciya* Grammar *sutras*, with *vritta* explanation

The *adi bhagam*, or first part is wanting,

—On indeclinable words

—On terminations which add a substantive power to verbs, a class of verbal derivatives, as *nidra*, sleep *nidra karoti* to sleep, thence, *nidralahu* sleeper many examples of this formation of words

Description of the *samsasa*, or compound terms, by words linked without sign of inflexion The matter is properly only the middle of a book By whom not known, 24 leaves, not numbered

The book is rather long, thin, in good order

16 No 2342 Six tracts, or sections

1) *Dhatu pat ham*, prose, complete on 13 leaves

A selection of a considerable number of the most useful roots, for words in common use, with the sense most proper to each one, but not shewing the formation of words from them only a list of roots

2) *Sabda mala*, *nagari* letter, 4 leaves, incomplete

A list of nouns with the gender, masculine, feminine, or neuter of each one

3.) *Dhatu mala*, prose, 2 leaves.

List of roots, specifying ten different kinds of formation from each one; as exemplars of like formations from other roots.

4.) *Sabda pustacam*, Canarese and *Grant'ha* letter mixed.

Some nouns ending with vowels.

Others ending with consonants; both incomplete, on 17 leaves.

5.) *Samasa chararam*, *nagari* letter, prose, complete, 6 leaves.

Specification of six modes of collocating compound words, without inflexions.

6.) *Sabda puraram*. Telugu and Canarese letter mixed, incomplete, on 14 leaves.

Specimens of nouns ending in consonants, as exemplars for formation of cases in other nouns of like class. This is an assemblage of books of different lengths, medium thickness, damaged in the middle.

XV. HYMNOLOGY.

1. No. 536. *Bhishma panjara stotram*, 13 *slócas*, on 2 leaves, 3 blank leaves; relates to praise of *Krishna*.

1½. No. 986. Five tracts.

1.) *Ráma Chandra stótra—slócas*, praise of *Cotanda Ráma*, 7 leaves, incomplete.2.) *Dasa slóki—slócas*, complete, by *Ashlayana rishi*, description of *Sarasvati*, and praise of her qualities. 18 leaves.3.) *Ambá stotra, slócas*, incomplete.

Ambá is a name of *Parrati*. It states that if any one praise *Parrati*, he will obtain, in another state of being, *Sira-sarúpam*, likeness to *Sira*.

4.) *Madhava stuti, slócas*.

Praise of *Krushna*, 17 leaves, incomplete: this is said to be the 15th *adhyayam* from the *Váyu puranam*.

He who praises *Vishnu* bearing the shell, discus, club, bow, and sword, and possessing the six good dispositions, will obtain beatification.

5.) *Surya cavacha stottra slócas*.

Said to be from the *Scanda puranum*. If any one render homage to the Sun, invoking protection, as in this form, sin and disease will depart; 4 leaves, complete.

The book is short, of medium thickness, on 49 leaves, in good order.

2. No. 1357. *Aśrāta sloca vyākhyāna.*

By *Immadi Bhatta.*

Many of the *slokas* themselves are wanting, leaving only the explanation. The contents are benedictory, by some man towards another, in the names of *Buddha*, *Surya*, *Brahma*, *Vishnu*, *Siva*, *Krishna*, and others, quasi divinities: one *sloca* is variously explained, as applying to different gods.

3. No. 1361. *Vishnu-sahasranāma*, and *Lacshmi, sahasranama.*

In the prose form, as used for ritual homage; complete, on 50 leaves.

Said to be from the *anusasnica parram* of the *Bhāratam*.

The thousand names, respectively, of *Vishnu* and *Lacshmi*.

The book is of medium size, and in good order.

4. No. 1364. Two tracts.

- 1.) *Vishnu sahasranāma stottra.*

The 1000 (recite 100S) names of *Vishnu*, said to be a discourse of *Bhiksha* to *Yuddhisthira* in the *anusasnica parram* of the *Bhāratam*; *slokas*, complete, leaf 1—18.

- 2.) *Nṛsiṁha sahasranāma-stotra.*

One thousand names of the man-lion *avatara*. From the *stottra retinacara*, *Narasiṁha purānam*, ascribed to *Brahma*; *slokas*, complete, leaf 14—36.

The leaves of the first tract are larger than the other, in all 40 leaves, tolerable order.

5. No. 1365. *Vishnu sahasranāma.*

The thousand names of *Vishnu* in daily use, 107 *slokas*, wanting the first one, leaf 99—108, from the *anusasnica parram*—*ut supra*.

The book is long, very thin, and in good order.

6. No. 1369. Various matters, chiefly *stottras*.

- 1.) *Pāndava gita stottra*, 120 *slokas*, complete. Panegyric of several of the principal personages that figure in the *Bhāratam* and *Bhāgavatam*: as the five *Pāndavas*, *Udrupati*, *Abimanyu*, *Subhadra*, *Sanjāiyya*, *Rucmeni*, *Satyabhaūma*, *Dalimmya*, *Acrūra*, *Asradhama*, and also *Yagnyaralcyā*; but this matter is so managed as to turn chiefly to the praise of *Krishna*, and as if spoken by the said persons.

2) *Bharata savitri*, complete

Brief summary of events in the *Bharatam*, from the embassy of *Krishna* to *Duryodhana*, the transactions in battle—the days of fight under *Bhishma*, *Drona*, *Karna* and others, their death

3) *Panchayuta stotra*, 5 *slokas*, each one on one of the five weapons of *Vishnu*, the discus, shell, club, sword, bow, complete4) *Rama cavacha stotra*, complete5) *Surya cavacha stotra*, complete

These two are in the nature of spells for protection

6) *Vishnu Bhujanga stotra*, 20 *slokas*, in serpentine form—lauding *Vishnu*

By *Sancaracharya*

7) *Manassu snanam*, mental bathing, by thinking on sacred rivers8) *Garuda cavacham*, complete

Spell against snakes

9) *Surya stotra*, praise of the sun, 25 leaves remain, but the following leaves are wanting, 1—14, and 22—29, and 34—38, and 40—possibly used for making up other books

This one is short, and thin, gnawed at the ends

7 No 1370 *Vishnu sahasranama*, *slokas*, containing the thousand names of *Vishnu* complete, *Bhishma's* discourse to *Yuddhisthira* in the *Anusasni ca parvam*, as above leaf 76—91

The book is short, thin, old, slightly damaged at the edges

8 No 1371 Section 2 *Rama ashstotra satam* 108 *slokas*, praise of *Rama* by 108 names For section 1 see XVI9 No 1376 *Pujapustacam*, on homage1) *Varaha ashstotra satanama vali*, a list of 108 names, an abridged form of praise to *Vishnu* in the 3rd *avatara*, by repeating the names2) *Lakshmi sahasra ashstotra numa vali*, a list of 1008 names of the *sakti* of *Vishnu*, used in praise by repeating the names The whole is *pala rupa*, that is distinct words, not in measured versification, leaves 1—26, a few blank leaves at the end The book is of medium length, and in good order

10 No 1386 Two pickets

1) Laudations *slokas*

- Gorinda ashtaca*; an Octave.
- Krishna ashtaca*, the same.
- Bala Krishna ashtaca*, the same, each in praise of *Krishna*; the last one as a child.
- Rāma stöttra*, praise of *Rāma*.

Stanzas in praise of *Krishna*, in Sanscrit, and in Canarese, distinct meanings.

- Mūrti dhyāna*, stanzas; meditation on the form of *Krishna*.
- Nārāyana stöttra*, praise of *Vishnu*.
- Hari Kirtana*, songs to *Vishnu*, this is in the Canarese language.
- Rāma Govinda Kirtana*, sanscrit songs in praise of *Rāma* and *Krishna*.
Jangha nāt'ha stöttra—praise of *Vishnu* at Trichinopoly, leaf 4—29.

2.) Miscellany, chiefly praise.

- Vishnu panjara stöttra*, "as a bird flies to its nest, so fly to *Vishnu*." (*Panjara* is a generic term.)
- Casyapa ashtaca*, praise of *Sīta*, ascribed to *Casyapa*.
- Bāla-Krishna-ashtaca*, octave, in praise of *Krishna*, as a child.
- Kāla Bhairava ashtaca*, octave, praise of a manifestation of *Sīta*.
- Sarasvatī stöttra*, praise of the consort of *Brahma*, ascribed to *Agastya*.
- Brindātali*—list of titles of a *Jangama* (or *Vira saiva*) king.
- Prācīrūti dēra nāma*—list of deceased *Jangamas*, canonized, or deified.
- Kūchhōdha padyāngulu*, Telugu language, catch verses to turn to a jest, and so to ridicule, or lampoon the party addressed.
- Ganga snāna sancalpam*, a record of the exact time when any one bathed in the Ganges, for the removal of all sins; leaves 21—28, and 51—54; in the midst some leaves deficient: one leaf broken.

The first portion is longer than the other; both are in good order.

II. No. 1396. *Rāmana smaranam*.

Reminiscences as to *Rāma*; *slōcas* only.

A collocation of passages, said to be taken from the *Bhāratam*, in which various *Rishis* and the five *Pāndavas* address *Krishna*; and, in a laudatory strain, remind him of his feats in a former *avatāra*, as *Rāma*. The name of the compiler does not appear; on 35 leaves complete.

The book is short, of medium thickness, a little breakage.

12. No. 1402. *Dasavatara stôlîtra, slôcas.*

By *Vedantâcharya*, complete, on 43 leaves.

Praise of the ten special manifestations of Deity, from the deluge down to the consummation of all things; or *matsya* down to *kâlki*; without detail of events, except by general allusion.

The book is short, of medium thickness, very much worm eaten.

13. No. 1422. Panegyrics.

Leaf 1—23. *Ananta trittha stuti.*

Praise of *Madheo*, the head of the *drâita* school of *Vâishnavas*, who maintain the distinct natures of God and the human soul. Also *Vishnu stuti*, praise of *Vishnu*; and *Vayu stuti*, praise of *Hanuman*, son of *Vayu*, the god of wind, and *Bhîma*, the same. Hence both are praised by *Subrahmanya Pandita*.

Leaf 44.—59. *Dwadasa stôlîtra.*

By *Ananta trittha acharya*, 12 sections, containing laudatory matter of a *Vaishnava* kind.

The book is short, of medium thickness, old, and slightly injured.

14. No. 1425. Panegyrics.

Leaf 1—28. *Paschama Rangha stôlîtra.*

By *Sri sdila súri*, the 21st leaf wanting.

Pûrva, 50 slôcas, *uttara* 50 slôcas.

Praise of the form of *Vishnu* at *Srirangham*, near Trichinopoly.

Leaf 1—18. *Paschama Rangha stôlîtra.*

By the same, 2nd copy of the *pûrva pancha sati*, incomplete, 40 slôcas.

Leaf 30—36, wanting 35. *Gópala stuti*, praise of *Krishna*.

The book is rather long, of medium thickness, slightly damaged.

15. No. 1447. Section 2. *Vishnu sahasra náma vali*—prose form; list of the thousand names of *Vishnu*, incomplete.

For section 1. See XXIX.

This section is of medium length, thin, injured by worms.

16. No. 1456. Three tracts.

- 1.) *Vishnu sahasra náma, slôcas.*

The 1000 names of *Vishnu*, said to be from the *Anusarnica pârvam* of the *Bharatam*. incomplete, leaf 38—48, the 43rd wanting.

2) *Nrusimha sahasra nama*, inclusive of the names of *Lacshmi* the 21st *adhyayam* of the *stottra retnanakaram*, ascribed to *Brahma's* inspiration—complete

3) *Vasu deva sahasra nama*, 92 *slokas*, incomplete

The 1000 names of *Krishna*, the son of *Vasu deva* Narrated by *Nareeda* as if *Sira* told it to *Parata*

The book is long, and thin, a little injured by worms

17 No 1535 Two subjects

1) *Gopala stavam slokas* 15—32, 1—14 wanting

By *Sri sālī surī* of the *Vishvamitra gotra* subjects description of the different members of *Krishna's* body his playing on a shepherd's pipe, and praise of his excellency

2) *Paschama rangha raya stavam*, 108 *slokas* *

By the same

The *purva* and *uttara* and *panchashati* 8 *slokas*, refer to the author and his birth

Description of *Seringapatam* in Mysore, and royal praise of the form of *Vishnu* there At the end there are 34 *slokas* distinct, but also containing praises of the same, leaf 44—73

The book is long and thin, very large hand writing, one leaf broken, one third gone other leaves injured by insects

18 No 1584 *Bhascara satacam*

Praise of the sun (the *satacam* is a centum of *slokas*,) this book has only the comment on the *slokas*, giving their sense in prose, leaf 1—36, complete

One smaller leaf, in the Canarese language, contains *Vyasa's* instructions to *Dherma raja*, as to the mode of making the horse sacrifice

The book is very long, of medium thickness injured by insects

19 No 1590 Three tracts

1) *Mahimna stottra*, 38 *slokas*, complete

By *Bhatta Patacharya*, otherwise styled *Siva pushpadhatta*, "Siva's flower born

Praise of the glory of *Siva* leaf 27—35

2) *Anamayya stotram*, 5 *slokas*, incomplete

Praise of health, or freedom from sickness, it has a reference to *Sira*

3) *Snashstottra sata nama stottra*, *slocas*, on 3 leaves, complete.

Praise of *Sra* by 108 names

Taken from the *Sra rahasya*, a book of the *Sānugama* kind, as a discourse between *Nārayana* and *Gāuri*

The book is short, thin, old, injured by worms

20 No 1597 *Castūri tilaka panchasata*

By *Vedantacharya*, leader of the *Vadngalas* 50 *slokas* in Sanskrit with a *tika* in Canarese, the last leaf wanting

Praise of the spot of musk on the image of *Vishnu*, as *Ranganat ha* (lord of the islet) in the temple of Seringham, near Trichinopoly the author, as if contemplating that spot, employs various poetical common places, turning the whole to the praise of *Vishnu* (Such matter, with the like, in another book, on the embroidery of the slippers, shows the puerility of idolatry intellectual men ought to be ashamed of it)

The book is of medium length, thin, the last leaf damaged

21 No 1618 Various panegyrics

1) *Bhagavan nama rati*, prose list of names and *ashstotra*, 108 stanzas, complete

2) *Krishnashtottra satam*, 108 prose names in praise of *Krishna*

3) *Ramashstottra satam*, the like, in praise of *Rama*

3 1) *Vencatesashstottra satam*, the like in praise of *Vishnu* at *Tripeti*

4) *Narasinhashstottra satam*, the like in praise of the man lion *avatara*

5) *Lacshmiyashstottra satam*, the like, in praise of the consort of *Vishnu*

6) *Rangha nat hashstottra satam*, the like, in praise of *Vishnu*, near Trichinopoly

7) *Yadu gurisa ashstottra satam*, the like as to the lord of *Yadu giri*, in Mysore

" *Nareda* taught the same to *Praklada*, said to be the 84 *adhyaya* of the *cshetra khanda*, *Brahmanda puraman*

8) *Varada raja ashstottra satam*, the like as to the form of *Vishnu* at *Conjeveram*

The mode of praise, in all the above, is by the use of a string of titles, or laudatory epithets At the end are two leaves containing *slocas* in praise of *Vishnu* by *Vedantacharya*, leaves 106—142, or 31 leaves

The book is of medium size, injured a little by rats

22. No. 1619. *Ranghūsa stotram*: the *mūlam* in 16 slōcas; with a tīca in Canarese, styled *eshama shodasi*, by *Védantacharya*.

When virtue had departed* from the earth, and it was inhabited by the guilty, *Rangha* came down to dwell on earth, in order to save such sinners, with other praise. 34 leaves.

The book is of medium length, thin, and in good order.

23. No. 1669. Two Tracts.

1.) *Chatur Bhadrīcā dandacam*.

By *Rāma chandra*. A long quadruped chant in praise of *Srinivāsi* or *Vishnu*, at *Tripeti*: complete; the members, from the feet upwards, are panegyriced; and the glory of the object is stated; leaves 29—39.

2.) *Gopala Dandacam*—complete.

A long line of measured chant in praise of *Krishna*; description of his person and adventures: 6 leaves.

The book is of medium length, thin, injured on one side by termites.

24. No. 1679. *Siva stotra*, 42 slōcas, with a tīca in Canarese, incomplete.

By *Mulhana cāri*.

Although many others are worshipped, yet, as *Siva* will give to his votaries an eight-fold happiness, he is the supreme object of worship, and *Vishnu* and all other gods are inferior to him. This general topic put into direct address.

Leaf 123—182, not ending; 59 leaves in regular order. The book is short, of medium thickness, injured by insects; last leaf broken.

25. No. 1689. Two tracts.

1.) Praise of *Siva*, *voces*, middle part, fragment of seven leaves.

2.) *Siva pūja krama*, order of homage to *Siva*.

By *Gangādhara sāstri*, a smarta.

Mantras with the 1008 names of *Siva*; and a Canarese tīca, complete. There are also some *mantras* from the *Vedas*, each one having a Canarese tīca; 63 leaves.

The book is of medium size, on very broad talipat leaves, small hand-writing, in good order.

(*) —et virgo cede madentes
Ultima celestum terris Astres relinquit

26 No 1692 *Ganesashlocam*, octave of *slokas* in praise of Ganesa
 Three copies, prefixed to as many copies of the *Bala Ramáyanam*
 See XXIX

27 No 2347 *Siva lila aranam, slócas*

One thousand *slócas*, divided into twenty *padadhis* (1 leaf wanting) on the dust of *Siva's* feet, in the way of praise, and ascription of excellency to him

—*Prast hapana* Suited to times

—*Prabhara* Glorious

—*Prashdama* Favorable

—*Sringhra* Ornamental

—*Kusuma* Flowerly

—*Pramana* Authoritative

—*Stuti* Praiseworthy

—*Sanjara* Filling the eight points

—*Niyama* Order wise

—*Tandava* Dancing

—*Retna* Jewelled

And so on for 20 *Padadhis* leaf 2—100

The book is short, of medium thickness, on talipat leaves, one end gnawed

28 No 2348 Three centos

1) *Krishna nama ashlottra satacam* Centum of *slokas* on the 108 names of *Krishna*

Two copies, one is in prose, on the mode of doing homage to *Krishna*, with the other one in verse

2) *Rama ashlottra satacam*, prose, complete, praise founded on the 108 names of *Rama* leaf 23—33

3) *Vencatesa ashlottra satacam*

Prose—complete—praise by 108 names of the form of *Vishnu* at *Tripeti* leaf 1—7

XVI INCANTATIONS

1 No 985 *Mantra pustacam*

The *mantra* here is a spell, or charm accompanied by *gentras*, or diagrams of various kinds with directions, in Canarcese prose, for their use, incomplete

They are directed to goblins, departed spirits, devils, and *Brimha racshasas*, spirits departed of bad *Brahmans*

The object is to gain over, or command their service, as familiars, for any use

Other charms are used, in the way of exorcism, to drive them away, if they seize on any one.

The *padmayentra*, lotos figure, and *chantha yentra* shell figure, are said to be of roots or other materials, to be tied round the waist or neck of the sorcerer, when using the said charms

Specimen of spell *O'm Khrum Klim Thrum Ghrum P'Krum Hram-Samnushat*

The first word is a symbol of the triune God, the following six are without meaning. The last implies a good fire offering, or may it prosper? The use not stated

The Cambodian prose directs sand to be taken, and thrown on a possessed person water to be taken in the palm, and cast on him or her, sprigs of the nimb tree to be used in striking the person

This kind of work, is usually accompanied by *homas*, or fire offerings, directed to deities, or demons, in all 94 leaves

The book is of medium size, old, and slightly damaged

2 No 1362 *Mantra pustacam*

This book relates to formulas for ceremonies taken from the *Vedas*

Mantra on first entering to dwell in a house after marriage

Ib On the first day after the new moon, by newly married couples

Ib Morning and evening fire offering

Ib On the delivery of living pregnant..

Ib On the 6th and 8th months afterwards, the *pumsa vanam*, and *simantam*

Ib On first feeding the infant, *anna prasnam*

Ib On putting on the scholastic thread, or, *ujjanainam*, incomplete *Mangalashikacam*, an octave of *slokas* in praise of Siva

Maha sancalpa, record of any great observance, as to year, month, lunar day, and other particulars, made at the time, a register in all 33 leaves, mixture of Telugu letter

The book is short, thin, talipat leaves, injured by insects.

3. No 1363 *Mantra, miscellanies*

Most of these appertain to sorcery they are included in the term *ishta-siddhi*, desire accomplished, which is quite vague, including all desired objects, among these being reckoned the overcoming, or killing of enemies

Sarasati mantra, to the goddess of eloquence

Bala paramesvari mantra (*saci*)

Guru stuti, a panegyric

Amrita sindhesvara mantra for *ishta siddhi*

Bala tripura suntari mantra, *saci*

Aditya hrudaya stotra mantra, to conquer enemies, *svarna akarishna Bhairava* ealpam, to draw, or discover gold.

Then follows a book entitled *mantra pracaśica*, spells illustrated, 8 *padalas*, or sections, complete, the 9th incomplete

So far it contains the letters from *a* to the consonant *cha*, specifying, as to each one included, to what god, or goddess it relates, and also a method of knowing if the spell used will succeed or not, by comparison of letters of god (as above) and letters in the name of the person using the charm

Other matter in which *nagari*, is mingled with Canarese, and Telugu letter

Bala manta mantra to *Pariati*, *saci*

Dhurana mohini mantra, to fascinate sexually

Chintamoni mantra

Vagisvari mantra

Sarasati mantra

Maha Ganapati mantra

Panchacshari mantra, *Sauva chitram*

Matriha manta, sexual

Gandu hrudaya mantra, hostile

} These are various in object, or purpose

And others, 127 leaves, in the middle leaves are left blank, none is numbered

The book is short, very thick, somewhat injured by insects

1 No 1367 Five traits

1) *Vayra catacham*, diamond spell, the 7th *parich hidam*, or section, *slokas*, this is complete, *mantra form*

The object to obtain *Siva sarupa*, or likeness to *Siva*, in a future state. The syllab e letters are *shrum ghrim klim ham yam*, and various others To

be used on the day when the sun passes the equinox, vernal or autumnal or on the 1st day of any month when the sun enters on another sign of the zodiac used with the *rudraesha mula stottra*, a form of praise with beads thereby (*sic dicitur*) *Sita sarupgam*, or beatification, will be acquired

2) *Chacra puja*, diagram homage, *slokas* and *mantras* complete

This relates to *Tripura suntari*, a *sacti*

Rice is spread on some surface, and a triangle formed in it, a pot to hold water is placed therein with a spell, it is filled with water with *japa* (muttered invocation) being first covered with a coconut to close the mouth. This water is used for lustration, in homage to *Tripura suntari*. Incense, and camphor lights are offered, certain other spells are used with beads. The object said to be to obtain future benefits in another life. Afterwards there is *shara rogam*, special praise offered

3) *Retnabishega mantra*, *Retna* (or jewel) the name of a *Saira* goddess, used with a pot of water as above, without the triangle

4) *Bhairava mantra*, appears to have some reference to dogs, an incantation, as if to cause evil spirits to enter dogs, and be then driven away, but is obscure. Probably *sacti* in kind. *Bhairava* a form of *Sita*, has a dog's head, (*Anubis*)

5) *Dattatreya sahasra nama*, *slokas*, the 1008 names of *Dattatreya*, complete, said to be praise to *Sita*, but the name pertains to *Vishnu*, perhaps a sectarian device. 61 leaves in all. Tie Loop is long, of medium thickness, slightly touched by insects.

5 No 1368 *Mantra pustacam*

Lacshmi mantra, spell of a gnome, or low possessed woman

Bhadra kali yentra, and *mantra*, these are *Saiva* in kind, and destructive in tendency. There are many other *chakras*, circles, *yentras*, diagrams and *mantros*, spells written within them—the whole magical, *ishta siddhi*, to obtain desires in several cases, including evil towards enemies

The book is short, of medium thickness injured by worms

6 No 1371 Section 1 *Montras, &c*

Tripura suntari sacti rishaya mantra, spells and mode of homage directed to the *sacts* of *Siva*, the destroyer of three towns *slocas*, *mantras*, aid to be used by women but pertaining to the *bona dea* system

Vama Kesiara tantra (*tantrom* is manual performance) on the excellence of the use of *anga nyasa*, and *Jara nyasa* or bodily signs, and manual signs used with all *mantros* these are on the *Saiva* principle

Isvara told to *Cartikeya* his own supremacy, as creator, &c., and modes of homage

Sacti devata sahasranama, the 1000 names spell of *Pariati* and the effect of its use

Dattatreya sahaera noma montra mahatmyam, the excellency of the spell, so called, after a name of *Vishnu*, but *Siva* in kind

For section 2 see XV

The entire book is short of medium thickness, on 63 leaves, very slightly touched by insects

7 No 1443 Section 1 *Vattula suddha tantra tica* a Canarese explanation of a book *Vattula suddha* (or *siddha*) *tantra*. The comment by *Mallicarjuna*

The *mulam*, or original, said to have been told by *Saiva* to *Subrahmanyam*

—*Tatva bheda*, on being, essence truth, discriminated

Varna bheda, difference of color, form, letters, by their changes come *mantras*

Chakra bheda, difference of circles, or other diagrams, the vehicles of spells

Varga bheda, difference of classes of letters

Mantra bheda, various spells, how formed from letters, and their classes.

The *pranava*, or mystic *Adm* or *O'm*, how formed, *Mantras* concerning *Brahma*.

Mantra siddhantam, or rectification of spells, according to the *Saiva* system.

These spells described; with the statement that *Siva*, is the *sarvottama* (most excellent;) and he the only one suitable to be worshipped, in ten *padalas*, or sections, leaf 1—42, for Section 2 see I. The entire book is very long, of medium thickness, on broad talipat leaves, somewhat damaged.

8. No. 1465. *Caghiendra, mani-darpanam.*

Jewel mirror of the air-dweller. (*Cam atmosphere, g'han dwelling in, Indra lord; a title of Garuda, or the Brahman kite*) mantras. Sanscrit and Canarese prose, not complete.

Spells, with panegyric directed to *Garuda*, to obtain *rasya*, command over it, especially if in danger from serpents; the repeating such spells brings a kite to catch and kill the snake, its prey: some *homas* or fire-offerings, are prescribed to be used, with like intent; such are usually joined with spells.

A spell to bind up, or restrain a serpent from doing any harm; also *visha stambhana* to prevent the effect of venom, if bitten by a serpent; remaining leaves 39.

The book is of medium length, thin, old, and very much damaged by breaking, and worms.

9. No. 1648. Three tracts, magic with alchemy.

1.) *Mantras*, or spells, leaf 35—55.

Aghóra Vira Bhadra, mantra against enemies.

<i>Sivastra</i>	"	"
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<i>Churicástra</i>	"	"
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<i>Pásupatástra</i>	"	"
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<i>Vyóma astra</i>	"	} <i>ishta siddhi</i> for desirables.
<i>Nila kant'ha maha</i>	"	

<i>Aghóra astra mula</i>	"	against enemies.
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<i>Aghóra nila kant'ha</i>	"	"
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<i>Vira Bhadra, badda báñala</i> ,	"	"
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Partati avésha " causing a possession by *Partati*; in order that the possessed may answer questions by divination.

2.) Alchemical, leaf 90—131.

The instruction of *Goracsha siddha* (*siddha* magician) on *rasa bandhana krama*, or mode of fixing quicksilver, for various purposes, chiefly alchemical, and directions for taking out the essence from *apracam* or tale. Also

The instructions of *siddha Nagarjuna*, on the *raja rasyam*, or mode of bringing over kings to any purpose, so as to do the will of the magician

This part is in Canarese, with explanation

3) Various spells, 42—89

Agni stambhanam, for restraining the effect of fire, with use of medical application

Jala bandhanam controlling water

Senabandhanam confusing an army

Shastra bandhanam nullifying weapons

Mohana bandhanam bewilering the senses of people

On driving evil enemies away—or removing causes of sorrow from a house—moles of taking away virility from any one hated, one modo is by taking a black scorpion, and putting it in the person's urine

Anjanam, eye salve of the magical kind, for discovering hidden treasures and other purposes Medicines to drive away reptiles of venomous nature, and the like

The book is of medium length, somewhat thick, injured by worms, and, at the end, extremely damaged, half and quarter leaves only remaining, 8 small leaves, in the midst, contain the *Sādā mantras* —23 leaves at the end, so broken as to be useless.

10 No 2338 Four sections, for sec I see XXII

2) *Rama cavacham, slōcas*

2 leaves—only the praise here, without the spell

This will protect any one going to a wilderness, or forest, &c

3) *Hanumat cavacham, slōcas*, complete

3 leaves praise, &c Ongoing to war, this will secure victory, *dicitur*

4) *Narasinha cavacham, slōcas*, incomplete

4 leaves If this praise and spell be repeated, after any evil dream, there will be no cause for fear

The book is of medium length, thin, injured on one side edges, by worms

XVII. INSCRIPTIONS.

No. 1631. Two inscriptions, recording grants by *Sādasiva* of *Vijayanagaram*.

1). leaf 1—7, Inscription at *Matur*, either in, or referring to the fane of *Aprameya svāmi* (infinite) a name of *Vishnu*.

Dated in *Paritāpi* cycle year, *Sal. saka* 1474. (A. D. 1552) in the month *Pāusha*, day of a new moon, with an eclipse of the sun, on a Saturday, made at the junction of two rivers, named *Krishna veni* and *Bhima rati*.

The lord of *Vijayanagara*, *Sadā siva* gave, for the service of the above god, to *Vasudēva Pandita* of the *Visvamitra* gotra (tribe) son of *Lachmana-arya*, five grāmams (townships) in free grant (free of tax); detail of that king's ancestors, stock, lineage, name; and boundaries of the said townships.

2). Other 7 leaves. The same king at the same *punya kālam* (meritorious time) gave the township of *Narayana gatta*, free of tax, to the fane of *Tiru Vencata nāt'ha* (*Vishnu*) recorded by stone-slab; contains ancestors of king, boundaries of the township—situated near the boundary of *Chenna pattanam* (Madras?)

The author of the *slōcas* was *Sabhāpati*, the engraver's name *Viranāchārya*.

Matur is said to be west of Bangalore, on the high road: the other place is perhaps Tripety. The date is previous to the great battle of *Talikota*, which overthrew that dynasty.

The book is long, of medium thickness, in good order.

XVIII. Jāina (religious system.)

1. No. 1384. *Dévata kalpam slōcas*.

11 leaves incomplete.

By *Bhandāra cavi a jāina*.

The qualities of one who recites *mantras* (the *mantri*) mode of repeating them.

The *hōmu* or fire offering used with the prayers, the mode of *pūjārādhana*, ritual homage, the use of *yentrus*, diagrams, on homage to the *jāina* deity; diffuse on this point: some other matters.

On 5 leaves, an extract from the *Bhartrīhari satacām* or the *vāirāgaya* portion, not a *jāina* book, but in this part congenial with their system: 10 *slōcas* to each topic, the general theme being on the renunciation of worldly things.

The book is of medium length, thin, on talipat leaves, damaged.

2 No 1379 *Dherma sarma abkyudaya*

On the birth, and life of *Dherma* a so named *Jaina* king, *slokas* with prose, By *Harichandra*, complete in 21 *sargas*

Description of *Arya desam* (upper Hindostan) a town in it named *Retna nagara* (jewel-city) wherein *Maha sena* a King ruled , description of him, and his wife *Surati* they were without child, and desired one ,going to consult *Pancheti rishi* he told them that a *Jinendra* (deified mortal) would be born of *Surati*, celestial females came, and ornamented her—dream of a child—became pregnant, celestials came to the birth , child born, and named *Dherma sarma*, affianced to a daughter of a King of *Vit'hari pa*—journey on going to marry her—description of the *Vindhya* mountains—of the six *rutus*, or seasons—on flowers, on *jala evuda*, bathing together in water—description of evening—marriage, return, crowned as king—description of war—a meteor, or other splendor descended from the sky—thenceforward the said king became a spiritually enlightened sage—in the end acquired beatification, and became a *Jinendra* (such as the Chinese still worship, under the term *Jin*, or *zen*)

The book is of medium length, very thick (leaf 1—170) on narrow talipat leaves, looking recent, in good order

3 No 1418 *Saddherma patrokta kritiyam*, or works of merit

By *Jainendra cari*, *slokas* with a *tika* in Canarese, incomplete, ethical

If the good do *dherma* (charity or equity) they will obtain beatification , if the bad do the like they will go to the worst place

By *dherma* however here seems to be meant the same as *carma* ritual sacrifice or homage To obtain beatification there are three modes—*gnānam*, knowledge, *bhakti* devotedness, *carma*, sacrifice &c , of these, the last is the lowest On this last point there is resemblance to the *Saiva adrđita* system

The book is of medium length, thin (82 leaves) on broad talipat leaves, in good order

4 No 1431 *Miscellanies*1) leaf 3—51 *Retna caranda catha*

Twenty three moral tales, related by *Jaina dīkshis*, each one intended to illustrate some moral meaning, or instruction This is a Canarese version of another section

2) 11 leaves *Sripala charitra* Three sandhis, complete.

By *Indra dīkṣa arasu*

Account of *Sripala bhāpati*, a king of Ougein who followed the Jaina religion, Canarese stanzas, *padya caryam* the author has the epithet of king

3) leaf 1—14 *Retna carandacam*, Sanscrit *slocas*, complete in 7 *parich hēdas* sections

On the removal of sin—and on the mode of obtaining virtue, or moral merit, on bathing in rivers—bathing in temple, pools, at special seasons—on gifts—on *japa*, prayer Better than any of the foregoing is *darisana gnānam* or intellectual light, and knowledge On *Paramatma* (the heavenly being,) description of his *surupa* form, or nature Some kinds of food prescribed—some forbidden—on *vratas* a kind of vows, and with the *dharma* or equity of a sacerdotal kind among the Jānas

4) 6 leaves *Pracruṭī bhasya, slocas dravya sangraha* 9 *adikaras*, or chapters

By *Nemi chandra siddhanta chacravarti*

The title would imply a compendium of property, but *dravya* is a term in logic—and the book relates to discussions on the nature of the *Paramatma* or divine soul

5) *Jina maya chintamani* Jaina jewel this is complete in 106 Canarese *padyas*, or stanzas

Any one relinquishing worldly attachments mentally, or without reserve, and doing homage to *Jina deva* will acquire beatification

6) 14 leaves, the *Retna carandacam* as above in Sanscrit, on 11 leaves

On the 11th is *Chāntanya vandana ushtacam* an octave of *slocas* homage to Chāntanya, a deity One leaf has 17 stanzas in Canarese, on modes of *achara*, or ritual worship, according to the Jaina system

The book is of medium size, 6 has shorter leaves, broad talipat damaged

5 No 1437 *Ariya Lalapa līca*, a verbal comment, in *pracruṭī*, on another book, the *kriya Lalapa*, this has no *slocas*, incomplete

By *Prabhā chandra* two *parich hēdas* the *adibhagam*, or first part deficient, the second part also defective

There remains of the first *achārya bhakti*, ritual devotedness, or service, and *nirvana bhakti* the devoteeism of a naked ascetic, with *Nandēvara bhakti* devotedness to *Sivas*, vehicle [It is said that the Jānas incline toward the Sāras, honoring *Nandi* (Apis) and marking

the forehead horizontally, never perpendicularly. Be this as it may, it will be seen that their ritual assimilates to the *Vāishnava pancha rātrā*. The other assimilation must be to the *Sāiva sakti* system.] .

In the 2 *parich'hēda* remains.

Chaitanya bhakti, devotedness to *Chaitanya*, and *Samānda*; *Bhadro stottra*, praise of a *Jina* or deity so named.

Leaves 30—46 and 53—112 and 115—124—135, or 17+59 +1+12: 89 in all.

The book is long, of medium thickness, on broad talipat leaves, in good order; only a little gnawed at one edge, near the middle of the hook.

6. No. 1459. Two tracts.

1.) *Vrīshā yutākyanam*, *slocas* with a *tīca*, or verbal comment, in Sanscrit prose.

"Comment on the tree-implement," ethical in kind, specimens:

If a beggar is not relieved to the extent of his request, all the former merit of the person who should give it (if wealthy) goes over to the account of the person asking relief (whether his request be for clothes, or money &c.).

A dhanakan or wealthy one, by his indolence relinquishes his own merit, and that, because he does not early rise to his devotions, but neglects them. Therefore *tapas* (penitential austerity) is the way to obtain beatification (according to the *Jaina* system).

11 leaves—in complete.

2.) *Prabanjana guru charitram*.

Satyendra a king had a *guru* (spiritual adviser) named *Prabanjana*. These two went forth with the four kinds of arms (*rotha-gaja turita-padāti* chariots, elephants, cavalry, infantry with followers) and conquered some kingdoms. He ruled them, protecting the people. Sometime afterwards he entered on a course of ceremonial austerities; and, in the end, the said king, obtained *srergārbhano*, or an entrance to paradise: 6 leaves, in all 17.

The hook is long, and thin, on broad talipat leaves, slightly injured.

7. No. 1460. *Jaina prayoga pustacam*; a book of ceremonies in common use, of the *Jaina* kind: it has *montras*, or formulas with *slokas*, incomplete.

Groha yagnyom, household fire offering.

Pumsa ronon, in six months of pregnancy.

Jāta carma, ceremony on birth.

Nama carmo, on giving a name.

Uparēsam, being seated, rice and turmeric poured over the head.

Chārvulam, first shaving the head. *Anna prasnan*, on first feeding an infant; so far only, leaves 84—96.

The book is long, thin, old, and damaged at the end.

8. No. 1462. *Jinesvara pūja kramam, slōcas, mantrās*; complete.
 On unctions, and washings, in ritual homage.
Gritābīshēgam, pouring butter til over an image.
Payasābīshēgam, libation of milk.
Dvatiyābīshēgam, pouring over it curds.
Tayalābīshēgam, anointing it with nil.

Suddha jalābīshēgam, washing it with pure water with some other modes of anointing, or effusion. Also offering incense, or smoke of gum benzoin. Offering of lights, fed by camphor, waived around. Each one of such proceedings accompanied by a *mantra*, or formula of prayer, herein contained: on 108 leaves.

The book is of medium length, somewhat thick, in good preservation.

Though the ethics of the *Jaina*s are more severe than those of *Vāishnavas*; yet the ritual homage is equally idolatrous.

9. No. 1464. *Nēmi nirvanan*, on the ahnegation of the world by *Nēmi*.

By *Vācbadda*.

Nēmi was born by especial divine intimation: on birth, and growing up he was to be married to the daughter of *Ugra seni*; but he relinquished her, and retired, as an ascetic, to a wilderness. In this general subject more particularly are included: a description of *surashtra désa* (*Surat*?) and of *Dvāraca* the capital of *Krishna*, with some account of *Krishna*.

Vijaya-Bhūpati was father to *Nēmi*; desired a son, was told that a celestial nymph should bear him a son; he dreamt of a son. Arrival of gods; birth of *Nēmi* who is described; as also spring tide; age of puberty; description of *Rājatara* mountain, and of the moon's rising; the betrothing to the daughter of *Ugra sénā*. Account of the former birth, or state in a former life of *Nēmi*. He went to the *Rājatara*-mount wilderness, and did penance; and finally obtained beatification.

15. *sargas*, leaves 41—72 complete

The book is long, thin, on broad talipat leaves, old, touched by insects.

10. No. 1468. *Jina āgama*; *slōcas* and prose.

Mode of homago to a *Jinéndra* image. Examination, including purification of a ground, intended for sacrifice—placing a large vessel containing various matters upon it—the same vessel ornamented with flowers &c. homage paid to the said vessel—homage to *Indra*, *Agni*, and the guardians of the eight points—placing an image on the said terrace, and sprinkling it with water, from the vessel (*calasa*) sprinkling of (*ilanir* Tamil) water from within a cocoanut upon the image—pouring sugar cane juice over it, and juice of mangoes, pulp of plantains poured over it, then perfume, and flowers offered, and the image, then consecrated, to be afterwards worshipped

Mantras with mode of *puja*, wholly on the *Jáina* system; the main difference seems to be the absence of animal sacrifice.

60 leaves, with some blank ones.

The book is short, of medium thickness, in good order.

11. No. 1469. *Jinéndra stóttra—slócas*; both in Sanscrit and *Pra-cruti*, complete.

Yoga bhakti, meditative devotedness.

Acharya bhakti ceremonial “

Suprabádan, early morning devotion.

Nirvana bhakti, gynosophy.

Siddha bhakti, magical power.

Chaitanya bhakti, devotee ness to a deity.

Pancha guru bhakti, devotedness to the five elements, collectively regarded as a god

Samaddhi bhakti, piety of *tapas* or sitting cross legged, nostrils closed.

Jina sahasra náma, the 1008 names of the *Jinéscara*; and *Bhúpala stóttra*, praise of a king of great piety; 68 leaves

The book is of medium size, thin, on broad talipat leaves, old; but in good preservation.

12. No. 1470. *Pratishthá tilacom*, ornament of consecration; extracted from the *Jinéndra samhita saródhara*.

On the first consecration of *Arhat-isa*, *tastu deca puja*—homage to the earth, when about to build on it. Ceremonial worship of *Jina*—offering of flowers to its foot—bathing it with water. Eight kinds of ritual service. Homage to *Yaesha*, a kind of deity. Service to the eight *décpálas*, or guardians of the eight points of the heavens. Homage to the nine planets, *anurápanam*, or sowing nine kinds of grain, at a marriage; when grown, taking, and putting the same in water. The service with a *calasa*, or pot of water. Consecration of a *Jina déca image*; putting it in water before consecration—placing *derbha* grass, and seating it thereon—making *puja* or homago to it. These, and other consecration ceremonies of the *Jáinas*.

The *Jáina sandhya randanam*, or daily morning, noon, and evening homage, in a household, with *mantra* and *japa*—eight kinds of homage.

—*Ganadhari* and *Yacsha* homage to them

—*Siddha* *chakra puja*, a sort of spell.

Ceremony on first shaving the head, or beginning to learn to read, and giving a book.

A ceremony at the full moon of the month *sraavana*.

Marriage ceremony ; sitting on grass in honor of *rishis* (sages) *pitrus* (ancestors) *dēva* (any god.)

Praise of *rishis*. *Mangala stōttra* complimentary stanzas, on special occasions, and other matters : the form being *slokas* with prose, leaves 1—197 ; but 113, 144, 187, 194, so numbered are wanting ; otherwise complete.

Other seven shorter palm leaves and narrow, being a different book, contain praise of deities.

Praise of a *Yacsha*, named *Brihuha*, and of *Parsvanat'ha*, the 23rd *tirt'hacara* and others ; all *Jaina* matters ; with a few ordinary stanzas, on the two last leaves. The book is long, rather thick, the greater part on talipat leaves, old, $\frac{1}{2}$ of several leaves broken off.

13. No. 1471. *Jāna pūja pustacam*. Orritual homage, *slokas* with prose, *Pracruti*, and Canarese.

Homage of flowers, presented with both hands, to a *Jāna* god—in-cense, camphor lights, ringing a bell.

Cshētrā pāla a local god, anointing it with oil : paying it homage.

Vastu puja, homage to *vastu*, or *Bhū dēti* (the earth) before building a house.

On raising a terrace as an altar—placing a water pot—making *puja*—washing the image with water—other eight kinds of materials used for pouring over it—offering perfumes, and flowers, rice, turmeric &c.

Siddha *chakra puja*—diagram homage or spell. Homage to the eight guardians of the heavens. Homage to the *griha dēva* or household god.

Parsvanat'ha mantra—a spell.

Homage to *Padmāvatī* a female deity.

Yacshā stuti, praise of a demi god.

The several particulars of *mantra*, *yentra*, *puja*, *abuhēga* and *stōttra* are all according to the *Jaina* system ; although the terms are common to others, leaf 1—96, but 14, 15, 17, 44, are wanting.

Other 12 leaves *Chatūr vimsati Jina stōttra* praise of 24 *Jinas* (*Tirthankaras*?) in Canarese. *Jina nāma vali* string of names—this is unfinished.

The book is of medium length, rather thick, and injured.

14 No 1472. *Jaina puja vidhana, slocas and prose*

On easy *yentras* (diagrams) and homage by them Mode of raising a terrace, called *vedi*, a sort of altar, and of purifying it, mode of putting sacred grass on it Calling *Indra*, and other gods to come to it

Punyahavdsana, water in a vessel has mango leaves put into it (*Sudras* put a Cocoanut over the mouth) then muttering *mantras*, and afterwards using the water in illustrations of various kinds

Arhat puja homage to a deified sage (or *Jina*) known by the general term *Arhat* (quasi, deus sacer)

Homage to the *acharya* or *hierophont*, and also to the nine planets and to a *Jinendra*, or image of any *Jaina* god

Vartamana puja, homage in order to obtain prosperity, and possibly to a *tirtha hacara* so named *Siddha chakra puja*, certain rites with diagrams, and homage to the great sages (magi)

These, and other *Jaina* matters, are contained in 111 leaves

Other ten leaves contain a list of some special ceremonial days among the *jainas* The horoscope of some individual, and a few medical matters at the end

The book is of medium length, thick, old, injured by worms, especially at the end

15 No 1474 *Jina samhita, slocas and mantras, incomplete*

By *Brimha Suri*

On the hierophant, known as the *Jinendraja*, his treatment of his hair before performing any introductory sacrifice, or ceremony On his sitting for a whole night in a tub of water

On building a temple, and consecrating a *calasa*, on fixing a *calasa*, or pot, as the crown to a *gopara*, or tower—a ceremony accompanied with *mantras* q d “bringing forth the top stone with rejoicing”

Rule of performing worship in the temple On consecrating a *yeti mantapa*, or monastery for ascetics, description of the flag—and on hoisting the flag at festivals (partly following the *pancha rātra* of *Vaishnava*s)

Such are the chief subjects, on 99 leaves

The book is of medium size, old, a few leaves being damaged

16 No 1475 *Jaina mala stotra*

Panegyrics of the *Jaina* system, *slocas* only, no *taica*, but *Pracruhi* is intermingled incomplete

The word *stottra* is added to several names. The book therefore contains panegyrics of *Bhupala* of *Suddha bhakti*, of *Pancha guru bhakti* of *Arya sakti*, of *Srita bhakti*, of *Chaitanya bhakti*, and of *Samanda bhakti*: the word *bhakti* being equivalent to devotee.

The book may be part of a *jina sahasra nama*. It is of medium size, on broad talipit leaves, old, a few leaves broken.

17 No 1476 *Jina vrisha testi puranam*

Fragment of a kind of local *puranam*

Some matters on creation. *Adibahu* was a King of *Alacapuri*, in *jamba dvipa*, and his wife *Mandhara* had a son, named *Mahabala*. The father became an ascetic. His son was devoted to pleasure. A *mantri* or minister of state, told him stories with a view to reform him. Other matter down to the incarnation of *Jina deva* from leaf 38 to 73 incomplete.

The book is of medium length thin, on talipit leaves, gnawed at one end.

18 No 1477 *Sandhi homotsara vidhanam, slokas with prose, and mantras complete*

It contains the ritual for the consecration of a *jinendra deva* or *jina* god.

Fire offering of ghee, with boiled rice to the nine planets.

A special ceremony which must precede the putting on of the *calasa*, or crowning brass vessel, on the empola of any fane. This is the *naga bali vidhanam* (*Naga* in Sansc means an elephant, as well as a serpent). The figure of an elephant is made with flour, and a *mantri* is used to endue it with life mystically, it is then taken near the required spot and its head is cut off as a sacrifice, then the top stone may be laid on.

Vedi pratishtha the consecration of a raised terrace, with a seat termed *redi*, in order to place the image on it.

Punyahatusanam, this is putting water in any vessel with a coconut over the mouth, then repeating certain *mantras* over it, and afterwards using the water in sprinklings for various lustrations.

An invocation to certain gods, in order to summon them near the principal image, this appeal is termed *arakshanam* they are supposed to come this ceremony, with those pertaining to the foregoing are described.

Suprabadham, early morning devotion

Chandra prakha stottra praise of a god. *Bhupala stottra*, the same the epithet designating a ruler or king and panegyrics of other deities or deified sages on 168 leaves.

The book is short and thick, on half breadth talipit leaves, and in good order.

19 No 1476 *Jaina mantra pustaka*

(Erroneously labelled *smarta mantra*)

It contains *slokas*, with *mantras*, on the *Jaina* system, incomplete

The ritual and *mantra*, or formula used, on *upanilina* (assuming the scholastic thread), on *garbhadanam* (discovery of pregnancy), *simantem*, at eight months, and *Jata carma*, on birth, with *Achshara abhyasa*, on beginning to read Others of their class not here

The book is of medium length, thin, on broad talpat leaves, slightly injured *

20 No 1479 *Homa puja vidhanam*

By *Brahma suri*, a *jaina*

It contains *mantras* or formulas, with *slokas*, and is incomplete

On the *Sancalpam* or commemoration of the time of any observance, on the *Jaina* mode as to year, *ayana*, or solar hemisphere, *rulu*, or season (each one of two months) month, lunar half, lunar day, solar day, lunar asterism (or place of the moon) "at a time so defined, I, such a one, performed such a sacrifice, or ceremony

Punyaharasanam, or the consecration of water in a vessel, for lastration, *ut supra*

Drishhtashita stotra, praise after having seen the image of any god

Anna santi vidhanam, a custom among *srotiyas*, or those read in the *Vedas*, of taking a certain quantity of rice from food, giving first a portion to *Jetis*, or ascetics then offering a portion by *homam*, or fire, and giving the remainder to dogs, or crows (This custom is *Vaishnava*) The *Jinas* do not give to animals or birds, but, except the portion to *Jetis*, burn the whole

Airanjana vidhana mantra, a spell over water in a vessel, with which turmeric has been mixed it is then moved three times around a *Jaina* image

Mantracshata vidhana mantra, unboiled rice and powdered turmeric are mixed with this spell uttered and the mixture is used to pour over the heads of persons as a benediction

Annahuti ajahuti lavancajahuti

The said mixture, with the addition of butter oil, cinnamon, camphor balls of rice grain, powder of *akal*, or precious sandal wood, are made into a composition and used as a *homam*, analogous to the burning of sweet incense of another very ancient system

On 47 leaves incomplete The book is of medium size, and much eat into on one side by termites

As an illustration of the *Jaina* system—very imperfectly known as yet—it might merit being restored, in an undamaged copy, and perhaps full translation

21 No 1480 Sect 1 *Sacali karanam*

A compendium on the *Jaina* system *slokas*, prose and Canarese mingled

A virtual renouncing of self, and change of body supposed to be effected by mental action Then an entering on any special service required On the corresponding motions of hands, and fingers (*anga nyasa karanyasa*), three kinds of this bodily exercise Meditation on the *Paramatma*, or divine soul (Here a mixture of Sanscrit and Canarese)

Mantras to *Parsra natha* and *Padmanab iati* (deity and facts) Eight kinds of service to a *jina* image, closed by offering flowers Praise of Jinendra, of Arhat, of Sudhas, homage to them, and to the acharya or hierophant Panegyrics of *Parsra nath*a, *Chandraprabha siam*, offering of flowers, with other matters of *jaina* ritual Leaf 1—41 complete so far, except that 32—34 are wanting

This section is of medium length, thin, injured by insects
Sect 2 is Canarese

22 No 1481 *Puja vidharam*, mode of ritual homage, by *Jaina* *slokas*, with *mantras*, imperfect

On building a new temple or fane

The *punya arahasanam*, consecration of water of lustration, sprinkling it over ground to be built on Sprinkling the *vimānam*, or shrine Placing many *calasas* (pots) with water in them, consecrating it, and then pouring the water from the pots over the head of the image

Mode of offering flowers in the hands, and putting them over the image

Nava graha homa, on putting fire in nine places, with *mantras*, an offering to the nine planets

Punahudi hōma krama, a whole burnt offering, by having a large vessel filled with butter oil, *mantras* are recited, and the butter oil is then ladled out, and poured on a fire none must be left

Other sixteen *upasaras*, or acts of homage Mode of at tract meditating on the various *jaina* gods

The *mantras* used with the *anga nyasa* and *kara nyasa* of the daily homage by *jainas*

The book is of medium length, thin, on broad talipat leaf injured by insects

23 No 1483 *Nava dēvataḥ pūja vidhanam, slocas, mantras complete* Mode of homage to regents of nine planets

Placing nine fires, putting rice as an offering on each one, and invoking the gods of the nine planets to come and dwell in each one, each to each, with the supposition or opinion that they have come Then pouring on butter-oil, with various names apphed to it, putting on sandal wood powder for perfume , then holding flowers in both hands, and putting them also in the fire , offering a small sized garment to each one , offering *achuti*, or rice steeped in turmeric water,then offering incense by burning gum benzoin on a plate of metal—cam phor the same , offering food, offering butter oil, water in which coarse molasses has been dissolved , offering a cocoanut, plantain fruit, areca nut, betel leaf The mode of offering each stated

A jina dera is named *retna treya* (triple jewel,) and the mode of offering to this is also detailed 38 leaves (An image of such has a triple turret, or coronet)

(The term *retna treya* is used by *Sairas*, and is then said to mean *Om, sakti, rita*)

The book is of medium size, and in good order It is somewhat of a curiosity.

24 No. 1512 *Jaina prayogam*, custom by practice, *slocas, mantras, incomplete*

Punyaratasanam, mode of consecrating water in pots for illustrations.

Nava graha-zanti , propitiation of the nine planets

Homa vidhanam, fire offering to the nine planets

Samhita ahudi hōma phalam

Fire offering consisting of 100S pieces of the *palasu* creeper, burnt, with *mantras*, as an offering, with its benefit

Praise of the house of a *jina dera*

Mangala stotra, praise of a goddess

Naga puja vidhanam, mode of homage to the carved form of a serpent

Naga bali, offering of butter oil to the same

Ashta devpala puja vidhanam. Mode of homage to the guardians of the eight points , as *Indra, Yama, Agni, &c*

Differences among the *Jinas* or deities described Homage to each one of them.

Surasura puja vidhanam, homage to demigods, and demons (as here understood)

Japam, or prayer, seated within a certain distance of their supposed presence

So far only, the book being incomplete, 127 leaves, without numbers. The book is of medium length, rather thick, spotted with mildew.

25 No 1596 *Pratisht'ha tilaca tippanam*

By *Vati cumuta chandra*. An interpretation of the consecration jewel *Slocas*, *mantras*, and *ticas*, or verbal comment in Canarese, incomplete

Yacshī yacsha, Jina, Tirt'hacara Arhat devata, description of one who is suitable to be hierophant to these female and male deities

On the morning oration, teeth cleansing, bathing, &c. of the *Brahman Cshetriya* and *Vaisya* (The *Jainas* recognize these divisions and thereby, among other points, differ from the *Bāddhas*)

The order of rites in worship of the *jina devatah* deities

On the modo of hoisting the flag at *Jaina* festivals

On the preparing water of lustrations

Modo of cleansing the shrine itself

Description of the festival, with a shrine on a raft in a tank or pool [This is a commemoration of the deluge, common to *Sākhas*, *Vaishnavas*, and *Jainas*. The word *teppa* or *theba*, is Hebrew as well as Sanscrit, and the exemplification of its meaning, given at these festivals, may serve to correct erroneous rendering and ideas, arising from the translating it by *hibotos* in the Greek septuagint, and *area* in the Vulgate.]

Modo of rusing a mound of earth after festivals, and performing some fire offerings on it as on altar

On placing the image of the god in the *abhishega mantapa*, or porch for bathing. On placing the water vessel, *mantra* used when it is filled with water, and the using this consecrated water for washing, or bathing the image

Fire offering of sweet scented materials, as sandal wood &c

At the end four leaves much bitten by rats, 132 remain, the Nos. are 1—17 and 21—38 and 44—139—from 17 to 21 and 38 to 44 lacunes.

The book is of medium length, thick, damaged at the end

26 No. 1599. *Tatra tivarān*, detail of truth, *slocas* in Sansc. and *Pracruti*, with *ticas*, or verbal comment, in Canarese

Jina tirt'hacra ayusha vartamana

On the ages, or coming to age of the special twenty four *Jaina* sages canonized

Surarnaca, yacshi, yacsha, Retna treya Pingala, these and others, when they were born, day, date, &c., their moral excellency, their posterity, their various high attainments in wisdom, self control &c.

Also some matter in praise of *Jaina* devotees

Bhava uicharam, or mental devotion, or abstractedness of mind is declared to be superior to *Carma*, ritual sacrifice, or forms

37 leaves, incomplete The book is long, thin, on talipat leaves, injured

27 No 1609 *Jaina-puja tithanam*

By *Pujya Bala*, *slocas*, and some Canarese prose, not translation

56 leaves, incomplete

The *Mahabishega* or solemn ablution of a *Jina derata*, or god

Phala rasabishegam, pouring over it juice of limes.

Suddha jalabishegam bathing it with pure water

In the midst *stotras*, or praises of deities

The book is of medium size, three leaves at the end much damaged

28 No 1610 Section 2 *surupa sambodhana panchavimsati*, 25 *slocas* on communion with the divine form

The *Jaina tedantartha*, or substance of religion *Slocas*, with the construing order following A sort of mental philosophy, with regard to properties of the body and faculties of the mind, or operations of the soul (I should think it worth translating, and probably allied to the *calikas* of the *Sankhyas*)

There is also genealogical matter on the race of *rishis*, after the *Jaina* mode, inclusive of *Gautama Buddha* of the present age Their fame, and excellence, with some other *Jaina* matters a few blank leaves

The entire book is of medium size, on narrow talipat leaves, in good order

29 No 1612 *Jina sankuta pratishtha tilaca*

By *Brahma suri*, *slocas* and *mantras*

On the following modes of homage to a *Jina derata*

Homa tithanam—mode of fire offering

Phalda rasa snanam, pouring on lime juice

Dudhi snanam—bathing with curds

Cshira snanam—the same with milk

Gri'a snanam—,, with butter oil

Suddhutaca snanam, washing with pure water

Sahasra kalasa sthapana consecrating water in one thousand vessels

Mahabishegam, bathing the image with the water contained in them

Sandana lephanan, rubbing over it sandal wood powder

Niranjana vidhanam, offering camphor light, and incense, with other incense offerings

Deviata tarpanam, offering water mixed with sesame seeds, poured out from the joined palms of both hands it is allowed to run out between the forefinger and thumb

Rishi terpanam, pouring out water only offered to sages

Vaisva devam, making an offering of food before eating any 87 leaves

The book is somewhat long, of medium thickness, greatly injured at both ends by worms

30 No 1622 Two subjects, *slokas* only, incomplete, on 9 leaves

1) *Cshetriya Chūdamanī*

By *Vadibha sinha suri*, or the elephant-conquering-lion poet

Divided into arambas, from I to II, the last one remaining incomplete

Nandadya was the son of a royal parah named *Sumantra*, he, having conquered some countries, ruled them for a time, and then gave them over in charge to a minister of state, himself retiring to a wilderness to do penance—breaks off

2) *Canya retnam*, *slokas*, complete

By *Arhat dasa*, 1st to 10th *sarga*

Praise of *Retna treya*, a *jina devata*, and a description of *mukti* (beatification) on the *jaina* system

It appears to be absorption into the being, or essence of God, or, at the lowest, a change into the *dea natura*

The same idea is doubtless designated by the *Pali* word *nibutti* of the *Bàuddhas* (*Sansc*, *nirvtti*) that is release (full redemption) from all further transmigrations or changes of being, and becoming united to deity. The idea is common the *Saias* hold it with the degrees of likeness to, nearness to—and oneness or union. Howe, a Puritan divine, in one of his more elevated and recondito treatises (following schoolmen) has surprising coincidences with *Saias*. It is an unsafe subject for speculation, as Paley has remarked I do not however think that *nibutti* is correctly rendered by the term “annihilation” it is not—*entis cessatio*. The leaning of the *jaina* system, nevertheless, is towards spontaneity, or matter ended with a plastic inherent energy, of feminine personification

The whole book is long thin, on broad talipat leaves, much and variously injured

31 No 1623 *Pracriya niti racyamritam*

The nectar of practical morality See IX 18

By *Soma dera suri slocas* only, complete

The different sections are designated by the term *samudesa*

Dherma Samudesa on benevolence

A dherma S on the defect or opposite

Shadrenga S on six kinds of kingly property, as allies money counsellor army &c

Aunrich haki S on deportment according to rule

Trangi S rule of the three *vedas* excluding the *Ati larana*

Varrila S on right speech, truth not lying, &c

Cshetra ja bhara S on the right conduct of a king or military chieftain

Mantri S on the deportment of the chief minister of state

Seami S on the right deportment of a king towards his spiritual counsellor and vice versa

Janapata S on a king's conduct towards a conquered people, not to kill or oppress, but to protect

Bela S how a king should protect and govern his army

Vichara S on forensic enquiry as to justice by a king

Danda S on punishment when needed with others, in all 32 *Samudesas* or ethical rules a general code of morals 47 leaves

The book is of medium size on narrow talipat leaves, injured by insects, and greatly injured towards the end by breaking of the leaves It is a pity that this book is so much injured, as it seems to be of more than common value, as to the ethics of the *jaina* system to us almost unknown

32 No 1624 *Kalyana panchacam*, on the five days of festival according to the *jainagama vidhanam*, or practice of *jaina* books *slocas* and *mantras*, incomplete

The order of a festival of five day's continuance to *jaina deitata* The *jalasa sthapana krama* or consecrating water in a number of small brass vessels covered with grass, &c, which water after being mantracised, is used for bathing the images, or other illustrations

Homa Irama molo of fire offering to *Indra*, *Yama*, *Varuna*, *Agni*, *Surya* and other personifications, and various other ablutions and homage according to the *jaina* system 22 leaves numbered from 35 to 66

The book is long, thin, old, one leaf broken

33 No 1632 *Tattra inecam* Sec IX 20

34 No 1637 Four subjects

1.) *Jaina sara kriya sangraha*, *slokas* both in Sanscrit and *Pracruti* with Canarese commentary, incomplete.

By *Brahma sūti*.

Siddha bhakti, discipleship to a sacred man

* *Nirvana bhakti* on going unclothed

Tirt'ha stottra, praise of *Tirthesa*

Samanda bhadra stotram, the like *

Jina sahasra nama The one thousand and eight names of a deity

2.) *Tatrartha adigama*, on beatification Sanscrit and *Pracruti slokas*, and *tika* or verbal comment, in Sanscrit prose

On the essence of truth, a *jaina* subject From the 1st to the 7th *adhyaya* is legible, afterwards not so, from damage

Any kind of life must not be taken away Every one should go on increasing in benevolence If so until the time of death, the soul will ascend in a divine car, and finding a pathway through the *surya mandalam*, or world of the sun, will obtain *mukti*, or beatification, according to the *jaina moksha pracruti*, or current opinion (It is said to be an opinion common also to *Saras* and *Vishnus*, that the path to beatification is through the sun there is much reason, abstractedly, to believe that the sun is the paradise of the solar system.)

3.) *Dhermamritam*, *slokas*, incomplete

By *'Asadhara*, from the 1st to the 3rd *adhyaya*

Alms given to good persons produce beneficial results, but if given to evil persons they produce no good fruit, with various other ethical precepts of the *jainas*

4.) *Jina deva stotra*, *Pracruti slacas*, incomplete

The original element (matter) is a caus (or the cause) of the universe 1. 30 No 1622 2

"Thou art (i.e. *Jina*) thou createst dost preserve, and dost destroy, thou art the excellent among gods."

Such and the like praise of *Jina devata*, a deified man

The book is long, of medium thickness, old, on broad talipit leaves, some of them damaged by breaking

A full translation would probably add to our knowledge of the *jaina* system

35 No 1642 For section 1 see XXII

Section 2 *Jaina mata pustacam*, on the *jaina* way

Siddha chakra puja, a kind of homage

Siddha paramesthi mantra, a spell to a goddess

Virabala pūja, homage to a god

Padmavati stotra, praise of a female deity

Gṛihacharya prayaschita, or penalty in remission, if a householder, through covetousness, or any other fault, omit any prescribed daily observance

* *Bimbā anga pramanan*, rule as to the relative proportion of members of an image

Some *prayaschitas*, or cleansing penalties for omission of sacerdotal observances, *slocas*, with Canarese *tīca*

Punyahasanam, lustration

Jaina mata tattva, proper mode of performing all *jaina* observances in Canarese language.

A few extraneous stanzas of a *Sāma* kind, in Canarese

Jina stuti—praise in *slocas* called *aśoka stava*, wishing health, 31 *slocas*

By *Sruta kirtti trividya deva*

Arhati dhyānam, *slocas*, meditation on *Arhat*, and stanzas on investiture with the scholastic thread—65 *slocas*, confused order

36 No 1654 *Retna karandacam*, jewel casket, *slocas*, with a *tīca* in Canarese, complete in 7 sections

By *Samanta bhadra stam*

The *Samyikdarsana*, or wisdom of the perfect way (*ie jaina*) is a better mode of removing sin, and of acquiring moral virtue, than bathing in rivers or pools, or at times of an eclipse, and better than gifts of various kinds usually classed as *Dherma* (moral merit). The excellence of that *jaina* way dwelt on On the duty of not killing men, animals, birds, insects, &c.,—a discrimination of things, or proceedings, that are wicked or good, evil or virtuous

On the *dōsham* (fault) of eating at the twilight of either morning or evening (The *jainas* do not eat, or even drink water after sun set)

On the sin of adultery. On the sin of giving to others any hurtful weapons, or instruments of harm to others.

A specification of such kinds of food as may be lawfully eaten. On the nature of *mócs̄ha*, or beatification. Praise of relinquishing the *venom* of wordly allurements. *Dherma* is the sole procuring cause of beatification (rejecting animal sacrifices). And other *Jáina* matters, leaf 1—84 and 50 leaves blank.

The book is of medium size, on narrow talipat leaves, injured by insects.

37. No. 1656: *Pancha paraméshṭi stavarúpa nirnayam*: prose complete.

A description of five heavenly forms. These are:

1 *Arhat déva paraméshṭi*.

2 *Siddha* " " These born as men were beatified, and became as gods

3 *Déva* " "

4 *Acharya* " "

5 *Upádhyaya* " "

At first they had a little wisdom, which increased to greater wisdom, and, at length, was *tatra gnānam*, or true wisdom. By these means they acquired other, and higher faculties, very numerous. Description of the five members, that is five senses.

A detail of some things that are *dòshas*, or faults, inimical to the *tatra gnānam*. They are such as are theologically known by the term sinless infirmities; such as hunger, sleep, fatigue, swooning, &c.

A description of the *form*, that is *nature* of these five *deva-parameshtas*. (I find that in Sanscrit theological books *stavarúpa*, proper-form, designates *nature*, essence, ousia, and *lakshanam*, property, quality, hypostasis; and this so uniformly, as to be a rule.) They excelled all others in praise, or homage to the supreme deity.

Other matter on relinquishing families, and their attendant cares and sorrows; with the duties of *yògis*, or penitents, and *sanniyasis*, strict ascetics; and the like, designated as *tatra*, or spiritual truth.

The book is short, of medium thickness, on broad talipat leaves, in good order, leaf 1—108, much Canarese mingled.

38. No. 1663. *Jina stottra valli*; *slócas* and *mantras*, in both Sanscrit and *Pracriti*, complete.

Zánti ashtacam, an octave, used with a fire sacrifice, to avert evil, at the beginning of any other homage.

Jinalya stottra, praise of the temple

Praise of *Samanta-bhadra*, on first opening the door in a morning
Praise of *Vartaanam*, as a god, and the book as to *Chandra prabha*

Tirthacara puja Tarma, order of homago to twenty-five canonized
men they are represented by small images

At the conclusion of any ceremony these are immersed in water,
devotees then sprinkle this water on themselves

Pushpanjali vahanam, offering of a double handful of flowers

Kentra-stottra, praise, with a diagram, said to be directed to a power
presiding over the cotton bracelets worn round the wrists on festival occasions

Some other matter relating to *homas*, or fire offerings 56 leaves

The book is of medium length, on narrow talipat leaves, damaged.

39 No 1681 *Tatvart ha mocsha sastram*

By *Kont ha bhadra sram*, a *jaina*, *slokas*, with a *teca* in Cana-
rese, incomplete

Certain observances, as to eating and drinking

It is right to eat only during the day, for there are evil spirits abroad
during the night Water must be taken only during a particular *muhurtam*
(2½ Indian hours or some say 2 hours, some 3 hours) In drinking it, water
must be poured into a vessel through a strainer, and also in using it to wash
the feet, because it contains insects if not strained and the like small matters

Praise of a *Jina*, or deified saint, of the *siddha*, one near the *Jina*, but
inferior

Bhupala stotra, praise of another *Jina derata*, and of *Chandra
pralha* another one, and of others similar, 120 leaves

The book is very long, of medium thickness, on talipat leaves,
somewhat injured by insects.

40 No 1683 *Jaina mata sutram*, *slokas*, with a Canarese *teca*—
incomplete

It contains mode of *prayaschittram*, or expiation, on the *Jaina* system The specimen
closed by a *Faishnava Brahman* may not be the most appropriate On the menstruation,
and removal cuts is the house of any woman, then after bathing, she may re enter it on the
1st day if a *Chandala* on the 2nd day if of the washer tribe, on the 3rd day, if a *Sudra*,
and on the 4th if *Brahman*, &c If any one of the family die—during the period of menstrua-
tion, then all the family must bathe before eating food If menstruation return after twelve
days, then, on that same day, after bathing twelve times, a woman may re enter the house
—leaf 26—51 or 26 leaves

The book is long, thin, injured by insects

41 No. 2331 Four tracts, or subjects

1) *Retna carandacam*, jewel casket, otherwise *upasachára*, minor ritual—*slócas*, complete, in 7 *parich hedas* or sections

By *Samanta bhadra*

- (1) The proper persons to perform the rites, &c., mentioned afterwards, knowledge is a primary requisite
- (2) Spiritual wisdom (*gnánam*) is needed.
- (3) On various minor vows (*anú vrata*) such as standing in water up to the arm pits, and stirring it with the forefinger
- (4) *Guna vrata* mental discipline
- (5) *Sicsha vrata*, instruction
- (6) *Lekhana vrata*, writing
- (7) *Srávaca nilayam*, against listening by the uninitiated

Compare with 36 No 1654—which gives only a few specimens

2) *Sayana chitta talabani*, 25 *slócas*, complete.

Various reflections, addressed by any one to his own mind, or soul

3) *Prasna uttara mala*, a dialogue, *slócas*, incomplete

A disciple asks, and a teacher replies to various questions, e.g. what is the nut, or kernel of the *móesha* tree? Answer, good wisdom (or true wisdom)

What is an ornament to the mouth? Answer, truth

In this world who is strong? Answer, he who can resist the arrows from a woman's eyes

4) *Vrata surúpam*, nature of a vow, *slócas*, two copies—both complete

One copy contains the formula, or ritual directions, the other the

prayers which fill up the (quasi) rubric for the nature of *vratas* in general, see XXIII

The entire book is of medium length, thin, on talipat leaves, not all alike, somewhat injured

42 No 2349 *Graha yagnya vidhi*

On household fire-offerings, *slócas*, *sutras* with *tíca*, *mantras* with *tíca*, a curious *jaina* book, but incomplete

In such household offerings a description of ten kinds of holes, or fire pits, arranged round, and with a large circle, described with rules as to depth, and size

The *p halam*, fruit, or benefit of the offering as performed in each cavity, with what material each of these *homas* must be made, as milk, butter, oil, &c.

Devatarddhana, a sort of family worship

Vāsradeta, offering of food before eating any.

Sandharpana, food must be eaten before sun set, not allowed afterwards. The 5th *parvam* contains the *mantras*, spells or prayers, used with the above, also mode of fire offering, both prayer and rubric

The 8th *parvam* has the household *carmas*, or special ceremonies

Garbhadhanam on pregnancy

Pumsa vanam, 4th or 5th month—woman bathes, puts on flowers, gives food to her friends, *swantem* is the 6th or 8th month, *Jatacarma* at birth of a child, *Aanacarma* naming it.

Upardasanam, on the 1st birth day, child bathed, flowers put on, carried round in procession, people fed at home.

Annaprasanam, on first feeding

Charulam, shaving the head when 3 years old

Asharabhyasa, learning to read at 5 years

Upanayan, putting on scholar's thread

Vieha, marriage, so far to the end of the *sueha* rishi, propitious circumstances

Then the rule, and term of ceremonial uncleanness in a family, consequent to the death of father or mother, or wife or child : leaves 1—57.

The book is medium size, on talipat leaves, somewhat damaged.

45. No. 2360. *Vastu tattva pracásica*.

The title implies a comment on *Vastu tattva*, concrete truth, *slokas*, with prose, meaning in Sanscrit, and some prose writing.

By *Amrita chandra*, wants the 1st leaf.

Jina, Chandragupta, Camalatri, Sucumara.

These were great *Pandits* in *Jaina* learning—the intermarriages of their families. They went about to many countries ; discoursed, or disputed about their *sastras* ; conquered many opponents, and widely disseminated their own form of credenda, and worship.

Their mode of proceeding as to ritual ceremonies

The order and benefit of their mode of homage.

After their success they became close ascetics ; and subsequent to their death, their statues were put up in *jaina* fane, with that of *Buddha*, as minor objects of worship (They correspond therefore, in a great measure, with the *Alurdr* of the *Vaishnavas*). Leaf 2—157.

The book is long, thick, old, in the middle only full leaves ; at the beginning and end the extremities are gnawed off.

Dévatardbhava, a sort of family worship.

Vástradára, offering of food before eating any.

Sandhárpana, food must be eaten before sun set, not allowed afterwards. The 5th *varṇam* contains the *mantras*, spells or prayers, used with the above, also mode of fire offering, both prayer and rubric.

The 8th *parṇam* has the household *carmas*, or special ceremonies.

Garbhadhanam on pregnancy

Pumsa vanam, 4th or 5th month—woman bathes, puts on flowers, gives food to her friends; *sumentem* is the 6th or 8th month, *Játacarma* at birth of a child, *Namacarma* naming it.

Upaśanam, on the 1st birth day, child bathed, flowers put on, carried round in procession, people fed at home.

Annaprasanam, on first feeding

Chareulam, shaving the head when 3 years old

Aeshardbhyaṣa, learning to read at 5 years

Upandīpan, putting on scholar's thread

Vivaha, marriage, so far to the end of the *suc̄ha tūḍhi*, propitious circumstances

Then the rule, and term of ceremonial uncleanness in a family, consequent to the death of father or mother, or wife or child : leaves 1—57.

The book is medium size, on talipat leaves, somewhat damaged.

45. No. 2360. *Vastu tatva prácásicu*.

The title implies a comment on *Vastu tatva*, concrete truth, *slocas*, with prose, meaning in Sanscrit, and some prose writing.

By *Amrita chandra*, wants the 1st leaf.

Jina, Chandragupta, Camalasri, Sucumara.

These were great *Pandits* in Jaina learning—the intermarriages of their families. They went about to many countries ; discoursed, or disputed about their *sastras* ; conquered many opponents, and widely disseminated their own form of credenda, and worship.

Their mode of proceeding as to ritual ceremonies.

The order and benefit of their mode of homage.

After their success they became close ascetics ; and subsequent to their death, their statues were put up in *jaina* fauces, with that of *Buddha*, as minor objects of worship. (They correspond therefore, in a great measure, with the *Alurār* of the *Vaishnavas*) Leaf 2—157.

The book is long, thick, old, in the middle only full leaves ; at the beginning and end the extremities are gnawed off.

XIX LAW (sacerdotal)

- 1 No 1542 *Dherma sastra*, fragment, *slocas*, no *tica*
The middle part only

Rule as to learning or study It is not lawful to begin to learn any art or science on the following lunar days, i e *amavasi*, complement between the 14th *tithi* and conjunction of sun and moon *ashthami*, 8th *tithi* first quarter, and last quarter, *chaturdasi*, 14th *tithi* (day before the full) *paurnami*, complement between 14th *tithi*, and opposition of sun and moon

The evening of every day is also prohibited (In consequence of this prohibition, the practice in schools is to do nothing on the *amavasi* and 1st *tithi*, and *paurnami* and 1st *tithi*, four entire days in a lunar month the other prohibitions are not regarded)

The book is short, very thin, on narrow talipat leaves, damaged by worms

Very possibly an extract, for some use

- 2 No 1690 Three Tracts

- 1) *Sat dherma vrutta*, 217 *slocas*, complete

By Panditacharya, a *Jaina* cari, or poet On the *yajnai*, or sacrifice, and *yaganam*, causing a sacrifice, by finding money or means On gifts and on receiving gifts, studying the *Vedas*, explaining them to others For these, and the like beneficial offices, a *guru* is required

The two other sections are on different subjects

XX LEXICOGRAPHICAL

- 1 No 988 *Amaram*, *slocas*

By *Amara sinha* cari, a fragment of 16 leaves only, from the 1st *candam*, or book containing the *sterga* and *vyoma targas*, two sections complete, the *dic verga* incomplete

The book is of medium length, in good order

- 2 No 995 *Amaram*, lexicon

By *Amara sinha*, a *jaina*, *slocas*, with 1 *tica* in Centre e, in complete

The 1st *Candam* is complete in 1st to 7th from *sterga* down to *vyoma*, except the 1st *Candam* has three *rargas* or section from 18th to 24th leaves

The book is long and thin, on very thin talipat leaves damaged

3. No. 1457. *Amaram, slócas.*

By *Amara sinha*. The 1st cándam wanting; the 2nd and 3rd cándams are complete.

2nd. *Bhú-pura-sála, tanáushati, sunhati, manushya, brimha cshetriya, rásuya, sudra—10 vergas.*

3rd. *Visésha nigra, sanjirna, natárlha, avyáyaya 4 vergas 99 leaves*

The book is of medium size, old, two thirds of it very much damaged by worms, one third at the end larger leaves, and in better preservation.

4. No. 1484. *Amaram, slócas.*

By *Amara sinha*.

The 1st cándam only; this complete, from *sverga verga* to *raru verga*—with the preceding it forms a complete copy.

The book is of medium size, thin, old, much damaged by worms.

5. No. 1487. *Nama lingána sássanam.*

By *Amara sinha, slócas.*

Nearly a complete copy, it wants 50 *slocas* at the beginning and has the remainder of the 1st cándam.

The 2nd and 3rd cándams are both nearly complete: a few intermediate leaves are missing, others are irregularly strung.

At the beginning 1 leaf contains *slócas* from the *Mégha sandésam*: the 2nd leaf has the meaning of some Sanscrit words in Canarese.

The book is long, of medium thickness, very old, and greatly injured at the beginning; the latter part more recent.

6. No. 1488. *Náma lingána sassanam.*

By *Amara sinha, slócas.*

Complete in three cándams.

1st. <i>Sverga to raru</i>	12 vergas
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2nd. <i>Bhú to sudra</i>	10 "
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3rd. <i>Vizésha nigra to avyáyaya</i>	4 "
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Leaves 1—100 in regular order

The book is of medium length, and thickness, on narrow talipat leaves, touched by worms, and rounded off at the ends by rats, without touching the writing, a good copy.

7. No. 1489. *Nama lingana sássanam.*

By *Amara sinha, slócas.*

Complete in three *cāndams*.

1st	<i>Sverga</i> to <i>tarī</i>	12	<i>vergas</i>
2nd.	<i>Bhu</i> to <i>sudra</i>	10	"
3rd	<i>Viz̄sha nigna</i> to <i>aryaya</i>	4	"

Leaves 1—136. The book is of medium length, thick, on narrow palm leaves, touched by insects—some leaves broken.

8. No. 1490. *Nama lingāna sāssanam*.

By *Amara sinha, slōcas*.

Fragments of two copies.

First Copy, the 1st *Candam* complete

2nd from *bhu verga* and down to *tarī ushata* of this *verga* 14 *slokas* only, 3rd wanting

Second copy The 1st *Candam* complete

The 2nd *Candam* wants the first six *vergas* and then has from *Brahma* down to *sudra, vergas*

The 3rd *Candam* is complete

The two copies would not make up one complete, as two *vergas* would remain defective in the 2nd *Candam*.

1st Copy leaves 1—51; 8 others without any No

2nd Copy leaves 1—25, and 64 to 127: 26—63 wanting.

The book is of medium length, somewhat thick, the 1st copy very old, narrow palm leaves, slightly injured.

2nd copy broader palm leaves, injured by worms, and a few leaves broken.

9. No 1491. *Amaram, slōcas*, incomplete.

By *Amara sinhā*.

The 1st *candam* complete in 12 sections

2nd . . . from *bhu* to *sudra verga*, the last wanting a little at the end, leaves 68

The book is long, of medium thickness, somewhat injured by insects.

10. No. 1492. *Nama Lingana sāssanam*.

By *Amara sinha, slōcas*, with a *tīca* for each word in Canarese.

1st *Candam, sverga* to *udra verga* 12 Sections

2nd " *Bhu* to *sudra* 10 "

3rd " *Viz̄sha nigna* to *aryaya* 4 "

The whole is thus nominally right; but leaves are wanting from the midst of each section, 187 leaves remain.

The book is of medium length, thick, some leaves are broken, and part gone.

11. No. 1493. *Nigandu, slōcas* with a Canarese *tīca*.

By Dhananjaya, two *parich'hēdas*, 6r chapters.

A list of ordinary words, as in all vocabularies.

Also, *nānarl'ha śabda*, words of various meanings, and *Jīnesvara dēvata*, names of *jaina* gods.

Ubāiyārt'ha sabda, words of dual meaning ; only two meanings. Complete, leaf 1—33 in regular order.

The book is long and thin, very much injured by worms ; one leaf has a part broken off.

12. No. 1494. *Nigandu*, lexicon.

By Dhananjaya—two copies.

1st copy has 165 *slōcas*, with a *tīca* in Canarese : 32 leaves.

2nd copy has 66 *slōcas*, with a *tīca* in Canarese, incomplete, 10 leaves.

Containing words of one meaning ; of only two meanings ; and of various meanings.

The first copy is of medium length, on talipat leaves, the other longer on palm leaves, one broken ; the whole injured by insects.

13. No. 1495. *Nigandu*, lexicon.

By Dhananjaya, 162 *slōcas*, with a *tīca* in Canarese, incomplete.

Containing words of one, two, and various meanings

The meanings of each Sanscrit word is given in Canarese.

Being by a *jaina* there may be some sectarian acnmen in the dual words : thus the word *Sira* signifies a god, and a jackal.

The book is of medium length, thin, on narrow talipat leaves, in good order.

14. No. 1497. *Abhēdāna retñamāla*, a lexicon.

By Halāyuta Bhatta.

186 *slōcas*, with a *tīca* in Canarese, incomplete.

The 1st *Cāndam* is complete, the 2nd not so.

The 1st, entitled *svarga*, contains the names of *Indra*, and other celestials, as *chandra*, *cūrēra*, *sūrya*, *yama*, *taruna*, *agni*, &c. The other one contains names of year, *ayanas*, seasons, months, bright and dark lunar halves, lunar days, days of week, and other names of terrestrial things : 56 leaves.

The book is of medium size, and in good order.

15. No. 1498. *Náma lingána sassanam.*

By *Amara sinha.*

The three cándams complete, 1—36.

The book is very long and thin, on broad talipat leaves, old, in good order, except the two last leaves.

16. No. 1499. *Náma lingána sassanam.*

By *Amara sinha*, incomplete copy.

1st Cándam 38 slócas are wanting in the sverga section, the remainder complete, to the end of tárí section.

2nd Cándam has *Bhú* to *Brahma* section, in regular order, the remainder, being 3 sections, wanting.

3rd Cándam has 117 slócas in the nánartha varga, the rest wanting, leaf 4—71.

The book is of medium size, on broad talipat leaves, a little injured.

17. No. 1500. Two books.

1.) The *Amaram* as in the two last; the three cándams complete, slócas.

2.) *Dhananjaya Nigandu*—slócas with a tica in Canarese; 183 slócas, the rest wanting.

Leaf 1—74 in regular order.

The book is of medium size, on broad talipat leaves, the edges worn off by decay.

18. No. 1501. *Nigandu*, slócas 241 without tica incomplete.

By *Dhananjaya*—words of one meaning, of two meanings, and of many meanings: leaf 11—23.

The book is rather long, old, in good order.

19. No. 1504. *Sabda pustacam*—word-book.

A list of words that end in vowels, and in some of the consonants, with the genders of each; with number; and, when inflected, with the case: 53 leaves.

The book is long, of medium thickness, much injured by worms.

20. No. 1505. *Sabda pustacam.*

One leaf contains the meaning of the cases of nouns in Canarese. Afterwards a list of words from *Rama* to *ashṭa*, with the three genders, the number, and cases of words. It is related to grammar, and is, in appearance, a school book.

1—38 leaves regular. The hook is of medium size, slightly injured by insects.

21. No. 1508. *Sabda pustacam*—prose incomplete.

A list of words ending with the vowels *a, i, u, r̥i*, and with the consonants *cha, ja, na, sa, ma*, (otherwise *ch: j: n: s: m:*) with the gender of each word, masculine, feminine, or neuter.

Also *sarva náma sabda*, some generic nouns, belonging to many individuals of a class ; and *yashma dastmatu sabda*, imperative words.

Leaf 1—46 regular. The hook is medium size, the 1st leaf broken, injured by insects.

22. No. 1510. *Sabda pustacam*, prose.

From *Ráma* down to *pratyac* (meaning across) the three genders of the words intermediate, whether ending in vowel or consonant, including the number and case of some words ; leaf 1—48. The book is of medium size, one leaf broken, one end gnawed off, not touching the letter ; the whole injured by insects.

23. No. 1511. *Sabda pustacam*, prose, complete.

Specimens of words, with their genders ; affording models both as to vowels and consonants, for the formation of cases : 36 leaves complete ; a school book.

The book is of medium length, without boards ; injured by worms.

24. No. 1522. *Náma lingána sássanam*,

By *Amara sinha*.

The 1st *Cándam* has the *sterga-dic*—and *vyðma*, sections complete, with 11 slócas of the 4th or *kála* ; the rest wanting.

The 2nd *Cándam* from *bhū* to *sudra*, ten sections complete.

The 3rd *Cándam* has from *rízsha nigna* to *avvyaya*, 4 sections complete ; the genders of the words are given in the 3rd *Cándam*, not in the two preceding : at the end of this *Cándam* the leaves are not regularly strung.

Leaf 1—14 and 39—145. 15 to 38 wanting.

The book is of medium length, somewhat thick, on narrow leaves, old, near the beginning injured.

25. No. 1598. A miscellany of eight, or nine tracts put together, in different letter, but agreeing in subject, lexico-grammatical.

1.) *Linga nirnaya búshanam* (*nagari* letter;) on the genders of words—Incomplete, 5 leaves.

By Ráma chandra The masculine, feminine, and neuter gender of various words stated

2) An extract from the *sutras* of *Páni*, in Telugu letter, 4 leaves incomplete—a list of some words, with the gender of each one

3) *Sabda pustacam*—word book, (*nagara* letter) from *acaranta* down to *sacaranta*—this is one copy on 20 leaves

Another copy (Telugu letter) 7 leaves, from *acaranta*, *Ráma sabda*, down to *yushna dashmat*

Another copy (Canarese letter) 25 leaves, from *vrishcha* down to *ashmat*

Another copy (Telugu letter) 16 leaves, from *Rama* down to *ashmat*

Two copies (Canarese letter) 47 leaves, from *Rama* down to *ashmat*

Another copy (*Grantha* letter) 7 leaves, from *Ráma* down to *na caranta* In these word books from 3 the gender of each word is given, all are fragments

The bundle is of medium length, thick, very much damaged by worms, ends broken off

26 No 1602 *Amara nīgandu*—lexicon

By *Amara sinha*, *slocas*, unperfect

The 1st *Candam*, *svarga* to *tāri*, 12 sections, complete

2nd *Candam*, *Bhu* *verga* wanting, from *pura* to *sudra*, the remaining sections are complete

The 3rd *Candam* wanting

71 leaves remain The book is somewhat long, of medium thickness, touched by insects, one third of the book is older than the rest, the leaves also longer

27 No 1603 *Amara nīgandu*, *slocas*

By *Amara sinha*

The 1st *Candam* wants the two first sections and has from *dic verga* to *tāri verga*, the remaining ten sections complete

* The 2nd *Candam* from *Bhu* to *Vana ushati*, 4 sections the remainder wanting

40 leaves remain The book is of medium size, very old, extremely injured by worms, and gnawing by rats at the end

28 No 1617 *Nanart ha retna mala*, *slocas*, incomplete

By *Bhascara cav*

A lexicon of Sanscrit words, which have many meanings

The *écaeshara cāndam* single letters, as for example the vowels a, u, i; short a *Brahma*, *Vishnu*, *Isa*, u *Sīra*, *Pareatā i Indra*, wealth

The *devi akshara cāndam*, meaning of two letters, only as far as *ga*.

The book is long, thin, nn talipat leaves, touched by insects.

29. No. 2352. *Gana pāttam*, lexicon.

By *Sācattāyana*.

The plan is to divide into *ganas* (*) or *genera*, and then to give the included species; as *genus*—the human face, species, the members of the face; *genus*, a Cow's body, species the various parts or members; and the words under these *ganas* have their gender specified; for example.

Hara, siva, mucunda, tricsha, masculine.

Bala, māla, icha, vāncha feminine.

Gótram, gátrami, cahétram, pátram, neuter; and so nn. A list of such words, and also a list of *Dhatus* or roots.

* 1 leaf wanting 2—43 and 53—93; does not finish.

The hook is short, of medium thickness, on talipat leaves, some damaged by breaking.

30. No. 2356. *Nigandu*, lexicon.

There are ten kinds of *Nigandus*: this is one of them, but the title is not found—it is a fragment; *slōcas*, with a *tīca* in Canarese, wild beasts—names of different beasts of that class: to some there are as many as ten names; it resembles the *Amara*: leaves 56—94.

The hook is of medium length, thin, slightly damaged.

XXI. LOGIC.

1. No. 1401. Two tracts.

1.) *Tarkha bhāṣha pracásica*, a comment on the *tarkha bhāṣha*.

By *Channur bhatta kavi*, prose.

One *parich'eda*, or section, complete.

On the seven *padartha*s, from *dravya* onwards described, and explained: 56 leaves.

2.) *Cshétra dīpika* a comment on the book *Cshétra* i. c. the human body.

* The Sanscrit *gana* and Latin *genus* are one, and the same word; only disguised by the spelling. The radicals in both are *g*, and *n*, with a short vowel intervening, the terminational *a* is merely dialectic. But then the Latin word should not be pronounced *jeenous*, but *gunna*.

On *atma* the human soul *Paramatma*, deity, and *sariram* the human body

Theses, or disputations on these topics, maintaining that each one of the three is distinct from the other, and therefore opposed to the *advāitas*—author's name not known, as the tract wants the ending

35 leaves

The whole book is long, of medium thickness, on talipat leaves, in good order

2 No 1413 *Tarkhīca racsha*, logic

By *Varada raja cari*

All secular, or existent things, may be arranged under seven divisions *

1) *Dravya* 2) *guna*, 3) *karma* 4) *samanja* 5) *prabhā* 6) *samarayam*, 7) *abhāva*
And *dravya* is subdivided into 9 sections (1) *Pṛthivi* earth (2) *Jala* water (3) *Tijas*
light or splendor (4) *Vāyu* wind (5) *akāsa* ether (6) *Māla* time (7) *Dūcca* direct or
(8) *dītmā* soul (9) *manastu* mind

So much as a specimen, the book is not complete 21 leaves
It is long, on talipat leaves, in good order

3 No 1682 *Tarkha sastram*, prose, incomplete

By *Kēsava misra*

This book contains fragments of five, out of sixty-four common
place topics of disputation

<i>Pramēti</i>	<i>tatam</i>	incomplete	16 leaves
<i>Sacti</i>	<i>tatam</i>	Ibid	<i>nāgari</i> 6 leaves
<i>Adyā sacti</i>	<i>tatam</i>	Ib	canarese 10
<i>Sati kalpica</i>	<i>tatam</i>	Ib	<i>nagari</i> 8
<i>Nirvi kalpica</i>	<i>tatam</i>	Ib	canarese 10 ,

The book is of medium size, the leaves are of different length,
the state of the book results from some mismanagement it is injured
by insects

4 No 2343 *Tarkha bhāṣha*, prose, no sections

By *Kesava misra*

On the seven *padart has*, from *dravya* down to *abhavam* This
is not the old work, with the same title, that maintains sixteen *padart has*

This work gives to the subject a religious turn, by the remark that
the sum total of the *padart has*, or worldly things, is *anityam* finite, and

that *Ivara*, or God alone is *nityam*, eternal; the meditation of whom, on the *tatva* system (true, or spiritual way) is the path to beatification. In this mode a knowledge of existing things is turned, on the native system, to a superior account.

Leaves 87—115, and 15 blank leaves.

The book is of medium length, thin, on talipat leaves, very slightly damaged.

5. No. 2350. *Nyāya sāram*.

A. *mūlam, tarkha sastra*, prose.

Divided into three *parichhedas*, or chief parts.

1) *Pratyacsha*, self-evident

2) *Anumānam*, doubtful or circumstantial; the other *upamānam* is wanting.

It maintains seven *padarthas*.

1; dravya 2; guna 3; karma 4; samanya 5; virśha 6; samardya 7; abheda. These are variously sub-divided, explaining the properties, or characters of the said *padarthas*.

B. *Nyaya sara tica*, prose.

By *Vāsu dēva*.

The meaning of the above *padarthas* in full paraphrase, leaf 1—86.

The book is of medium size, on talipat leaves, in good order.

XXII. MEDICAL.

1. No. 1403. *Vāidhya sastram*; *slōcas*, with a *tīca* in Canarese, incomplete.

A remedy, with a *mantra* or charm against fever, and another for quartan ague.

Vinota vidyādhara rasam, a mercurial medicine to promote the acquisition of great learning

Kāruna Sāgara tailam, a medicine to promote urbanity of temper.

Various other medical preparations, 26 leaves.

The book is of medium length, in tolerable order.

2. No. 1417. *Vāidhya sastram*; *slōcas*, with a *tīca* in Canarese, incomplete.

This book does not treat of diagnosis; but is chiefly on cure, or remedies.

On the cure of fevers, of quartan agues, of leprosy, or white skin. *Chāndrodaya anjānam*, a special cure for sore eyes ; ordinary remedy for the same, termed *Verāndam tāyalam*, that is balsam of almonds, with a kind of bark, &c. *Vilrāti*, electuaries from the *bīha* fruit, and other myro-bolans.

Essence of the berry of the Banyan tree (a kind of holly berry) against flatulencies.

Various other medical preparations.

82 leaves written · 35 leaves blank.

The book is of medium size, on talipat leaves, in good order.

3. No. 1554. *Vāidhya sastram* · *slōcas*, with a Canarese *tīca*, incomplete.

On quartan ague ; on dyspepsia, or indigestion ; on *kāmāla*, or *gutta serena* in the eyes ; *Karna rōga*, disease of the ears.

On fevers intermittent, three or five days.

On flesh wounds by any instrument.

Remedies in each one of the above cases.

The book is of medium length, thin, injured by insects, by breakage, and by being gnawed at one end.

4. No. 1556. *Vāidhya sastram* ; *slōcas*, with a *tīca* in Sanscrit prose, incomplete.

By 'Achara stāmi cumāra.

The 1st *adhyāya* complete, the 2nd not so.

On the cure of flatulency.

On *garbha sālyam*, or worms said to be in the womb of any barren woman. Mode of destroying them, so as to prepare the womb for fertility.

Cause of *unmata*, or madness.

Tabolacshanam, property of penance ; discipline of *yōgis*, suppression of the breath ; stated to have the property of raising the body into the air, above the earth.

Cshira bhēda nirupanam—discrimination of difference in milk ; what kinds of milk may be used in fevers, what not ; milk of cows and goats allowed ; milk of buffaloes prohibited.

Five kinds of decoctions for flatulency, bile, and phlegm.

Various other matters on diagnosis of disease, as to pulses, bodily symptoms.

Also on remedies : leaf 81—118.

The book is very long, thin, on broad talipat leaves, injured by worms and breakage.

5. 1558. *Vaidhya rájatontram, slócas*, with verbal meaning in Canarese ; and in some places Canarese prose.

A description generally of diseases.

If such and such living creatures are killed, such and such consequent diseases will fall on the body of the person so doing.

The benefit of rubbing the body with oil ; benefit if partial ; or if over the whole body.

Ashṭo churnam, a powder of eight ingredients, against epileptic fits.

Motona kámésrani a compound pill said to be against fever ; the name implies sphrodisiac, or anti-aprodisiac ; being equivocal.

Medicines to strengthen the body, generally ; roborisfacient.

Remedy if a pregnant woman have fever ; another if children are troubled with looseness of bowels.

On the *suli*, a twitching of nerves in the side of a pregnant woman.

Remedy against bleeding at the nose *Rutu* (season) medical term for menses, to prevent or to remove them.

Remedy against blackness of teeth.

Remedy against quartan ague.

Ganda aśhatom, to strengthen the body.

88 leaves. The book is of medium length and thickness, slightly injured.

6. No. 1559. Two different books, medical.

1.) -No name, prose, incomplete.

1st, and 2nd *odhyáyas* (wanting 3rd) 4th to 7th complete. 8th to 10th wanting : 11th to 13th complete, 14th wanting.

On the discrimination of pulses, as indicating disease, and on discrimination of the mode of breathing, with like object.

Rája yaśhina-nidhanam, prognosis as to carbuncle, or cancer on the back ; stated to be always fatal.

Rajasa, támasa, ucháram, enquiry as to hasty and bad dispositions, as induced by disease ; traced up to disease, if there be disease there will be támasa bad temper.

Sósha nidhanam, on swooning and its various causes.

Guṇma róga nidhánam, on abscess, or colic in the bowels

Pándu róga nidhánam, description of the white leprosy, so far .

Leaves 15—25 and 31—40 : 5 intermediate wanting.

2.) *Sarvónga suntari*, medicine.

By Aruna dhatta, prose, incomplete, from 1st *adhyāya* to 21st complete, the 22nd not so.

Remedy for fever. Four modes of making decoctions for fevers. Removal of extreme thirst in fevers.

Rakta atisaram, remedy for bloody flux.

Kusmanda rasāyanam, an elctuary from the large pumpkin.

Raja yacshina, remedy for cancer in the back.

Kushta rōga chicatsa, remedy for leprosy.

Pāndu rōga chicatsa, remedy for white skin leprosy.

Remedy for diseases occasioned by *vata*, *pitta*, *sleshma*, wind, bile phlegm ; the latent causes of most diseases, according to native medicine : leaf 50—88, and 93—109.

The book is very long, of medium thickness, on broad talipat leaves, injured by insects.

7. No. 1560. *Bēshagā kalpásara sangraha*, an epitome of the medical art, *slōcas*, with *tīca* in Canarese, incomplete ; diagnosis, or description of symptoms in a bad state of body, arising from flatulency, bile, phlegm ; and especially fevers, caused by either of the three.

Balaryati prakruti—on incipient, or recent diseases of body : prognosis ; those of very long standing are deemed incurable.

Jīva sanjara st'hana lacshanam, discrimination of vital parts of the body, as the seat of diseases ; and as the seat of the five kinds of flatulency.

Vamana rōga chicatsa, on removal of vomiting.

Cshaya rōga aūshatam, remedy for coconsumption.

Mēgha rōga aūshatam, remedy for diseases, occasioned by cerebral beat of various nature.

Remedy for diarrhoea, when concurrent with fever.

Cusmanda tayalam, a balsam extracted from the larger kind of pumpkins ; the marriage gourd.

Saca rārga gunam, on the nature of regimens, proper to be used in certain specified cases.

Ramabhāna rasam ; *Rdma's arrow*, a mercurial powder to strengthen the body.

Also, on different kinds of roots made into medical powders : 74 leaves. The book is long, of medium thickness, old, damaged by worms, and breakage.

8. *Vaidhya sastram, slōcas*, with a Canarese *tīca* in some places.

Among other matters are the following.

Nitya paniya gunam, the nature of habitual water : if at first rising when cleansing the teeth a little cold water be drank it will keep away all diseases : dicitur.

Nāsica paniya gūnam, the nature of nosed water : if, in the early morning, as much water as a small sea shell will contain, be snuffed, or forced up the nostrils, it will obviate wind, hile, and phlegm.

Sambhoga gunam, caution against venery, after bathing with the use of oil ; or when wearied by a journey in the heat of the sun.

Natt kēra rasa pana gunam, nature of the water or milk of the cocoanut : it is beneficial to health, if taken early in the morning.

Nasya anjana gunam, if tobacco leaf, or snuff, be made into an ointment with butter oil, it is good for the eyes.

Yataghū rasa pana gunam, if the water that bubbles up, on boiling rice, be mixed with sugar and butter oil, it is beneficial to bodily health.

Varjya cshīra prayogam, milk, or anything sour must not be taken in fevers.

Anta sari and *nētra sari*, remedies stated for complaints of bowels and eyes.

Jicra rogam, blackness of tongue, a disease ; remedy for it.

Ada kashāyam, a decoction of roots against fevers.

Discrimination of pulses.

40 leaves. The book is somewhat long, thin, on narrow talipat leaves, in good order.

9. No. 1564. *Vaidhyámritam*, ambrosia of medicine ; *slōcas* with *tīca* in Canarese.

By *Sri dhara*, imperfect as to beginning and ending.

Disorders of the teeth ; on phlegm, or pituitous distempers. Remedy against *kappam*, a supposed ball of phlegm, or mucus in the throat or lungs. Remedy against an excess of bile, leading to vomiting.

On *suli*, twitching of nerves at the side ; on head aches, and kindred disorders.

Remedy against flatulence.

Remedy against cold, and fever, or ague

Remedy against dyspepsia.

Directions as to chewing betel, &c. In the morning take more areca nut, at noon more lime, in the evening more betel leaf.

Remedy against diarrhoea

Krimi roga remedy against insects, that come out of itcb, or other sores.

Remedy for fever in a pregnant woman.

Remedy for internal abscess ; and remedy for white leprosy.

Discrimination of pulses

Remedies for diseases of the eyes.

Remedy for *diabetes*, and for calent fever.

Leaves 133. The book is long, somewhat thick, old, considerably injured by worms.

10. No. 1565. *Vaidhya sastram*, medicine, *slōcas*, incomplete ; one leaf has a *tica* in Telugu, the other half in Canarese.

On the cure of flesh wounds.

On five kinds of abscess in the abdomen, with remedies.

Remedy for consumption, for flatulence, for epileptic fits ; the *anubanam*, or vehicle is stated with the remedy.

Remedy against a constant craving for water in fevers, and against vomiting.

Remedy against bilious purging.

Matana kamēvara, a so named remedy for fever.

Electuary from the marriage gourd, with mercury.

Another from the *bilva* fruit, against bile and fever.

Balsams from the *asva gandhi*—from the green leaf called *Narayana*, from the *jambu* fruit ; from the *naga*, or *naval* fruit. Balsam termed *Indrani*, for the head.

Powder to expel flatulence.

Rasa gulike, mercurial pill.

Champaca tayalam, a balsam for the head.

Panasu toyalam, a balsam from the *jaca* fruit.

Agni rasa chūrnām, a powder to cause appetite

Ganda mala chūrnām, a powder against scrophula.

The mode of preparing the different medicines is stated. The book is of medium size, very slightly touched by insects.

11. No. 1566. *Vaidhya sastram*, prose.

The 4th *adhyaya* complete, the 5th not so.

A discrimination of ten kinds of internal heat of body. Balsam for *visha jvara*, dangerous fever.

A powder called *nāga bala*, used afterwards for the same ; discrimination of five *tayus*, vital airs.

Bad pulses defined.

Remedy for head ache, or inward pain.

Remedy for vomiting. Medicine to cause appetite

On flatulence, bile, phlegm.

Remedies for diseases of children.

Five kinds of decoctions described.

These and other medical recipes.

The book is long, of medium thickness, on broad talipat leaves, in small and close hand writing ; injured by insects ; ½ of two leaves broken off.

12. No. 1667. *Rasa retnu samuc'hayam*, on Medicine, *slocas* with a Canarese *tica*, incomplete.

On diagnosis of fevers by means of various pulses.

On cold and fever, on cold in the bones (rheumatism ?)

On colic—*chitta vibraham*, melancholy.

On swelling of eyes—on *pralebham*, or madness.

On diseases of the ears.

Chandrbdaya anjanam—an ointment for the eyes.

An ointment for killing worms in sores On ear-ache, and tooth-ache. On scrophula, or king's evil. On bloody flux ; a remedy for bleeding at the nose.

On diseases after child birth. These and some other disorders, with the remedy in each case prescribed : leaf 1—137.

The book is short and thick, old, and slightly injured.

13. No. 1570. *Vāidhya chintāmani*, jewel of medicine, by *Indra Vallabha*, *slocas*, with a *tica* in Telugu : incomplete, 1 to 3rd *vilāsa* complete, the 4th not so.

Discrimination of pulses, as indicating fever, fits, and other disorders.

On flatulence, bile, phlegm. On diarrhoea On mercurial preparations named *bhōgi rasam*.

Vishnu parācrama rasam, *mūlica rasam*, for dysentery. *Yoga mūrī rasam*, for fevers from over heat of system.

Eye ointment, *dṛavya anjanam*, cooling ointment.

Remedy for vomiting, vehicles for pills, decoctions used in fevers, as *ēca mūlica*, one herb, *dasa mūlica*, ten herbs, &c.

These and other matters as to pulses, diseases, and remedies, leaf 1—33. 34 to 86 wanting. 87—140.

The book is of medium size, old, a little injured by worms.

14. No. 1571. *Vaidhyam*, medicine : *vākata sūtra*.

In brief sentences, each one explained by paraphrase.

37 *adhyayas*, or chapters

An account of the reckoning of time from the instant of piercing a lotos flower with a needle, thirty of which make a moment (*nimisham*) up to *lagunas*, twelve of which make a day; 365 days, a year, 100 years the life of a man, and 120 years is *parama ayusha*, length of days.

On flatulency, bile, phlegm, as causes of disease. If any one of these prevail in the system the consequence will be disease. Some means stated in order to prevent the occurrence of any such disease; kinds of vessels in which food should be kept; for example, if milk-curds are kept in a vessel of brass or copper, and afterwards eaten they will cause disease.

A kind of precious stone is an antidote to venom; if tied on over the bite or sting, the venom becomes neutralized.

What kind of food must be avoided, or it will cause disease.

Modes of cooking, or preparing food.

What diseases are cured by purges, and others not so cured.

Snuffs as remedies for some diseases.

Smoke inhaled from prepared materials, as a remedy.

Some *gandushas* (gargles) for the month only.

Anjanam, eye-salve.

Some kinds of medicines before being used are to be offered to some god.

On calcined minerals reduced to powders—and various other medical matters; leaves 1—63.

The book is long, of medium thickness, on talipat leaves, injured by worms.

15. No. 1572. *Vaidhya sastram*, an extract from the book entitled *Asvini samhīti proctā*; *slōcas*, with a *tīcā* in Canarese, and some Canarese prose; incomplete.

Kēsa ranjana, preparation to make hair grow.

Garbha nāsanam, a destroying the foetus in pregnant women; a causing abortion.

Kant'ha māla tayalam, a balsam or ointment for scrophula.

Mēgha vyūti chūrnam, a powder against leprosy, or venereal ulcers.

Hasta drárana chûrnam, a powder of mercury to cause appetite.

Mutra chicatsa, against diabetes.

Anga lépana, ointment for the body, against swellings. These, and other medical remedies.

The book is long and thin, on broad talipat leaves, the 1st leaf much injured.

16. No. 1620. *Sára sangraha*, Medicine.

By *Sri Gumádisha*.

Especially on pulses, and their indications, as to *râtam*, *pittam*, *sléshma*, wind, bile, phlegm; if any one of these be in excess it is shewn by the pulse.

On modes of moving or walking, classed under the terms, fowl, serpent, frog, &c. with indications as to diseases. Fevers are caused by flatulence, bile, phlegm; description of their symptoms.

On asthma, or difficulty of breathing.

Convulsions, or fits; thirteen kinds of them described.

With other matters, in two *parich'hedas*, the 1st complete, the 2nd not so: leaf 1—27, the 2nd leaf wanting.

The book is of medium length, thin, on narrow talipat leaves, touched by insects.

17. No. 1625. *Váidhya sastram*, Medicine, *slokas*, with prose writing in Canarese, not being translation: incomplete.

Remedies for varied complaints, as for fever, for disease of the eyes, for such fevers as are caused by wind, bile, phlegm.

Remedy for consumption, for headache, or other disease of the head, and for other disorders.

At the end are *Síra* and *Hanumat mantras*, as spells, or charms against diseases, with *stotras*: in all 57 leaves.

The book is of medium size, touched by worms at the end.

18. No. 1638. *Váidhya sára sangraha*.

An epitome on medicine, *slokas*, without any *śca*, or verbal explanation.

Amrita sanjiti, elixir of life, and with what accompaniment to be taken.

On bile, phlegm, indigestion, flux of blood, various kinds of fits.

Remedy for asthma.

Panchamrita rasam—the juice of five nectars; a kind of remedy so termed..

Kanṭha māla, remedy for king's evil, or scrofula.

Gulma rōga, colic, or bowel complaint.

Decoctions for fevers occasioned by flatulency, bile, phlegm.

Remedy for dysury, and diabetes.

Powder of *ēlakayi* and other materials. Other powders. Remedies for consumption.

Astra gandha, a root used against indigestion, and to give strength.

Preparations made with long pepper

Kushmanda hruta, a preparation from the large *cucurbita*, marriage gourd

Remedies for headache, sore eyes, and diseases of the throat.

Red calx of mercury, *chintūram* in powder.

Leaf 2—277, many leaves in the midst wanting—246 remain.

The book is long, very thick, on narrow palm leaves, closely written, injured by insects; and at the end a few leaves are broken

19. No. 1642. Section 1. *Gunapāttam*, a *materia medica*, or list of medical materials. These have their respective medical qualities discriminated, and described. They consist chiefly of myrobolams, roots, and the like. For section 2 see XVIII.

20. No. 1687. Section 2. *Vāidhya sastram*, fragment of five leaves, incomplete: prose.

Gaja kevari churnam, a powder for flatulency, *eh'haya rōga cashtyam*, decoction prescribed for consumption.

Jvara chikitsa, removal of fever

Directions for preparing these, and other remedies in various disorders.

21. No. 2338. Section 1. *Vāidhyam, slōcas*

Rāja yacshina lacshanam, diagnosis of cancer, or carbuncle on the back.

Dosha jvara, dangerous fever.

Sleśhma rōga, excessive phlegm, causing disease; a fragment of one leaf.

XXIII. MERITONIOUS DEVOTION.

1. No. 990. Four tracts.

1.) *Sravana dvādasi vratam*; *slōcas*, incomplete.

Extracted from the *Nāredīya purānam*, ascribed to *Nāréda munī*.
The 33rd *adhyāya*, only this complete.

Náréda tells *Yagnyarálcya*, the merit of a fast with other observances, whenever the 12th lunar day falls in the *sravana* lunar-mansion, not occurring every year : on seven leaves.

- 2.) *Sravana drádasi vrata calpam* from the *sáura puránam*--*slócas*, complete.

Legend of *Haridatta* a king who carefully observed the prescribed fast on the 11th lunar day, and also the 12th when it was the *sravana drádasi*, and during it he heard books read to him : such as the *Bháratam*, *Bhágatam*, and other *Váishnava* works, doing at the same time homage to *Vishnu*; and when he died he was beatified. *Surya* (the sun) told this legend to *Yagnyarálcya*. 8 leaves

- 3.) *Rishi panchami vrata calpam*, *slócas*, complete.

It relates chiefly to women.

In the 5th lunar day, if women fast, with other observances, they will be absolved from sins, will have children, and obtain other benefits—said to be *Sára*: 8 leaves, see various other notices.

- 4.) *Sóma rāra vrata*; *slócas*, complete.

If women on a Monday (sacred to *Sira*) place an image of his symbol on the banks of a river, or of a water reservoir, they will obtain *Cáilasa* (*Sira's* heaven) 8 leaves, in all 31.

The book is of medium length, and slightly damaged.

2. No. 1877. Vows, and benefits.

Daráphala vratacalpam, said to be from the *Bharishottara puránam*, an observance that has a reference to *Krishna*.

• *Vinayaca vrata*, directed to *Ganéśa*.

Vara laekshmi vrata, directed to the gift-bestowing aspect of *Vishnu*.

Svarna Gáuri vrata, a ceremony to get wealth from gold-giving *Parvati*.

Sandihichara, a fast with homage to the slow moving *sani*, planet Saturn.

Vámána jayanti vrata, a ceremony on the birth day of the *Vámana* avatára.

Dhana p'halá vrata, a ceremony to the sun.

Rishi panchami vrata, *ut supra*. These and various other *vratas* partaking of the character of “stations;” removing some evil, or securing some good.

The composition is poetry and prose, mingled : incomplete, as leaves are wanting in the midst; and some are not regularly strung—99 remain.

The book is short, somewhat thick, in good order.

3. No. 1378. *Vara lacshmi vrata calpam*; slócas, with prose complete.

Said to be from the *Bhavishóttara puránam*.

The day of observance is the day before the full moon, if that day be Friday, not otherwise; and only in the *sravana* month.

It is a household ceremony, by means of a pot of water, women conduct it, and use the prescribed homage; the object being an increase of connubial happiness, or gifts in general: leaves 1—22 in reversed order—16 blank leaves.

The book is short, of medium thickness, slightly injured by breaking.

4. No. 1380. *Vratas*, ceremonies, with fasting, and use of *sahasranamas*, in praise of different gods.

- 1.) *Vinayaca vrata calpam*, a ceremony on the day known as *Pulliyar sáuti*, or hirth-day of *Ganéśa*, with its result or benefit; said to be from the *scanda puránam*.

It occurs on the fourth day (lunar day) after the new moon, in the *Bhádra pada* month.

- 2.) *Rishi panchami vrata*, a fast and ceremony by women, having reference to the seven great sages, stellarized in Ursa-major: see other notices.

- 3.) *Yamuna puja*, homage to the river Jumna; flowers with a pot of water used; it follows last in the order of other performances.

- 4.) *Ananta vrata calpam*, a fast and ceremony directed to *Vishnu*, with its benefit, said to be from *Bhavishóttara puránam*.

It is observed on the 14th lunar day (or day before the full moon) in *Bhadra pada* month.

- 5.) *Nashta dora prayaschit*.

Sáivas, *Smartas*, and *Mádharas* (omitting the *Visishta advártas*) on performing a *vrata*, or fast ceremony, tie a cotton or silk cord around the right arm, women on the left arm, and it should remain there an entire year; if by any accident the said cord be lost, the above is an expiatory ceremony.

- 6.) *Ananta vrata udyápana*, the vow to *Vishnu* to perform this *vrata* may be for such a day, and so many years, on which it recurs; when the number of years is accomplished, this is the concluding ceremony, with feeding Brahmans.

- 7.) *Gópadma vrata*.

It is usual to mark lines, plain or ornamental (as a lotos flower), on the cow stalls, and on the raised seats about the doors of houses. When the fixed terms for doing so has expired, then on the twelfth lunar day, bright half in the *cartikeya* month (Nov.—Dec.) the *Gópadma vrata* is closed, with the feeding of Brahmins.

8.) *Vishnu sahasranáma, slocas.*

The one thousand names of *Vishnu*, daily repeated; as also in various *pújas*, with the use of *tulsi*.

9.) *Sóma vara vrata*, said to be from the *scanda puránam*.

Vow on Mondays, but especially in four Mondays in the month *Cartikeya*; at which times *Sáita* processions are usual.

10.) *Vera lacshmi vrata*, in the month *sravana* on Friday, preceding new and full moons, and only these; directed to *Lacshmi*.

11.) *Lacsha cartri vrata calpam*, on the offering of one hundred thousand lights in a temple, its benefits.

The *Madhavas* plant *tulsi* instead, with a terrace around it, and place lights as in a temple: this is said to be from the *Bhavishóttara puranam*.

12.) *Gókula ashtami vrata*.

Ceremony on the 8th day after the full moon in the month *sravana* (August—Sept.) when the moon is usually at the full in the constellation Aquarius, and in about 8 days enters the náshétra *Rohini*; *Krishna* was born under the asterism *Rohini*.

The *Smartas* and the *Madhavas* adhere strictly to the ashtami, or 8th lunar day, the last quarter of the moon. The *Vishnava adwaitas* followers of *Ramanuja* adhere to the náshétra *Rohini* and not to the ashtami alone. Thus it happens that sometimes they all agree, and sometimes the first party observes one day, and the other another day, for the *Krishna jayanti* or celebrating the birth of *Krishna*; a festival of great importance.

There are other copies of the *Vinayaca vrata Rishi panchami*; and *vára lacshmi vrata*; one of each. The book is properly two, somewhat differing the one from the other in appearance; but the series runs on consecutively and the duplicate copies of 1) 2) and 10) follow.

Leaf 1—85—wanting in midst, 67 remain.

1—56—in midst 3 wanting, 53 remain.

The entire book is of medium length, thick, touched by insects.

5. No. 1381. Five tracts.

- 1.) *Vinayaca vrata calpam*, *mantras* and *slócas*, incomplete ; said to be from the *scanda puránam Krishna* to *Yuddhisthira*.

On the fourth lunar day after the new moon in the *Bhadra pada* month, a mud image of *Ganésa* is made in the usual sitting form ; when *bilva* leaves, and various other plants and flowers, are offered with the use of *mantras*, as herein stated . 16 leaves.

- 2.) *Vara lacshmi vrata calpam*, *mantras* and *slócas* complete, said to be from the *Bhavishóttara puránam*, *Mahésvara* to *'Uma*. A ceremony on a Friday, in the bright half of the month *Sravana*; homage to *Lacshmi* for benefits sought, 10 leaves.

- 3.) *Ananta vrata calpa*, *slócas* and *mantras*, complete.

Homage to *Vishnu* on the 14th lunar day, bright half of the *Bhadra pada* month.

Attached to this is the *Yamuna puja krama*, mode of homage to the river *yamna*—22 leaves

- 4.) *Garuda dvádasi náma stótra*

Homage with praise, by twelve special names, to *Ganésa*. Attached are *Hanumat coracham*, *surya ash aca satam*, and *súrya námescára krama*; being homage to *Hanuman* and the sun, for benefits desired. 62 leaves, five fragments.

Bahishpátamána, *mantras*, incomploto ; they appear to be addressed to the god of wind

Bótayana paesham, two leaves at the end by *Bótayana*, a *rishi* ; some *prayaschit* for errors as to modes of visceral evacuation : at noon to the north, at night to the south ; not E or W when the sun is above the horizon—59 leaves ; in all 169 leaves.

The entire book is of medium length, thick, old, and somewhat injured—the handwriting is not uniform throughout.

6. No. 1383. Five tracts.

- 1.) *Soma, jára vrata calpam*, a *sára* ceremony, on Mondays especially, in the month *Cartíkeya* ; women make a *sóma siva* of earth and offer homage to it, the benefit of so doing stated : 13 leaves complete.

- 2.) *Gangá mánassica snanam*, *slócas* from *Yámana puránam* : This is a form which if used, mentally, standing on the banks of the Ganges, is equal in virtue to actually bathing in it. At the end of it—meditation on *Ráma*—10 *slócas*, 6 leaves complete.

- 3.) *Sri Ráma púja vidhanam* ; *slócas* and *mantras*, complete on 5 leaves.

Mode of doing ritual homage to *Ráma*; said to be briefly narrated by *Agastya*.

- 1.) *Sala gráma dána calpam*—45 *slócas*, complete on 8 leaves.

If any one give the said petrified shells to good persons he will acquire the merit of going to *Vishnu's* world.

- 2.) *Srávana dvádaśa vrata calpam*—*slócas*, complete on 14 leaves.

The benefit of a special observance, if the moon, on the 14th lunar day, is in the asterism *srávana*; *súrya* told *Yagnyaválcya*—that *Hari datta* observed this fast, and listened during the night without sleeping to the reading of *puráṇas*: after sometime he was beatified.

The hook is of medium length and thickness (46 leaves in all); the leaves are not of equal lengths; and, near the end, are damaged by worms.

- 3.) No. 1381. A compendium of tracts, chiefly *vratas* and *vrata calpas*: *slócas* and prose complete.

- 1.) *Sampróchshana tidihi*.

This relates to household customs: when an image in a house is polluted or injured, this ceremony is used to set matters right.

Sampróchshana, is also the first purification of a temple, or image in it, before consecration.

- 2.) *Lacsha svásticas vrata*, complete.

The ceremony of marking a house floor with white lines of rice powder, sometimes in the form of flowers.

- 3.) *Lacsha dipa vrata*—complete:

By *Vishnu* to *Brahma*, and is found in the 37th *adhyáya* of the *Páncharátam*.

On lighting 100,000 lights in a temple.

- 4.) *Lacsha namascára*.

A discourse between *Vanshita* and *Ambarisha*; said to be from the *Bharishóttara puráṇam*: on 100,000 prostrations to *Vishnu*.

- 5.) *Lacsha tulsi vrata udgápana*.

The closing ceremony after having offered 100,000 joints of sweet basil to *Vishnu*; said to be a discourse between '*Uma* and *Mahésvara*, in the *scánda puráṇam*.

- 6.) *Tulasi hashta mahātmyam*.

By *Naréda*, from a book called *Prahlađa samhita*, on the excellence of the dried *tulasi* plant (*Ocymum sanctum exsiccatum*).

7.) *Lacsha pushpa vrata udyāpana:*

The closing ceremony after offering a hundred thousand flowers to *Vishnu*.

8.) *Vara laeshmi vrata.* See No. 1378 and 1380—10.

9.) *Vinayaca vrata.* See No. 1380—1).

10.) *Dūrta Vinayaca vrata*—from the *scanda purānam*—an offering to *Ganēsa*, by means of sacred grass.

11.) *Dasa phala vrata*—a ceremony relating to *Krishna*.

12.) *Gopadma vrata*, see 1380—7).

13.) *Yamuna pūja*, see 1380—3).

14.) *Ananta vrata*, ib : 6).

15.) *Rishi panchami vrata*, ib : 2).

16.) *Nrisinha jayanti*, ceremony commemorating the birth (or *avatāra*) of *Vishnu* as a man-lion, on the 14th lunar day of the bright half of the month *Madhava* (said to be April).

17.) *Yamana jayanti*, commemorating the birth of *Vishnu* as a dwarf, on the 12th lunar day of the bright half of the month *Bhadrapada* (March) from the *Bharishottara purānam*.

18.) *Sravana drādasa vrata.*

From the *sāura purānam*—the *sravana* asterism is sacred to *Vishnu*, as the sun; the ceremony is for beatification.

19.) *Sittala stottra* praise of a goddess, a form of *Parrati*.

20.) *Kedāra vrata* a field ceremony, on the 14th lunar day of the dark half of the month *Asvīja* (*Asvini*, April) from the *Bharishottara purānam*; where large *śāiva* emblems are placed in woods, or wilds, this ceremony is used: (it is perhaps nearly synonymous with witchery).

21.) *Siva rātu*—the special commemoration of *Siva's* swallowing poison, in the *cūrma avatāram* of *Vishnu*: commemorated on the 14th lunar day of the dark half of the month *Māgha* (July) in the night time.

22.) *Gopadma vrata calpa*—see No. 1380—7).

23.) *Lacsha varrti vrata*, *ibid*: 11).

From the *Vāya purānam*; celebrated in the month *Māgha* (July—August)

24.) *Surya Chandra masō-vrata*; ceremony to the sun, and moon—when not stated.

25) *Dhana p'hala vrata calpam*—from the *scanda puranam*—ceremony directed to the sun

26) *Svarna Gâvuri vrata calpam*

A ceremony to the gold-giving *Parrati*, to get wealth .

27.) *Uma Mahesvara vrata calpam*

A ceremony to *Sita* and *Parvati*, to obtain desirable objects from the *Scanda puranam*

28) *Sôma vara vrata udîpanam* Close of the ceremony, see;
No 1383—1)

29) *Dasa p'hala vrata—Supra 11.)*

All the *vratas* are understood to be for *ishtasiddhi*, desirables , but this term has the four fold, and extensive meaning of virtue, property, pleasure beatification Hence the desires are as the mind of the votary is disposed

To this book is appended the *Sringâra* and *vâragya satacams* of the work of *Bhartrihari* wanting the *nîti satacam* for other copies of which see the heading *Miscellaneous;* under various letters

The entire book is of medium length , somewhat thick, touched by insects at the beginning only

8 No 1385 *Vâishnava-Dherma* from the *Guruda puranam*—incomplete from the 1st to the 11th *adhyaya* so far right from the 20th to 24th *adhyaya*, right, the 25th *adhyaya* incomplete , and the rest wanting

The *mûlam*, or original, appears to be wanting, and only a Canarese *tica* remains

Bhagavata mahatmyam, on the causes of obtaining *morsha* or liberation , to wit, the observances of the *Vâishnava* system

Aditi puja mahatmyam, on the merit of entertaining guest,—giving food to way-faring men

Sadâchârya mahatmyam, on the benefit of imitating the example of good men

On the merit of constructing *Vâishnava* temples, tanks, &c as a means of obtaining beatification .

Tulasi archana mahatmyam, merit or excellency of offering sweet basil Merit of doing any service, as a charity, in a *Vâishnava* temple

Merit of giving rice and milk-curds, to ten or more *Brahmans*, in a temple daily

* The merits of chants of the *Vâishnava* Lind in a temple, as very pleasing to *Vishnu*, and the way to beatification.

These, and other modes of *dhermam* are contained in the book. *Garuda* narrated the same to *Marichi rishi*: leaves 1—6 and 94—131—7 to 93 wanting.

The book is somewhat long, of medium thickness, and in good order.

9. No. 1427. *Dhanya p'hala vrata, slócas complete, from the scánda puranam.*

A ceremony directed to the sun, on *bhánu várám* (Sunday), the bright half of *Magha* month (if then homage be paid to the sun by this *vrata*, the result will be the accomplishment of *ishta* *siddhi*, under the four-fold division of *dherma, artha, káma, mòcsha*—see No. 1384—29).

5 Leaves 29—33 complete: but taken out from some other book. It is of medium length, and in good order.

10. No. 1443. Five *vrata calpas—slocas*, complete on 30 leaves.

The *Vishnu panchaka vrata*, or five *Vaishnava* vows: that is,

- 1.) *Vruttibdyapana calpam*, benefit of a began and ended ceremony.
- 2.) *Lacsha vrata vrata calpam*, on lighting one hundred thousand lamps.
- 3.) *Lacsha tulasi vrata calpam*, giving 100,000 sprigs of sweet basil.
- 4.) *Lacsha namoscára vrata calpam*.

Benefit of 100,000 prostrations to *Vishnu*.

- 5.) *Lacsha pradachina vrata calpam*, benefit of rolling the body on the ground, around a temple, a hundred thousand times.

Krishna told *Yuddhisthira* that if the aforesaid ceremonies he performed, both men and women will obtain the pardon of their sins.

XXIV. MISCELLANEOUS.

1. No. 991. Eight subjects.

- 1.) *Brahmópanishada*, supplement to the *Védas*, complete on 4 leaves. *Para Brahman* is the first cause of creation.

- 2.) *Káitalya upanishada*, form of the *Véda mantra*, 4 leaves complete.

They who obtain full liberation are not again born: praise of beatification.

- 3.) *Jápálya upanishada*; *mantras*, and *slócas*, complete 7 leaves.

Praise of *Para Brahman*, and of *tatva gnánam* or true wisdom.

- 4.) *Atma bodha prakarakari*, *slócas* complete, on 8 leaves, ascribed to *Sancara Bhagarat padicharya*, a disciple of *Sancardharya*: on the divine, and human soul.

5) *Krishna ashtottram sata stottra*

108 stanzas, or *slokas*, complete, on 5 leaves

Praise of *Krishna* by 108 names said to have been given to *Bhumi devi* (the earth goddess) by *Adi seshan* (the old serpent)

6) *Veda pustacam, mantras*, incomplete, from the *yajur vedam*, meaning not known7) *Ashtapati, slokas*, incomplete—10 leaves

By *Jaya devi cari*

Otherwise known as the *Gita Gorinda*, translated by Sir W Jones, this is a fragment

8) *Bala Ramayana, slokas*, complete

By *Valmiki*, epitome for schools, 19 leaves, in all 92 leaves

The book is of medium size, slightly gnawed at one end, otherwise in good order

2 No 1293 Fragments

2 Leaves, one containing the mantra for a fire-offering, the other in Canarese, matter referring to the *tedanta*, and asceticism leaves 41—88 and 91—100, a list of words beginning with *Tem*, a quiver for arrows and others following, alphabetically, Sanscrit, with the meaning in Canarese

On the 99th leaf a little *Grantha* letter, with Canarese language, same subject The book was taken out from those in the *Grantha* character

The book is medium size, old, and somewhat damaged

3 No 1302 Various matters

Tadhuvaradhana phala, the benefit of feeding *Vaishnava* devotees, literally worship of *Vishnu* *tad* or *that*, being used to designate *Vishnu*, or *ens that which is* *slokas* of some of which the meaning in Telugu is given

Some matter on the *chit*, *achit*, *isvara*

This is understood to be what is sometimes designated *tatva treya*, triple verity

Chit pure ether, incorruptible immortal

Achit corruptible without immortality

Isvara, deity comprehending the other two

The scheme of deity is *Vaishnava*

Some *slokas* having reference to *Rama*

Stanzas concerning *Vishnu*, in the Canarese language. By *Purandha Vittala dasa*.

A description of *Krishna* and of the *Gópis* seeking for him; with some stanzas from the *Gajendra mócsa*, a part of the *Bhágavatam*.

Some *slócas* from the *Bala Rámayanan*, others from the 3rd *sarga* of the *Raghuramsa*.

Specimens of declining nouos. 39 leaves, some strung oposite down, all of them fragments, and only of use to fill up other copies.

N. B.—The book would be of use in the work of collating the works in the Telugu letter, much being of that kind.

It is of medium length, thin, damaged at the ends.

4. No. 1855. A buidle of fragments

1 leaf injured, *Váishnava*, on the acquirement of knowledge, and the way to beatification. Leaf 1—7, *Garuda bijácsvara mantrá, slocas*, with prose, to get desires, health, &c., and against venomous bites.

Also *Garuda hāracham*, spell for protection against snakes.

3 leaves, *drávida prábandam*, the *Palandu* and other stanzas, Tamil language, but Caoarese letter.

Leaf 1—10, *Páriana sraddha krama*, verses from the *Védas*, with *slócas*, on the mode of fire-offerings, and funeral offerings.

7 leaves—further matter on funereal ceremonies; defective at beginning and ending.

2 leaves—*charana slócas*—record of the precise time of any one's decease, as to year, month, solar and lunar day. Tamil language, 99 leaves, that is 1—64 and 73—106; but wanting 10, 33, 90.

On the *rahasya-treya*, mystical triplicity.

Tatva treya, triple verity.

Theological, as to the nature of God, and relation of the human soul, to God, and matter; means of acquiring beatification

Divided into five *rúrupas*, nature, or form—*Sri vachana bushana*, *Artha panchaka*, *Pureacharya anukramanica*; *Rahasya retna vali*, *Mantra retna vali*, each one again divisible into five parts *Váishnava* divinity.

Sanskrit—4 leaves, indicating the twelve places of the body on which *Váishnava*s put the *úrdhra* or *náma*; how to mark them, the benefit of so doing—some make only three, one on each arm, one on the breast—this work states the so doing to be insufficient, and to be sin.

1 leaf *Mukunda málá*, *Vishnu's garland*, 5 *slocas* incomplete.

By *Kula sec'hara 'Aluar* Tamil language

22 leaves, *upadesa retna mala*, from the *Prabandas*—translation from the *Védas*, in all 157 leaves, not of equal length

The book is rather long and thick, old, injured

5 No 1366 Four tracts

1) *Pancha bāudica sarīra tatra*

On the five elementary principles of the human body, left incomplete as to the application

2) *Hari púja*, homage to *Vishnu*, according to the *Madhra* system, and *pitha púja*, homage to the pedestal, or seat of the image of *Vishnu*

Also *Vishnu manassu puja*, mental homage to *Vishnu*, this last only has a title in Canarese

3) *Kalamrita slōcas*, astrological, on special times, as on the first menstruation, the good *nacshetras*. Also on marriage, the good times for it, times favorable to friendship, or alliance, or the like

1) *Taratanya sangraha*, *Nagari* letter

On various births, as of the seven *rishis*, of the fourteen *Manus*, of the eight *casus* (chief of *putrus*), of the six vitals, to wit, eyes, ears, nose, mouth, skin, and interior, including wind. On the eight guardians of points. On things born of eggs including insects proceeding from hairs of the body. On beings born from a womb. Details on those points, but left incomplete. Leaf 1—55 in regular order, 13 of them in *Nagari* letter, being this last article, 4 with some blank leaves

The book is short, and thick, a little gnawed at the corners

6 No 1374 Seven pieces

1) *Vishnu puja vidhanam*, *mantras*, *slōcas* incomplete. Some extracts from the *Vedas*, as to daily formulas, used with motions of the fingers and other bodily members

Subject, homage to *Vishnu*

2) *Vignesvara cavacha stottra—slōcas* complete, praise of *Ganesa* from feet to head, for protection

3) *Vencatesvara sahasranama*

By *Ananta tīrthacharya* Praise of *Vishnu* at Tripeti, by 1008 names, *mantra* form

4) *Astatta Narayana stottra*, *slōcas* complete From the *Brahma puranam*, *Brahma* told it to *Narayana*

The figure of a serpent is ent on a stone, and this stone fixed at the foot of an *arasu* (aspen) tree ; men and women by walking round this tree, keeping it on the right, and repeating the prescribed *mantras*, will obtain children, the favor of *Vishnu* and his paradise

- 5.) *Brahma Yagnyam, mantras, complete, Vāishnava* in kind ; a sitting on grass in honor of *pitrus*, or ancestors : also, homage to some *rishis*. At the end 5 or 6 *slōcas* containing praise of the earth goddess, of the dwarf *avatāra*, of *Vishnu*, and praise of the god of wind ; with *mantras* to *Vishnu*, used with motions of fingers and other members so far 92 leaves, in regular order.
- 6.) *Bāla Ramayanam slōcas*, complete on 6 leaves
- 7.) *Sūrya namascāra mantra slōcas*, homage to the sun—*mantras*, mixed. 8 Leaves complete. In all 106 leaves.

The book is of medium size and in good order.

7. No. 1375. Four tracts.

- 1.) *Mahimna stottra, 38 slōcas, complete.*

Nagari letter. The title may mean praise of the glory, or praise by *Mahima*. Subject, on three upper worlds, 1st the *Brahma lōca*, 2nd the *Vishnu lōca*, 3rd the *Sīra lōca* ; and this *Sīra* is head of all.

He is the cause of creation, of preservation, and of destruction ; on these grounds *Sīra* is specially praised.

- 2.) *Siddha sarasvati stottra*, Canarese letter, *slōcas* 10—43, panegyric on matters pertaining to *Sarasvati*.

By *Pṛithitadharma rāja*, various praise of *Sarasvati*, 5 leaves.

- 3.) *Sīra pūja krama* ; *dandacām*, or long measured chant, also with *slōcas*.

The mode of ritual homage to *Sīra* ; and also a statement of the results or benefits ; incomplete, on 6 leaves. This *pūja* is made with the use of leaves of the *bilva*, a tree sacred to *Sīra*, its trefoils are said to represent the *sattica*, *rājasa*, and *tāmasa*, *gunas*, but probably have a higher reference. This, and the following are in Canarese letter.

- 4.) *Nara devatā ātāhanam* ; *mantras* and sanscrit prose, 5 leaves, incomplete.

Mode of fire offering to invoke the presence of the nine planets, or their regents.

The book is somewhat long, or of medium length, and tho, slightly damaged.

8. No. 1382. Three tracts.

- 1.) *Vara Mohana tarangini* this one is in the Canarese language ; 561 *padyas* incomplete. From the 1st to 10th *sandhi* regular.

Description of *Krishna*, with his story ; account of *Lacshmi*—birth of *Marmata*, his attack on *Sira* in a state of penance. Burnt to ashes by *Sira's* frontlet eye, the grief of *Rati* his consort.

The rest wanting, 51 leaves.

- 2.) *Vinayaka vrata calpam, slócas, mantras* complete. Benefit of the mode of homage rendered to *Ganésa*, on the 14th lunar day of the bright half lunation, in the *Bhadra pada* month.
- 3.) *Aśpásanam*; *mantras* from the *yajur veda*, incomplete.

A pot is filled with chaff, diagrams are marked on it by sacred grass, *mantras* uttered, the whole burnt as a *hōnam*. In all 60 leaves.

The book is rather long, of medium thickness, touched by insects ; the last piece has leaves shorter, and more injured than the rest.

9. No. 1409. Three subjects.

- 1.) In the style of the *vedas*, in short sentences, treating of the wisdom and good disposition of *Vishnu*, by extracts taken from the *vedas*; partly understood, partly not so : 15 leaves.
- 2.) *Pancha Karana cartti*, on the five vital airs (or winds) supposed to reside in the different parts of the human body ; herein specified, with the name of each vital air, 3 leaves.
- 3.) *Sancranti lacshanam*. It contains *mantras* used at the time of the winter solstice, the *macara-sancranti*, 8 leaves, incomplete.

(The three pieces are in *balbandha* letter, which from its affinity might perhaps be ranked with the *nágori*.)

The leaves differ in length, and the book is slightly injured

10. No. 1410 Four subjects.

- 1.) *Sandhya vandanam*; *mantras*, complete.

Prayers recited at morning, noon, and evening, by *Vaishnavas*.

The book explains the need of these to be, that, in the morning, *racshasas* (evil beings) impede the rising of the sun, trying to stop it ; where the *mantra* as an arrow flies by way of the sun, and discomfits them ; so at noon the said beings try to lay hold on the sun, till the *argha* and *mantra* send them away ; and at evening the like efforts are repeated, &c. (So that *mantras* rule the heavens, as well as the gods.)

2.) *Vishnu stotram*, Canarese language, with an explanation, incomplete, on 23 leaves.

Vishnu is lord of the universe, also the eternal; if he be praised, beatitude will be obtained.

3.) *Gopica gita ; slocas.*

1 *Adhyaya* complete—Praise of *Krishna*, as if uttered by the cowherdesses, with whom, in early life, he associated—3 leaves.

4.) *Anga nyasa karanyasa*. The *mantras* used in the early morning, with certain motions of the fingers by *Brahmans*; touching also various parts of their bodies—15 leaves incomplete.

The book is of medium size, and somewhat damaged

11. No. 1419. Three subjects.

1.) *Mahopanishada*, the great supplement.

Brahma to *Nareda*, *slocas*.

The 1st *adhyaya* is wanting, 2—6 complete.

Praise of *jitandheya*, or one who conquers the senses. If in making fire-offerings the person officiating receive money in compensation it is an evil gift; and transfers the punishment of the sin sought to be expiated from the culprit to the said officiating *Brahman*, leaf 40—75.

2.) *Padma puranam*, the *Patala candalam*; *slocas*, the 4th *adhyayam* complete.

Panegyric on the removal of sin. To obtain that removal *Vishnu* must be worshipped. *Vishnu's* forbearance extends to one hundred faults; not beyond. *Brahma* told this to *Bali chacravarti*: leaf 79—88.

3.) *Gayatri hrudayam*, complete, 10 leaves, told by *Brahma*. The *mantras* used in the early morning, at noon, and in the evening.

The book is short, of medium thickness, on tulipat leaves, in good order.

12. No. 1435. Various small pieces, with comments.

Much of the matter appears to be of a *jangama* kind; beginning from conception in the womb, to the attainment of beatification.

1.) *Smara tatra pracasica*, a comment on a piece entitled *smara tatra*, the comment by *Revanaradhyaya*.

The *smara. tatra*, or original, in five *slocas* only, follows. This is by *Revanaradhyaya*, both are complete. It is somewhat difficult to describe a production which gives a religious turn to what western ideas consider indecent or obscene: to wit—

Panegyries on the splendid nature of *Manmatha* the god of love. On the *sucta* and *sonita*, or *semen turile*, and the blood, so deemed, of the female sex. If the *sucta* prevail a man will be born, if the *sonita* a female, if both are equal an hermaphrodite. Recipe to restore lost virility. Five kinds of *rati* (turpiter)

- 2) *Sira rahasya pancha retna*, five jewels (i.e. *slokas*) by *Viranárá-dhyar*, on the *Sára* mystery. This relates to the *Sára* emblem, as to the cause of creation, with the *Sára tatra pracaśica*, a comment by the same.

Panegyric of the said emblem 13 leaves

- 3) *Sruti sarapancha retna*, 5 *slokas* by the same

Sruti artha pracaśica by the same, a comment complete, contains *slokas* and prose matter from the *Vedas*. It is endeavoured to be shewn that by all the *Vedas*, *Sára*, (or his emblem) is the *Paran*, the alone heavenly one the cause of creation, leaf 51—110 wanting the 69th

- 4) *Tantra sara pancha retnam*

By the same

Tantra sara pracaśica, a comment on the other, by the same

The subject relates to the discipline of a yogi, or strict ascetic. He may be a householder, not necessarily a *sannyasi*, or one wholly relinquishing all family and secular cares 29 leaves

- 5) *Taraca pancha retnam*, and *Taraca dipica*, original, and comment by the same

The list of the 27 lunar asterisms in the usual order *taravali*, with a *Sára* cast given to the matter

The book is of medium length, and somewhat thick, injured by insects, and a little gnawed at one end

- 13 No. 1448 A confused mass of matters, 16 leaves on the two fold nature of *mantras*, and ritual homage to *Lishnu*, the mental meditation and the outward ceremony. This relates to the *pancha ratram*. There is also a statement of the appropriate tunes and musical instruments, on festival days appropriated to *adi seshan*, *Garuda*, the *senatipati*, *Brahma*, *Iudra*, and the other guardians of celestial points, of like reference

3 leaves *Granthi* letter, Canarese language, containing house accounts, and some details of the five *gaviyas*, or products from a cow

Astrology, mode of finding out the birth asterism from the name of the enquirer , when the date of birth, and the lunar asterism are unknown

(This must be a device to deceive) .

On the twenty seven lunar asterisms, and twelve zodiacal signs , how distributed, so as to coincide with each other

The lords (or planets ruling) the zodiacal signs incomplete

14 leaves—on the *pancha rātr̄am*

On hoisting the flag, beating the great drum, calling together Indra and other deities &c

3 leaves 10th *padalam* or section from the *prayogni mani mūlaca* on the mode of fire offering and other matters

Mode of purifying a house, from the 38th *adhyāya* On the tunes and instruments used in *Vaishnava* worship

Brahma tells *Vishnu* various matters about fire offerings, and details of the *pancha rātr̄am*

The matters connected with this system are multiform but in confused order The only use of the book, as it now is would be to compare it with other defective books of the *Pancha rātr̄am*, and possibly to supply these deficiencies The leaves of this book are of different lengths, and in different characters, Canarese and *Grantha* As a whole it is rather long thick, old, in pretty good order

14 No 1451 Three subjects *

1) *Pancha rātra puja vīdhānam* *slokas* and *mantras*, incomplete

The *ancurapanam*, or sowing seeds and offering them to *Vishnu* Before doing so the great drum is beaten and the *Brahmans* repeat their *mantras*, the said beating continues for one *muhurtam*, then the grains are sown &c. 46 leaves

2) *Chandrōdnyā varu nama*, poetical description of moon rising
19 *slokas*

Darkness then disappears—the moon flower (*kuralāiyam*) opens its petals the sea reflects rays from its waves , women become amorous , 5 leaves, *Grantha* letter

3) *Garuda panchasita*, should be 50 *slokas*, but incomplete
By *Vēdāntacharya*

When sectarian enemies sent a large serpent, *Punipāśī*, to destroy *Vedāntacharya*, he addressed these *slokas* to *Garuda* the kite of *Vishnu* which came and carried off the snake 11 leaves in all 62

The book is long, of medium thickness, slightly damaged

- 15. No. 1463. Bundle of leaves.

'Mantras of the Jaina system, *slokas*, incomplete, some Canarese prose; the *upanaima*, and *tirāha mantras*.

Some *slokas* containing praise of *Siva*.

Some medical matters, in Canarese prose.

Afterwards incoherent matters, one leaf, or half a leaf, and so on: in all 146 leaves. Of no use save to collate them with defective books.

The leaves are of different lengths and ages, more or less damaged.

16. No. 1482. A variety of forms of homage.

The mode of homage to the sun; with the one thousand names of the sun.'

Tricha kalpa, relating to a purifying the elements of the body, before engaging in any ritual service.

The offering water, poured out with both hands to the sun.

Drishta mantra,—Canarese—against the effect of evil eyes.

Vishvamitra kalpa—it contains the entire routine of a Brahman's duties, during a whole day.

Gayatri stottra, praise of the *gayatri*, with an invocation to it for protection.

Rāma stottra—praise of *Rāma* by 1008 names.

Nārāyaṇa hrūdayam, and *Lacshmi hrūdayam*, two spells taken from a book called *Alt'hariṇa rahasyam*, or mystery of magic.

Aditya hrudayam, heart of the sun; *Agastya* revealed it to *Rāma*, who thereby conquered *Rāavana*—from the *yuddha cāndam* of the *Rāmayanam*: *sūrya Nārāyaṇa caracha stottra*, praise, with appeal for protection, to *Vishnu*, as seated in the *sūrya mandala*, or region of the sun.

Asvatthi stottra, praise of the *arasu* (aspen) tree.

A numb, or *teppa* sapling is brought near to it on Mondays by women, and carried round with this chant to procure offspring.

Purusha sūcti, or hymn from the *yajur vēda*, relating to *Vishnu*.

Nārāyaṇa upanishada, a *vēda* supplement.

Sri sūcti, a hymn from the *vēda*; it relates to *Lacshmi*.

Some *mantras*, or prayers, from the *vēdās*.

Krishna stottra, praise of *Krishna*.

Narayana stottra, praise of *Vishnu*.

Gajendra mocsham, the liberation of an elephant from a crocodile (allegory), from the 1st *adhyaya* 8th book of the *Bhagavatam*.

Ganga sahasranama, praise of the Ganges goddess, by 1008 names.

154 leaves, not all numbered, 17 leaves are a little shorter than the rest.

The book is somewhat long, and thick, in tolerable order.

17. No. 1485 *Excerpta*.

Leaves 23—88, the *Virata parvam* of the *Bharatam* complete; *padya cavyas* in the Canarese language.

Leaf 1—28 *Amara nama lingana sasanam*, the 1st *candam* complete, but strung in reversed order.

Leaf 2—14—*Bala Ramayanam*, wants the 1st leaf, an epitome for schools.

89 leaves Telugu language, containing *mangala stotras*, or epithalamia, on *Alamelu*, a form of *Lakshmi*, and on *Vencata nālha*, or *Srinivasa*, a form of *Vishnu* as worshipped at Tripety.

Stanzas used on joyful occasions.

Some *sisa padyas*, or short lines on moral subjects.

Also some stanzas, in the Telugu language, from the *yuddha candam* of the *Ramayana*, on *Vibishina* finding his counsel rejected and going over to *Rāma*: a fragment.

Some intermediate leaves containing Telugu accounts.

The book is long, somewhat thick, old; slightly injured, uniform in appearance.

18. No. 1550. Fragments of odd leaves.

8 leaves on confectionary, Canarese

2 .. *slōcas*, the tale of *Raghu* of the solar line.

2 .. *slōcas*, the sports of *Krishna*.

1 leaf on Grammar, *sutras* on nouns

2 leaves panegyric, *Krishna rāja* of Mysore.

2 .. *kriya mātra*, or lat of roots of verbs

2 .. praise of *Rama*

2 .. *slōcas* ethical in kind

4 .. *Amaram*, the 1st *candam*, the *Adla varga*

4 " praise of Rama.

1 leaf *Nandṝha retna māla*, words having various meanings.

.... The whole, little better than a bundle of leaves, useful to supply leaves wanting in other books.

... The leaves are of different lengths, the book of medium thickness, injured by breaking.

19 No. 1551. Fragments.

8 Leaves *slōcas*; *nachētra p'halam*; influence of the lunar asterisms: does not begin, nor end; damaged.

9 Leaves *slōcas* enquiry as to any thing stolen, and mode of reply.

1 Leaf (*ndgarilette*) *slōcas*. Query as to going to such a town, on such a day.

... The number of words used in such an enquiry observed, and an answer thereby determined.

4 leaves Canarese letter, *slōcas*. A diagram containing 108 small squares, each one numbered: any enquirer is directed to touch any one of them at his pleasure; and from the number an answer affirmative, or negative to his question is given.

5 leaves (*ndgari* letter) *slōcas* only, various ethical matters.

19. No. 1574. *Subhāshita slōcas*.

Extracts on various subjects, whether from the *Bhartri hariyam* is uncertain.

Laudatory encomiums of learning, liberality, courage, or bravery; *vāni*, or eloquence, corn, grain, patience, or clemency. There are mingled with these, *sringara* and *nīti*, or amorous and ethical; corresponding in all the subjects, with the abovementioned work, leaf 1—44.

The book is short, and touched by insects.

20. No. 1577. *Subhashita retna māla*.

By *Bhartri hari*. *Slōcas* or *mūlam* only.

The three *satacas* are complete, but strung in confused order.

1 *nīti*, 2 *sringāra*, 3 *vāiragyam*, is the proper order; but in this book, 1 *vāiragyam*, 2 *nīti*, 3 *sringaram*, is the order adopted: the smaller included *padadhis* are in regular order.

See former notices of the work.

This book is of medium length, thin, on broad talipat leaves, damaged by worms, one leaf broken, very close, small writing.

21 No 1579 *Subhashita slōcas*, incomplete

Description of the mode of playing with bills by both sexes 3 *slōcas*

Other *slocas* on *srangara* matters, relative to women, *lekhaca guna varna*, whether as of his own composition or that of others, the qualities of a good writer, or copyist, i.e the hand writing neat, fair, &c

Leaf 14—56, or 42 leaves remain ,

The book is rather long, of medium thickness, injured by insects

22 No 1626 Three subjects

1) *Bhavishyôtra puranam*, said to be taken from it, the *camalachala mahatmyam*

The 2nd and 4th *adhyayas*, *slocas*, both incomplete

Suta narrated to the *rishi*, the excellence of the lotos hill, 7 leaves

2) *Vishnu stotram*, 97 Canarese stanzas

Praise of *Vishnu* and *Nila devi*, a form of *Lakshmi*, 26 leaves

3) Fragment of an almanac—incomplete, the year not found—prose, 28 leaves

It contains *tit'hi*, *varam*, *nacshétra*, *yogam*, *namakarana*, *tyajya* bad hours, *rahukala* bad time in all 61 leaves

The book is of medium thickness, the leaves not of equal lengths, somewhat injured

23 No 1630 This book is made up by a heterogeneous mixture of palm and talipat leaves, of very different lengths and sizes, put together in a hasty and careless manner, as if making up a tail piece of fragments of no use, except to fill up other defective books—75 leaves

Among the contents are, amatory verses, *slocas* from the *Amararam*, a lexicon, on astrology, a commentary on amatory verses in Canarese, description of *cunkuma*—spot on the forehead of women, medical matter, some *slocas* on *jaina* subjects, &c. &c

In various conditions, some leaves damaged

24 No 1635 *Subhashita slocas*

By *Bhartri harî yogi*

Two copies, one has the *mâlam* only, the other *mâlam*, and *tica*, the latter in Canarese

1 copy—*mâlam* only, the *tika* and *srangara slocas* are complete, the *vâiragyâ satram* incomplete

2nd copy mūlam and tīca both incomplete

The sringāra satacam has 95 slōcas, wanting 5 others

The nīti satacam wants a few slōcas at the beginning,

The rāirāgya satacam, original, and comment, both complete.

The leading subjects are amorous, ethical, ascetical; according to the titles.

For minuter notices, see other copies, *Grant'ha* letter. The nīti relates to worldly morals; the sringāra refers to women, and in parts, scoffs at them; the rāirāgya is on entirely renouncing all worldly attachments.

1st Copy leaf 1—13

2nd Copy „ 1—11 $\frac{1}{2}$, but 33—35 are wanting.

The book is of medium length, somewhat thick, on broad talipat leaves, in good order.

25. No. 1644. *Subhāshita retna vali.*

By Bartri hari, slōcas.

Two copies. 1st copy contains 1 nīti, 2 sringāra satacams; with a tīca in the Canarese language, leaf 1—77.

2nd Copy has only the sringāra satacam, the mūlam without comment. leaf 1—12.

The whole book is somewhat long, of medium thickness, a little injured.

26. No. 1651. Varieties.

1.) leaf 11—15. *Gayatri hrudayam*; *veda*, slōcas, and prose mingled. Origin of the *Gayatri*; description of its nature, or form. Its benefit (*p'halam*) and the like. A discourse between *Brahma* and *Yagnyāvalcya*, complete.

One leaf contains the proper characteristics of a *Brahman*, and *Muni*. This portion is in Telugu letter.

2.) leaf 36—46 *Grant'ha* letter.

Gayatri hrudayam, the same as the foregoing.

Gayatri cavacham, the charm with stottra; signs with fingers, and appeal for protection.

Sudarisana shadacshara, mantra and stotram.

The six lettered *Vāishnava* charm, slōcas, prose complete; named after the *chakra* or discus.

3.) Leaf 38—41. *Sudarisana stottra*, *Grant'ha* letter. Praise of the discus By *Vēdāntachārya*, the leader of the *vadagalas*.

Snána krama, mode of bathing, as to the use of *mántras*, &c
prose, in all 21 leaves

27. No 1655 Varieties, some mixture of *grantha* and *nagara*
letter

Chaturya slocas (Grantha)

Facts from the *Ramayanam* and *Bharatam*, so confused in appearance as to be self contradictory, but the writer states it to be the story of the *Ramayanam*, so that the writer must be a sort of sphinx like riddles needing ingenuity to find out the meaning

Vishnu salasranama puja, pruse of *Vishnu* by a thousand names incomplete Canarese letter

Karnamrita, slocas (Nagara) verses pleasing to the ears, on the sports and adventures of *Arishna*

The same in the *Grantha* letter

Raja miti, in the *Grantha* letter, various matters about kings, among the rest censure, in that they do not observe their own laws, but in order to extract money act like a *dēvadīyal* ("her ways are changeable) sometimes coaxing, sometimes angry, &c

Sringara slocas, ornamental, it is no crime to eat the cakes, &c, offered at a *Vaishnava* shrine

Among the *Sauas* it is deemed a fault other matters

Parittra lacshanam on the properties of a cotton bracelet worn around the wrist at the time of sacrifices and festivals

Proper size of a pot, or vessel, to be used on various ritual occasions

1

Jyotisham or divination (*nagara* letter) on signs, omens, *pujas* on birth days of some demi gods

Sringára slocas, others from the *Amarukam*

Again *jyotisham* in Canorese and other *sringara slocas*

Notes, as to the asterism of birth of *Kulaśechara Alavar*, 10 all 62 leaves, without numbers

The book is of medium size and injured by worms—some leaves are a little shorter than others

28 No 2362. Nine tracts

One leaf contains n Tamil stanza in the *Grantha* letter

1) *Alavantar stotram*—*slocas* with a Canarese tica, praise of one of the 'Alavar, his birth, nurture, adventures, greatness incomplete

2.) *Suprabādam*; Canarese *padya cavyam*.

By *Chāma rāju* of Mysore.

Concerning *Rāma*—to arouse him in the morning, after sleeping at night.

The subject refers to his conquest of *Rāvana*, and dwelling with *Sīta* at *Ayōdhya*.

3.) *Paschama Rangha nāyaca stottra*.

Praise of *Vishnu* at *Seringopalam* in Mysore, Canarese prose, incomplete.

4.) *Hari ashtacām*, 8 *slocas*, with a Canarese *tīca*—complete. Praise of *Vishnu*.

5.) *Narasinha mangalāshtacām*, 8 *slocas* complete, no *tīca*.

Praise of the man-lion *avatāra* in a rapid metre, with *jayamangala* often repeated.

6.) *Abhīti stnām*, *slocas*, incomplete.

Praise of *Sri rangha nālha*, a form of *Vishnu* at Trichinopoly.

By *Vēdantachārya*.

The manner is serious; without the silly ornament of some of this author's writings.

7.) *Sudarisana-ashtacām*—8 *slocas*, praise of the discus of *Vishnu*.

8.) Stanzas without names, relating to *Krishna*, Canarese *padyas*, from 1st to 3rd *adhyāyā*, his sports as a child, and amorous adventures in youth.

9.) *Vishnu cavachām* with *stottra*, Canarese *padya cāryam* 28 stanzas incomplete.

Appeal to *Vishnu* for his protection.

The leaves are strung out of due order; and some of them not numbered, in all 151 remain; they seem to belong to various books. As a whole, the book is of medium length, somewhat thick, old, in good order.

XXV. Music and DANCING.

1. No. 996. *Bharata sastram*.

The *hasta adhyāyā*, or chapter on motions and indications by the hands; incomplete.

In public dancing twenty-seven different motions are stated, and explained, such as *pataca*, *tripatāca*, *tarjini*.

The book is short, on four talipat leaves, a little damaged.

2 No 1587 *Bharata sāstram*, *slokas* with a Cñnarese *tīca*, thus last by *Mallicarjuna*

Hasta adhikājam

Hasta lagnanap—property of the hand is added to each of the following technical words that is—

Dhūta—slight movement

Vidhī—greater or more rapid

Upadhūta—rapid motion

Cambitam—finger movement

Añjita—slightly fallen, the finger re-

Alanjutani—closing the hand

These and various others of ours with the hands and fingers

The book is short of medium thickness, narrow leaves, very old, and much injured by worms. 43 leaves are written in the midst are 17 blank leaves in all 60 leaves.

3 No 1666 This book is prefaced by matter on musical modes, and on the tunes adapted to times and occasions—the *palas*, the *eca talas*; &c. the tunes are those intended for household use. There follows about one half of the *Ashtapadi*, 1st to 12th *sarga* twelve others wanting. Praise of the 10 *avatāras* of *Vishnu*. Then a description of the amours of *Krishna*. The piece is otherwise known as the *Gita Govinda*, by *Jaya deśa*, and I believe is much used at rural festivals. See XL

The book is short, of medium thickness, somewhat damaged

XXVI PAURNICAL

1 No 991 *Sri Bhagaratam*, *slokas*, fragment of two books in the 18th *purana*. The 19th *adhyaya* of the 1st *scandam* is complete, and there are 7 *adhyayas* of the 2nd *scandam* incomplete. Various traditions matters on the four castes *Vāishnava* subjects 55 leaves

The book is of medium size, and, with the exception of being very slightly gnawed by rats, is in good order

2 No 1392 *Bhagaratam*, *slokas*, the 8th *scandam*

The 1st *adhyaya* wanting, 2nd and 3rd complete, the subject is popularly known as the *Gajendra mocham*, or liberation and beatification of an elephant, after a long struggle with a crocodile, released by *Vishnu* coming on his eagle vehicle. Most probably allegorical 8 leaves only

The book is long, and in good order

3. No. 1411. *Vishnu puranam*; *slócas*.By *Parásara* to *Máitreyā*.Part of five *amsas*—or books.

The 1st book has 22 *adhyáyas*, the 2nd book has 16 *adhyáyas*, the 3rd book has 18th *adhyáyas*, the 4th has 24 *adhyáyas*, the 5th has 37, only from the 12th to the 30th *adhyáyas*, in the midst the matter is deficient, the 6th book has 4 *adhyáyas*: general subjects—

Praise of *Vishnu*; creation by *Brahma*, but through *Vishnu*—the four ages, and other matter, in special honor of *Vishnu*. Translated into English, see also other notices. 260 leaves; over 206 to 230, or 24 leaves wanting.

The book is long and thick, in good order.

4. No. 1412. *Vishnu puranam*, *slócas*.By *Parásara* to *Máitreyā*.In six *amsas* or books, complete.

The 1st has 22 *adhyáyas*, the 2nd 16 *adhyáyas*, the 3rd 18 *adhyáyas*, the 4th 21 *adhyayas*, the 5th 37 *adhyáyas*, the 6th 8 *adhyayas*.

Details on the mode of creation—the *aratáras* generally, in praise of *Vishnu*; and *Védanta* in substance: 82 leaves, neat, very small and close writing.

The book is somewhat long and thick, on broad and strong talipat leaves, in good order.

5. No. 1421. Selections of various matter from various portions of the eighteen *Puranas*; and some matter from the *Bháratam*.

Aditya puranam, on the burning of *Manmata*; marriage of *Parvati*; birth of *Karticéya*; killing of *Taracusura*, by *Subrahmanyā*, from 53d to 56th *adhyáyas*, leaves 33—48: from 218—400, various matters, some as follows:

Brahmottara puranam, the conquest of *Yama* by *Márcandeya* On *Síra's* cutting off *Brahma's* head: incomplete

Padma purana, discourse of *Vasishta* to *Dilipa*, an ancestor of *Ráma*; again, the conquest of *Yama* by *Márcandeya*.

Márcandeya's praise of *Síra*, birth of *Nandikésvara*. *Linga puranam*, the amusement of *Síra* in assuming the form of a *sarabha*, and with its beak piercing the skull of *Vishnu*, when the latter lay drunk with the blood of his victim, slain in the man-lion *aratára*, and that because of enmity between them. *Scanda puranam*, excellence of *Paramésvara* or *Síra*. The legend of the *scárna mučhi* river. Excellence of the image at *Calahasti*. On *Síra's* dancing during the twilight, the *prádósha kálam*, from the *Brahmottara*

khandam of the *scānda purānam*. He also dances periodically at the time of the deluge—this from the *cūrma purānam*.

Bhāratam The *hirartarjuna*, as found therein, complete.

Padma purānam, of which the first part is *Sūra* and the second part *Vāshnava*.

A tale from the former part on the *dacshana murti*, the god of learning with the *Sāttas*.

Excellence of the five lettered charm: Mode of ritual homage to *Sīra*, its excellence.

Bhāgavatam, 6th *scandam*, the *Nārāyana verma*, or *caracham*, a spell complete,

These, and a few other matters

The book is long, somewhat thick, old, and considerably injured.

6. No. 1507. *Cumara sambhavam*.

By *Cāli dasa*, *slōcas*, *mulam* only, and incomplete.

This is one of the *maha cavyams*, or classic poems: but as being grounded entirely on *purānas* it is placed here.

This incomplete copy contains from the birth and training of *Parvati*, through the account of the *tapas* of *Sīra*, the episode of *Mannata*, to the marriage of *Sīra* and *Parvati*; the rest wanting. 1st to 3rd *sarga* complete, 4th wanting, the 5th complete, the 6th has only 83 *slōcas*; 62 leaves remain, negligently strung, in reverse order; written in a coarse schoolboy's hand writing.

The book is somewhat long, of medium thickness, in good order.

7. No. 1517. *Cumara sambhara*.

By *Cāli dasa*, *slōcas*, the *mulam* only.

From the 1st to the 7th *sarga* complete, the 8th wants something at the end, leaf 1—24. A classic poem used in schools; on the marriage of *Sīra* with *Parvati*, and birth of *Subrahmanyā*.

The book is long and thin, on broad talipat leaves, touched by insects.

8. No. 1518. *Cumara sambhava*.

By *Cāli dasa*, *slōcas*, *mulam* only.

The 1st and 2nd *sarga* complete, the 3rd has only 13 *slōcas*, the rest wanting.

On the birth of *Parvati*, with attendant details—not more: leaf 57—74, leaf 70 broken, half remains.

The book is of medium length.

9. No. 1525. *Cumara sambhara.*

By *Calidasa*; *mūlam*, or original only.

The 1st to 8th *sarga*, so far right; the other matter wanting.

The birth and marriage of *Perrati* down to the birth of *Subrahmanyā*.

89 Leaves. The book is of medium size, old, very much injured by worms.

10. No. 1588. *Scanda purānam, slokas.*

Tirīha cāndam, 1st to 11th *adhyāyam* complete, the 12th incomplete.

Kalyāna cāndam, 1st to 4th *adhyayam* complete, the 5th incomplete.

Mahatmyas, or legends of *Mandagin dhara* hill, and of various *tirīhas*, or pools, known by the names of *Agastya*, *Parasara*, *Māitreya*, *Kanata*, *Mandgalya*, *Siva*, *Gangā*; and the *Sīra puja*, or ritual homage to *Siva*: leaf 1—60, 61 to 66 wanting, 67—81.

The book is very long, of medium thickness, injured by insects,

11. No. 1608. *Sāmbīni*; a commentary on the *Cumara sambhara*. by *Kōlla chela malla naṭha suri* (a poetical title of *Pedda Blatta*, a Telugu poet) prose form: 8 *sargas* are complete, but the work not so.

The story of *Perrati's* birth and rearing; description of her—burning of *Manmata*; grief of *Rāma*, down to *Perrati's* marriage—not more, leaf 1—91.

The book is somewhat long, of medium thickness, touched by worms.

12. No. 1645. *Padma Puranari: slokas.*

Uttara khandani, incomplete.

Sudarisana mahatmyam—praise of the discus of *Vishnu*, or thunderbolt.

Importance of putting the *nāīmī* on the forehead, and other parts of the body.

The doctrine of the eight lettered spell; not of each syllable, but as a whole said to have been privately told by *Sūta* to *Parvati*.

Paramatma surūpa nūnayam, or description of the nature of God.

The order of the elements in the creation of the world. By the authority of *Para-Brahm*, *Vishnu* is the creator, after every *yuga pralaya* or periodical deluge

St'hitī krama, mode of preserving created beings; *samhara krama*, mode of destroying them.

The whole on creation, preservation, and destruction is herein predicated of *Vishnu*.

Siva told the whole privately to *Parvati*. (Sectarial device).

34. Leaves irregularly strung.

The book is long, of medium thickness, slightly injured by breaking.

13. No. 1664. *Gajendra mōsham, slōcas*, from the 8th book of the *Bhāgavatam*. The 1th *adhyāya* complete, no more.

Vishnu, on *Garuda*, delivered an elephant from an alligator, and gave it beatification (probably allegorical).

1 leaf Canarese language, on the story of *Vicramaditya*, 19 leaves.

The book is of medium length, injured by worms.

14. No. 984. *Scānda purānam, slōcas*.

Siva rahasya khandam, complete.

This part is divided into six *cāndams*, or sections.

1. *Sambhara cāndam*, 50 *adhyāyas*; on the birth, growth, and power of *Subrahmanyā*
2. *Asura cāndam*, 15 *adhyāyas*, on the *asuras* coming to battle with the *dēvas*
3. *Vira mahindra cāndam*, 7 *adhyāyas*; *Indra*, and *Cumara* armed go forth to war
4. *Yuddha-cāndam*, 35 *adhyāyas*; destruction of the *asuras*
5. *Dēva cāndam*, 7 *adhyāyas*, the *dēvas* went to *scanda girl* and praised *Cumara*
6. *Dacsha cāndam*, 10 *adhyāyas*, legendary account of *Siva's* destroying the sacrifice of *Dacsha*

251 leaves in all.

[In the antediluvian world *Casyapa* had two wives *Diti*, the mother of the *dāityas*, and *Aditi*, the mother of the *dēvas*. After the deluge the name of the *devas* continued; but the other word merged into *asuras*; designating the children of the emigration under *Ashur*, and *Nimrod*. It is high time that these *devas* and *asuras* should cease to be considered as superhuman beings; the *asuras* being very evidently the *Assurs* of Nineveh; and the *devas* in this book, the residents in the then warmer climate than now of *Scandinavia*. Mr. Layard's researches, on being properly compared with the Hindu *purānas*, will bring this out in open day.]

15. No. 1397. *Vasishta purānam slōcas*.

Tirtha candan—this contains matter relating to the pool, or lake near the foot of *Câilasa*, on the table land above the *Himâlyas*, being the river or lake known by the name *Manasarowa*

Pariata mahatmyam, legend of the hill i.e. *Câilasa* Siva related to *Agastya* the excellence of *Câilasa*. If any one come to that hill beatification is assured there can be no more pain of future births

The 53rd *adhyayam* complete, leaves 62—66 and 81—88, or twelve in all

The book is long—a fragment taken out by copying from some other book, and recent

LOCAL PURANAS

16 No 1415 *Vencatagiri mahatmyam*, said to be from the *Vâmana puranam*, *slokas*, incomplete, 18 *adhyayas* are regular

Janaca maha râja made an *asramedha* sacrifice, when many *rishis* and others being present he asked who ought to be worshipped. One present, named *Vamana rishi*, said that he had seen *Agastya*, *Pulasthya*, and other great *rishis* doing penance on *Vencatagiri* and, on his asking them why, they said because the god of *Vaicontha* (*Vishnu*) condescended to dwell there and they were doing penance, with a view to beatification, wherefore *Vencatagiri* is to be worshipped leaf 77—132, or 55 leaves

The book is short, of medium thickness, in good order

16} No 1428 *Hastagiri mahatmayam*, legend of Conjeveram, said to be from the *Brahmanda puranam* Narrated by *Bhrigu rishi* to *Nareda*

Satya vrata *cshetram* is the name given to the plain on which the town is built *Brahma* there made an *asramedha* *yagam*. Description of *Canchi patanam*, its excellence, fame of *Hastagiri* (Elephant hill), *purna*, *culla*, *viramanam* the shrine, the birth of *Varada raja* there concerning the *regala* river, it is a visible form of *Saraswati*, she assumed that form because of its excellence with some like matters, as usual in such legends

Note—18 *sthalas*, or fanes, are said to be connected with the *Vâishnava* temple there

The book is short, rather thick in good order

16} No 1429 *Ventaca giri mahatmyam*, said to be from the *Brahmanda puranam*, *slokas*, 10 *adhyayas* on 16 leaves, so far right, the remainder wanting

Durvasa rishi having come to the residence of *Dulipa maha raja* this king asked him concerning the eight *sthala* of *Vishnu* not made, but

self created, and especially begged him to discourse concerning *Vençatā giri* (Tripcty) is one of them *Dwarsa* narrated the legend of the hill, and of *Srinivasa* (or *Vishnu*) dwelling there

The book is long, thin, old, touched by worms

17. No. 1430. For sections 1, 2, 3, see XXIX

Sect 4. *Casi mahatmyam, slokas*, said to be from the *Vayupuranam*, from the 1st to 9th *adhyaya* but the 3rd, 6th, 7th wanting, on 11 leaves, incomplete

Legend of Beavers If any one reside in Beavers and bathe in the Ganges, there will be no pun of future birth The excellence of *Casi* and of the Ganges

The great efficacy of *Vishvanatha* (a form of *Siva*) etc

Section 4 *Sri Rangantha mahatmyam, slokas* said to be from the *Brahmandapurana*, 1st to 6th *adhyaya*, on 3 leaves, incomplete

Legend of Sevagram, near Ellichampoly

Mahisastaka narrated to *Narenda* in account of the fane, and its god

Other and fuller notices elsewhere occur

This book may be known by its being of double length, on broad talipit leaves, closely written

18 No 1431 *Sara cshetra mahatmyam*, said to be from the *Bhavishya puranam*, the *madhyama khanda*, or middle section

Brahma to *Narenda* from the 68th to the 72nd *adhyaya*, so far complete

Sara is one of the 108 *Vāishnava* fanes Its excellence, glory of the god *sara natha*

On the *Cateri* river doing homage, it obtained the gift of being greater than the Ganges The *Cateri* thereupon pursued *Vi hru Marcandeya*, doing homage at this place, had success *Sara pushkarant*, a tank, its excellence On the *Prahkada* and *Brahma* pool, with other titles

14 leaves The book is long, much damaged on one edge, or side, by worms

19 No 1607 *Garala pura mahatmyam, slokas*, said to be from the *scanda puranam*, from the 1st to the 10th *adhyaya*, complete on 31 leaves

The *Kapila* river, its origin

Kapila mahatmyam, its excellence.

Katundini nadi, origin of a river.

The excellence of the mud, or clay of that place. The junction of those two rivers, a ghat there for bathing.

The excellence of *Sanyamésvara*, a form of *Siva* worshipped at the confluence of those two rivers.

Parasu Rama was born and did penance there.

Gautama's penance there.

The legend of *Garala puri*—or poison town, specified in another notice.

The book is of medium length, thin, touched by insects.

20. No. 1676. *Paschama srirangha mahatmyam*, said to be from the *cshetra khandam* of the *Brahmandu purānam*; *slōcas*, with a Canarese *tīca*, complete; 1st to 5th *adhyāya*. *Paramēśvara* to *Nāreda*.

If any one die at that shrine he will be beatified.

The excellence of the *Cāveri* river there. On its banks are *Gāntama cshētra*, the hermitage of *Gautama*, with *Srinivas cshētram* and others, where the triple weapon bearer, the possessor of the six good qualities, *Vishnu*, condescended to dwell : 266 leaves.

The book is of medium length, double thick, with a wooden peg; recent in appearance, but much wormeaten.

21. No. 1660. Three local legends.

1.) *Vencata giri mahatmyam*, from the *cshētra khanda* of the *Brahmandu purānam*; 1st to 9th *astrāsam*, so far complete, the rest wanting :—*slōcas*, with a *tīca* in Canarese.

A description of *Vāiconīha* the paradise of *Vishnu*; the dimensions of *Vencata giri* defined; the coming of *Vishnu* to dwell there.

Account of a *chōla* king who desired a son, and, in a dream, was assured of one being born to him.

A son was born, who became sovereign of the countries around, or near this hill.

Whosoever dies at *Vencata giri*, even as low down in the scale of being as an insect, to such a being there will be no future pain of birth or transmigration. These and many other matters, as usual in *sthala purānas*, or local legends.

Nāreda narrated the same to *Bhrigu*.

1st and 15th leaves wanting, otherwise from leaf 2 to 83.

2.) *Hastu giri mahātmyam*, legend of Conjeverain 1st to 18th *astrāsam* complete, *slōcas* with a Canarese *tīca*.

Brahma did sacrifice on the banks of the *Vegavati* river *Sarasvati* came, in the form of a river, and destroyed the sacrifice. Many sheep were being sacrificed, and some observers mocked whereupon *Brahma* took the fat of the ewe, and, meditating on *Vishnu*, poured this on the sacrifice.

From the great flame which it caused *Vishnu* as *Varada rāja* appeared, fully armed as a warrior and devouring the said fat with his teeth with connected matters such as,

Ara mrita snanam closing ceremony after a sacrifice washing the body, taking the ashes remaining from the sacrifice, and putting some on the bodies of attendants, then returning to their homes And

The mode of homage to *Varada rāja* after the finishing the above sacrifice brief 2) is on 51 leaves

3) *Paschama rangha mahatmyam*

1st to 4th *asrasam* so far only the rest wanting, *slokas*, with a
Cannarese *tīca*

Gautama's hermitage on the river bank, and excellence of the place the appearance of the *timanam*, or shrine of *Sri rangha*—the excellence of the temple the rule of its god *Siva* to *Nareda*—25 leaves in all 115

The book is long, somewhat thick, on broad talipat leaves, touched by insects in the midst some leaves are broken, only half remaining

XXVII POLEMICAL

1 No 1408 Two tracts

1) *Adidita adidica siddhanta sangraha* prose, incomplete

By *Narasinha cavi*

This tract opposes the popular notion that *Brahma*, *Ishnu*, and *Siva* are three distinct, and jarring personages, and maintains that there is one *Para Brahm*, who unites the three in the offices of Creation Preservation, and Destruction 12 leaves

2) *Jaganut hariyayam*, the triumph of *Jaganut ka*, otherwise termed *pancha pashanam iyakyayanam*

By *Rudra bhatta cavi*

This is a laboured attempt to turn fifty six special names of *Vishnu*, so as to make them designate *Siva*, e.g. *vi* the atmosphere, *shnu*, dwelling in, thence "dwelling in the air," an appellation of *Siva* and so on, but the endeavour fails in five names, hence termed stones (*q d crucis*) thus *Na* in *Narayana* cannot be turned to a *Siva*

sense, though there is a report that some modern polemic, from Mysore, boasts of doing what *Sancaracharya* attempted, but failed to accomplish 20 leaves incomplete.

(My own derivation of *Vishnu* may be, at least as good as the above, that is

N intensive particle, corresponding to *ha* in Hebrew, *ish*, Hebrew for man *nu*—*Nuh* or *Noah* (*neut*) “the man Noah who-ever has attended to the *teppa*, and *casanta* festivals among *Iāishnara*s, can have little doubt that such is the true derivation, even as *Rama*, without meaning in Sanscrit, denotes high, lofty, eminent, in Hebrew)

The book is of medium size—1) is a little gnawed, 2) in good order

2 No 1150 *Ietindra mala dipica*

“ By *Srinivasacharya*, prose, complete, 62 leaves

On the *Iāishnara* view of the *Vedānta* system

1 leaf *mangala stottra*—or recommendatory preface

Terms used in native logic are employed, with the addition of *nirupana* description, and *avataram* which means here simply birth existence, with the addition of these two words the divisions of the work are *pratyaccha anumāna sabda prakṛiti kala nitya vibhūti jīva Itara drarja at yāpti ad eṣapti acambharam.*

The first two are either logical or other technical terms, applied to a theological system. The three last are metaphysical as to character of other parts, i.e. wanting the quality possessed by another of the same species, or possessing some quality additional to those common to the same species, or an entire defect of the quality under consideration. *Pramanam* and *prameyam* *Pracṛuti* and *nitya vibhūti*. The others are *vibhūgam*, different, distinct. Bodies that are produced by *pramanam* and *pracṛuti* material, subject to sorrow such as are produced by *prameya* and *pracṛuti*, are celestial gods, spiritual not physical.

Besides these matters, the *sāma* system is stated by *pūrva pācsham*, or objection, and then confuted by *siddhantam* or reply. And *Narayana*—to whom various epithets or attributes are applied—is asserted to be the primary cause of creation, and also of destruction.

The book is by consequence, ultra *Vāishnava*, and in result, monotheistic. It is recondite, but would seem to be worth translating.

The book is of medium size, and in tolerable order

3 No 1526 *Fisca^{*} guna darisam*, a *kaleidoscope*, struzis, and prose, with much Telugu letter

By *Vencatacharya*

This writer exercises his ingenuity by first abusing, then praising, various gods and places: with what object other than to shew his own skill is not apparent; except as a masked battery against the *Tengalas*.

1. *Surya-nunda stuti*—abuse and praise.
2. *Bhadraśa et'hala Narayana* ..
3. *Arodhā* ..
4. *Cātighetra* ..
5. *Gurjara deṣa* ..
6. *Carnatca deṣa* ..
7. *Canchi* ..
8. *Chola deṣa* ..
9. *Pandya deṣa*, and other places ..
10. *Madhura matam* ..
11. Ten five cities, including *Paros* ..
12. The *Cūmītes* or *incubus* ..

Also the astrological *Brahmans*, and other classes. All these are first abused, and then praised *

It seems that the author belonged to the *Vadagala* sect of *Vaishnava*s; and he gives the *Tengalas* abuse, but no praise; leaving his sang with them. leaf 1—22 complete.

The book is long, and thin, touched by insects.

4. No. 2315. *Bich'hātana carya : idhi*; 21 *slōcas*, incomplete.

The writer asserts that all other gods pay homage to *Siva*. He is superior to them all, and on these grounds *Siva* is addressed and lauded. The author then advises all the people of the world, those who are *bich'hātanas* (mendicants) and go a begging to other gods, warning them not to do so: but to look for benefits to *Siva* alone.

Example.

"When there is a good milk cow in the house, why should the dweller in it, for the sake of getting milk, go all round about trying to milk a number of asses."

8 leaves written, 6 blank.

The book is of medium length, and very much worm eaten.

XXVIII. RITUAL.

1. No. 983. *Sadāchāra smṛiti*.

By *Ananta tīrthāchārya*: *slōcas*.

Only the 4th *adhyaya*.

On the morning exercises by *Brahmans* of a devotional kind, directed to *Vishnu*: by which, and similar matters, beatification (*dicitur*) will be secured: leaves 62—69.

The book is short, the leaves not homogeneous.

2. No. 1372. *Srāddha prayōgam*: *mantras*, and Sanscrit prose, complete.

The practice is that of the *Smaras*.

The annual commemoration of the death of an ancestor, on the return of the same lunar *tithi*.

Some time previously three *Brahmans* are told of the return of the anniversary.

On their coming to the house their feet are washed with water, mingled with cowdung and butter-oil. After they have washed, the water, &c. is drunk by the family. The process, accompanied by *mantras*, then goes on.

A placing the sacrificial offerings around and causing the *Brahmans* to eat them, with spells accompanying. While they eat, the giver of the food is placed near, so that the *mantras* which they repeat may be heard by him. *Na Sūdras* are allowed to be near, and the doors are closed against such. After this eating ceremony a present of money is given to the *Brahmans* and they are dismissed.

The book is of medium length, thin, very much damaged by worms.

3. No. 1399. *Srāddha prayōgam*, *mantras*, with Sanscrit prose as *sīca*, incomplete.

While eating the sacrificial food, as above, certain verses of the *r̄edas* are read, and the *tantra*, or connected ritual by motions of hands, gestures, &c. is specified; 71 leaves, without numbers.

The book is long, the leaves are destroyed at one end by worms.

4. No. 1407. *'Aba stambha grāhyam*.

.. By *Aba stamba rishi*: prose complete.

It contains rules and regulations as to the proper observances in marriages, and other matters of no auspicious kind: with others applicable to serious or mournful occasions. See *Gṛanṭha* letter.

The book is of medium length, and in good order.

5. No. 1423. *Vāishnava rites*.

Extracts from *Vidás* with *slokas* complete. Consecration of *kalasas*: many small vessels are filled with water, which is then exorcised by *mantras* and the water used to bathe the image, and in other illustrations.

Punyāharasana krama, water is poured into a vessel placed on rice, the mouth covered by a mango fruit, *mantras* from the *r̄edas* are recited. The water is used for sprinklings, as holy water.

Fire offering to the nine planets.

A ring of grass put on one finger, then the *anga* and *kara nyása*, signs with members and hand. After all this follows the mode, or order of hoisting the flag.

The order of the ten days festival observances, with processions

The splendor of the car-drawing festival; a frequently pouring butter-oil over the image while on the car.

On the *avaróhana*, or taking down the festival flag, dismissing people to their homes; and the *samproeshana* or washing the temple precincts, 108 leaves.

At the end, Canarese prose, some medical matters, and various *stotras* or hymns: 12 leaves: in all 115 leaves.

The book is of medium size, and slightly injured.

6. No. 1449. *Váicanasam*, extracted from the *Ananta samhita* of *Váicana* by *Angirasa*, containing *slócas*, verses from *védas*, prose.

Pit'harchana, the altar service.

There are two kinds of service.

1st *Atmárt'ha bhagavatradhana*, that which is rendered to *Vishnu* from the immortal soul.

2nd *Para art'ha bhagavatradhana*, external homage, in a temple, of the two, the first one is the best.

The *dósha*, or fault in either; such as looking at, or touching an image that is served by *sudras*; such as *Pandarams*, and others.

Panegyrics of *Sita*, *Ráma*, *Krishna*.

The *punyahárásanam*, as performed in the temple of *Vencaisvara* at Tripety.

Garudárchana, service to *Garuda*, and some other matters pertaining to public processions

At the end, seven leaves in *Nágari* letter.

The *punyahárásanam*, or consecration of water, with use of *mantra*. 64 leaves.

The book is of medium size, old, slightly damaged; there appears to be leaves from four different books.

7. No. 1455. Three subjects.

1.) *Sarastati puja vidhanam*.

4 leaves, *slócas* only, *Grant'ha lip'hi*.

One *sloca* is given to each one of the different kinds of offerings, usually rendered to this goddess. The *arghya*, pouring out water; offering a compound of sugar, honey, plantain fruits, cocoanut kernel.

2.) *Bhagavat púja vidhánam, slócas*, incomplete, Canarese letter.

Service to *Vishnu*, technically termed *ārghyam, pādyam, āchamaniyam, gandam, ach'hatevi*, flowers, garment, fan, sacred thread: to each one a distich.

3.) from the *linga puránam, nágari* letter, by *Hari tálicā, slócas*, complete.

On the third day in the moon's increase in *Bhadra pada* month, on the first of the *Vinayaca chaturdhi*: if women fast, and form a mud *lingam*, first worshipping it, and then casting it into a river, they will receive great happiness, or a good reward; 7 leaves, *Sūta* told this to *Parvati*.

Five loose leaves in Canarese letter, on the motions of hands and fingers, when repeating the *Gayatri*.

The book is long, but the leaves of different lengths, thin, injured.

8. No. 1548. Two subjects or sections.

Sect. 2—see III. 2. . . .

Sect. 1 *kála vidhána padadhi; slócas*, incomplete.

Jata carmam, suitable, or not suitable time for the ceremony after the birth of a child.

Lekha homan, fire-offering on beginning to learn to write.

Madhu barkha hómam, a mixture of butter-oil, honey, plantain pulp, sugar, made and then poured on a sacrificial fire.

Garbhádana kála nirnayam, a discrimination of the proper time for bridegroom and bride to come together; bad time rejected.

Aabbásana kala nirnayam putting on a ring of grass, then making a fire-offering.

In reply to the question, if the first doing so should be morning or evening? answer, the evening.

Kála tit'hi prayaschita—an expiation if a long time have elapsed without performing a ceremony that was needful.

Váisra déta; before eating, *Brahmans* make a handful of rice into a ball, and give it to crows.

Sthāla bhaga iṣṭha—īśvara marriage, on the first day after the full moon, a fire-offering is made, and then the pair enter on their future dwelling

, Leaves 1—24, so far complete

The entire book is long, thin, old, damaged by worms and breaking

9., No 1641 *Pancha ratram*, ritual matter, taken from that system, *slokas* and *praseś*,

—Mode of beating the great drum at festivals, and at the end of the procession, advantage of the practice

—Offering of flowers on the last day of the festival

—Dismissing *Indra* and other celestials, from their attendance and also sending the people away in *slokas*, with a Telugu *rica*

* The preceding relates to the practice at Tripuri

On first offerings in temples, according to general practice *Sancalpam* or record as to the exact time of performing the *pūjā* / *soṇam*, consecration or lustration of a temple, verses extracted from the *rādas*. *Sancalpam* or record of the time of having bathed in the Ganges

—Mode of fixing a large vessel with its accompaniments for the preparation of holy water, and other matter on 84 leaves

The book is labelled, *Jinendra pratishtha*, consecration of a *Jina* god, which appears to be incorrect. The book is of medium size, old, damaged by worms, and otherwise

10 No 1695. *Pancha ratram*, *slokas*

By Kapinjila incomplete

The 1st to 7th *adhyayam* regular, the 8th defective, 24 leaves in all

—Qualities of the officiating *Brahman*

—Discrimination of the Tūnar asterisms, on which *pūjā* may be made such as *sravana* &c

—Order of *Edushnara* ritual homage

NOTE.—Among *Jainas* the *pancha ratram* is one class, the *rācīcanasam* is another. It is said that the two classes are discordant, so much so that the images worshipped by the two must not be brought face to face, and intermarriage of the two classes is not allowed

The book is long, thin, old, touched by worms

11. No. 2346: Pāñcha rātrum—*slokas*.

By Kapinjala.

—adhyāyas 15 to 17 and 20 to 26, the others are wanting: the subjects in these are:

—Properties of the altar for sacrifices.

—Time of pouring butter oil over it.

—Mode of the *Vasanta*, or spring festival to the god.

There is in this a symbolical reference back to the deluge: but the main feature is an opera by *figurantes*, during the greater part of a night.

—*Jalādhi vāla utsram*, festival of floating the image on a raft—of like symbolical reference.

—On the size and properties of a thousand vessels used for making water of lustration, q.d. "holy water." Mode of placing these vessels in the ground.

—*Ancurāpanam*, sowing seeds in vessels which germinate during the festival.

—*Vastu dēvo kōma tiddhi*—mode of fire-offering to a tutelary god, or emou in the temple. Mode of fire-offering to *Indra*, and other guardians of the eight points of the heavens.

—Mode of lustration of images by consecrated water, sprinkling that kind of water on the people. The wrist band of cotton worn during a festival. On hoisting the flag at the beginning of any festival.

Concerning musical instruments, as used at festivals. 181 leaves with lacunes remain.

The book is larger than medium size, on narrow leaves, damaged by breaking off and near the beginning.

12. No. 2353. *Pratishtha tilacam*.

On consecrations, *Idina ritual*.

By *Kāti cumuda chāndra*, *slokas*, *montras*, with *tīca* in Canarese, incomplete.

The benefit arising from ritual homage, both to the person officiating, and to the person on whose behalf the office is performed.

The mode of homage by the three colors, that is *Brahma*, *Cshitriya*, *Vārsya*.

Qualities of the person officiating, and of the person on whose account the homage is rendered.

—Mode of preparing water for drinking, by straining insects out of it.

—The mantra for consecrating this water for lustrations,

Mode of using that water in ceremonial washings

* *Ventra archana krama*—in this place *yatra* means the cotton cord tied around the wrist in ceremonies the mantras used with it

The mode of consecrating the *pitha*, or foundation for the flag staff the mantras used

Punyaharcasanam, mode of preparing water of lustration in purifying and sprinkling before services

Dvaya arbhana mantra, the spell used on hoisting the flag at festivals

Dicpala puja, homage to the rulers of the eight quarters of the heavens

Bhumi aśvāna—homage to the goddess of the earth before performing the following

Ancu apana, sowing seeds of various kinds of grain, at festival seasons

The mantra used on placing vessels of water for lustrations.

Vitana suddhi, cleansing the shrine by means of that water

Placing the image on grass, with attendant ceremonies. If the spell termed *mochita mantra* be used it will procure beatification

The book is of medium size, on talipit leaves, in good order

XXIX ROMANCE HISTORICAL.

- 1 No 980 *Bala Rāmayanam* ascribed to *Valmīka*, 105 *slocas*, complete

An epitome of the *Ramayanam*, for use in schools

The book is of medium size, no boards, old, injured

- 2 No 992 *Naishāda cavyam*, *slokas*

By *Sri Harisha cavi*

3 *sargas* 1, 2, complete, 3 not so

Description of *Nalā* or *garbhī*'s excellent qualities his going to a forest and catching a *hemsa* bird in a pool The bird asked leave to go through the air as a *Brahma* until to arrange for his marriage with *Damayanti* not more here in the midst are two leaves of *ndiyari* letter same subject 30 leaves.

The book is of medium length, a few leaves broken

- 3 No 1430 Three first sections

- 1) *Rucmangada*, legend of a king so named, said to be the 3rd scandal of the *Naradiya puranam* *slokas*, not complete, out of 24 *adhyayas* the three first are wanting, 24 leaves in all *Mohini*'s attempt to destroy the king's stedfastness in observing the 11th lunar day as a fast She induced him to order his own son to be killed He came to himself afterwards and attended to the instructions of *Vesuṣṭha* to add the *Hari vasaram*, or 12th lunar day as a fast Hearing *puranas* read at length the king attained

Vishnu sa-uchcha, or union with *Vishnu*. This legend, together with the *era dasa mahatmyam*, *Suta* told to *Savunaea*

2) *Bhāratam* The *Haris-hā-dōpolyanum*, *slokas* complete, 10 *adhyāyas*, 17 leaves

The tale of *Harischandra*, as to loss and recovery of his kingdom

3) *Bharatam*, the *asramedha parram*, *slokas*, 1st and 2nd *adhyayas* are wanting, the 3rd to 11th right—13 leaves

On the horse-sacrifice, by *Dherma raja*, for section 4, 5 see XXVI

No 1441 section 1 *Bharatam*

The *clipartam*, or first book, incomplete, Leaves 1,2 chasm 16—54 intermediate leaves wanting; much is Canarese, for sect 2 see XV

5 No 1506 *Mugha cāryam*

By *Mugha cari*, *slokas*, or *mūlam* only, *sarga* 1—12, other sections wanting, the 9th, 10th, and 11th are also defective

At the end are 22 leaves, loose, the latter belonging to other *sargas*, the numbering of the leaves is regular, but the contents seem to be extracts of distinct passages, not copying in regular order

The general subject is the expedition of *Krishna* against *Sisupala*, intermediate portions are

- Discourse between *Nārada* and *Krishna*
- Council taken as to preferring sacrifice or war—going to *Indra* *caprastha*, a description of that place, and also of *Monot Nārata* also of a military encampment—the six seasons described, on women gathering flowers—poris to water—description of sun set, and of wine drinking (Persiao?)

The book is somewhat long, of medium thickness, on broad talipat leaves, touched by insects.

6 No 1509 *Raghū ramam*, *slokas*

By *Cali dasa*

The 9th *sarga* to the 11th *sarga*, this last incomplete

From the crowning of *Dasaratha*, down to the birth and youthful adventures of *Rama*, as far as to the breaking of *Siva's* bow, and marriage with *Sita* 33 leaves, not regular

Other 11 leaves contain a fragment of the *Magham*—part of the 1st *sarga*, description of a battle 1 leaf distinct, alphabet, *nagan* letters

The book is of medium length, thin, a little damaged

7. No. 1518. *Rāghu vānsam; stōcas.*

By *Cali dāsa.*

From the 9th to the 13th sarga only.

On the birth of *Rāma*, and his going to live in the wilderness.

The leaves have the appearance of having been taken from different books.

This book is of medium length; thin, some of the leaves much broken.

8. No. 1519. *Sanjirini*; a comment on the *Rāghu vānsam*—no mūlam.

By *Kōla chēla mālli nāl'ha sūri.*

From *Dilipa* of the solar line, down to the birth of *Rāma*: no more, 1st and 2nd sargas wanting; 3rd to 8th complete; 9th incomplete; leaves 1—103.

The book is somewhat long, of medium thickness, injured by insects.

9. No. 1520. *Nalbdayam*; mūlam.

By *Cali dāsa.*

1st to 4th ascasa; so far only complete.

Birth of *Nala*, rāja—description of his person; his hunting—message, by a bird, leading to marriage with *Dāmāyanti*; leaf 1—17.

10. No. 1521. *Rāghu vānsam; stōcas.*

By *Cali dāsa*; mūlam without tīca.

1st 1st sarga wanting, 2nd to 6th complete.

6th to 8th wanting; 9th to 11th complete, the 10th wants a little at the end. Subject—

The solar line from *Rāghu* and *Dilipa* by *Aja* and *Dasaratha* to *Rāma*—his birth, and going to sojourn in the wilderness; only so far.

Leaves 1—97 to the end of 11th sarga.

11 leaves of 12th not numbered.

The book is of medium size, on very narrow leaves, touched by insects.

11. No. 1524. *Māgha carjam.*

By *Māgha cari*, mūlam with (in some places) tīca—different copies.

1st Copy 33 leaves. 1st to 2nd series, the 4th wanting 3 sargas, so far, mūlam—of the 6th only 36 stōcas.

2nd copy 24 leaves, 1st sarga full, only 2nd original; and prose comment.
3rd copy 49 leaves.

1st sarga wants the first 10 slōcas, 20th to the end of the sarga, with a prosaics or comment.

2nd sarga has only the prose comment.

4th copy 48 leaves, the prose comment on the 1st sarga only.

The general subject is *Krishna* going from *Dvāraca pūri* to fight against *Sisupāla*.

The leaves are of different lengths, none beyond medium, as a whole the book is thick, the 1st copy much damaged, others slightly injured.

12. No. 1528. *Māgha cātyam*

slōcas, Canarese and Grantha-letter mingled: 4 copies.

1st copy 22 leaves mūlam; 1st and 2nd sarga complete, 3rd has only 70 slōcas.

2nd copy 11 leaves—mūlam, 3rd sargas; the 4th has 11 slōcas.

3rd copy 18 leaves mūlam, 1st, 2nd, 4th sargas each one incomplete.

4th copy 72 leaves, 9th and 10th sargas both incomplete.

Leaves of different lengths, book of medium size, touched by insects.

13. No. 1530. *Raghū vamsam*; slōcas.

By Cāli dāsa—mūlam only.

The 2nd sarga complete, the 3rd has only 49 slōcas; subject as above.

1—36 leaves, in the midst some broken.

The book is of medium length, thin, some leaves gnawed.

14. No. 1591. *Raghū vamsa*; slōcas.

By Cāli dāsa—fragments from different books.

1st sarga wanting.

2nd sarga 11 leaves, 4th 8 leaves, 5th to 7th 20 leaves, 8th wanting, 9th to 11th 28 leaves; in all 61 leaves; and at the end 4 slōcas, on one leaf, praise of *Dasarathā*: leaves of different lengths, not beyond medium, damaged by worms.

15. No. 1593. *Champu Rāmāyanam*.

By Bhōja rāja; incomplete, a mixture of prosa and verse.

The Bāla, Ayodhyā, Aranya, cāndams are complete; the Kishkinda cāndam is a little deficient at the end.

On the birth and nurture of Rāma, his going to the wilderness

with Sita, and as far as to the friendship of Hanuman and Sugriva
leaves 1—26

The book is long, partially injured by worms and termites

16 No 1594 *Sukti sutā nudhi*

By *Timna déva raja*, *slocas*, incomplete

An epitome of the story in the *Ramayanam* from the *Bála*,
Ayodhya, and *Aranya*, *candams*, a little at the end of this last one
wanting *Rama's birth*, and down to his separation from *Sita* 20 leaves

The book is long, thin, old, very much damaged by worms

17 No 1614 *Raghu vamsa*, *slocas* only

By *Cáli dásā*

1st to 19th *sarga*, in the 1st and 2nd the leaves are in confused
order and not complete

On *Dilipa*, *Raghu*, *Ajd*, *Dasaratha* and on *Rama* especially,
leaves 1—58

The book is long, thin, medium breadth talipat leaves, injured
by worms and breakage

18 No 1615 *Kirartarjnyam*, or *Bharaviyan*

By *Bharati*: 1st to 5th *sarga* the 6th has only 17 *slocas*, at the
end, a detached section, its number not known

The book is of medium length, thin, injured by worms, and
breaking

19 No 1616 *Raghu vamsa*, *slocas*

By *Cáli dásā*, some portions have a prose comment

Of the 1st *sarga*, 2 copies, one having only the *múlam*; the other
múlam and *tica* both incomplete

The 3rd *sarga* has the *múlam* only, incomplete, 4th, 5th the
same, 6th and 7th wanting, 8th the *múlam* only, and incomplete, 9th
wanting, 10th *múlam* only in *grantha* letter incomplete the remaining
sargas deficient, 56 leaves

The book is of medium size, leaves differing in length, touched
by insects

20 No 1636. *Magha caryam*, *slocas*

By *Magha cárī*

Sargas 1, 2, 4—8 the 3rd wanting leaves 1—24 and 82—84,

On the expedition of *Krishna* against *Sisupāla*, with various descriptive matter by the way

The book is of medium size, and in good order

- 21 No 1667 *Bála Rámayanam*

By *Valmíki*; 12 leaves, 106 slocas complete

A brief epitome for schools

The book is somewhat long, slightly damaged

- 22 No 1672 *Raghu rámá, slacas*

By *Cála dasa*

2 copies of the 2nd sarga both mūlam.

1 copy of the 3rd

2 copies of the 4th sarga slaca only in Telugu letter

These portions relate to *Raghu* he was childless, and *Yasishtha* told him that if he went out and fed *Cámo dhenu*, the cow of plenty, his former sins would depart, and he would have a son

2nd and 3rd sargas 42 leaves, 4th sarga 1st copy 16 leaves, 2nd copy 14 leaves 70 leaves in all

Leaves differ in length, book of medium size, 2 copies are damaged by worms

- 23 No 1673 *Bála Ramayanam*, an epitome for schools

1st copy 10. slocas complete with title in Caucares 17 leaves

" 2nd copy 21 leaves as above complete

3rd copy 14 leaves complete, but without title

Leaves of differing lengths, book medium size, tolerable order

- 24 No 1677 *Cláśipu Rámayanam*

By *Vitarbha taja slacas* and prose

The *Bála*, *Ayódhya Aranya*, *candams* complete, the *Kishkinda*—*candam* not so *Ráma's* birth marriage dwelling in a wilderness, adventures with *Hanuman* and *Sugriva* A brief outline poetry and prose mixed for court minstrelsy, leaves 17—44, 21 leaves blank

The book is long, of medium thickness, looks recent, yet injured by worms

- 25 No 1692 For sect 1 and 3 see XV

Section 2) *Bála Ramayanam*, epitome ascribed to *Valmíki*, 105 slocas, complete, 6 leaves

Section 4) *Bála Ramayanam*

105 slocas, complete on 12 leaves

The *Ganesashtacam*, praise to *Ganesa* prefixed to each copy, it would also seem to be a school book total 49 leaves

The book is of medium length, thin, some leaves, shorter than others, are injured

26 No 1700, *Nāishadha cavyam, slocas*

By *Sri Harisha cavi*, 2 copies, both incomplete in both copies the 1st to 3rd *sarga* complete, the 4th incomplete,

The good dispositions of *Nala*; praise of the garden which he planted—the *hamsa* bird caught by him—and its statement to him. 1st copy 22 leaves, 2nd copy 83, in all 55 leaves

One copy has longer leaves than the other, medium thickness, one of them damaged

27 *Jivattu a commeat on the Naishadam*

By *Pedda Bhat*, no mulam

The *sīca* on the 6th and 7th *sargas* only is complete, much is wanting

When *Damayanti* was engaged to *Nala* the demi gods *Indra*, *Agni*, *Yama*, *Varuna* sent messages to her by *Nala* he being in disguise, but the message of each one was rejected. The poet takes occasions to describe her persona from head to foot, as to appearance, and beauty, leaves 1—62

The hook is long of medium thickness, touched by insects

28 No 2358 *Ramayanam abridged*

1) *Sangraha Ramayanam*

Bala cāndam 7 *sargas* complete.

Ayōdhya, 10th to 13th *sarga* only

<i>Aranyakam cāndam</i>	both wanting
<i>Kushkinda</i>	
<i>Sundard</i>	3rd to 6th <i>sarga</i> only
<i>Yuddha</i>	1—16 <i>sargas</i> , others wanting
<i>Uttara</i>	1—7 <i>sargas</i> others wanting

Leaves 1—16 and 38—49 and 50—51

The *Yuddha cāndam* is numbered distinctly 1—85

Subject the *Ramayanam*, in brief

2) *Sangraha Ramayanam* *nagara* letter, 7 *sargas*, the 7th does not end, each *sarga* contains an epitome of a *cāndam*, as *Bala*, *Ayōdhya* &c

The book is somewhat long, and thick, a little damaged in the midst, the rest in good order

XXX SAIVA

1 No 1300 On the sole supremacy of Siva *shiva* sectarian
Siva is *sacra kāra* or the alone supreme cause

He ought to be worshipped by all people. All ceremonies should be directed to him as he is seated in his *nā*. *Brahma*, *Vishnu* and other gods are inferior to him and in comparison defective. They who hate Siva will go to *na* *paraka* the worst hell. Such as are devotees to *Vishnu* if they do not also worship Siva, them will *Vishnu* desert.

The *Sīca bhakti*, or devotedness to *Sīca*, is the one which tends to mochāri full release.

On the excellencies of co²-dwelling *ātman*. On homa—prayer, fire offering its spell, mode of all excellencies. The varieties of *Sīca* may alone partake of the butter coloured *śāmy*, or do not worship *Sīca* he ought not to exist.

In the 16 first leaves proofs are introduced from other books, many being prose extracts *slokas* and pros are mingled throughout. The leaves are not properly numbered, and the book is incomplete.

[According to the *Kāya purāna* (a very ancient one) *Brahma*, *Vishnu* and *Sīca* are only personifications of the *Adyātma* and *anātma* gunas of the Supreme who by nature is held to be *avguna* without quality or attribute. Personification having been long ago admitted people now a days are persuaded that *Vishnu* and *Sīca* are two distinct beings, whom they respectively exalt with heat and aridity, instead of saying I worship by the name *Sīca* that which you worship by the name *Vishnu*. If their argument be taken apart from polemical names, it amounts to insisting on the simple unity of God. They know something of a triple hypothesis, but not right.]

¹ The book is long, thus, rather old and damaged.

2. No 1421 *Leda pāta stava*,²

By Jāmuni 130 *slokas* complete

One *Leda pāta* went to the hill *Cūlata* and, on seeing the god there, he uttered this chant declaring the god to be son, and mother, and father 8 leaves at the end of some book 158—165

¹ The leaves are long, and in good order

3 No 1426 *Sīra gna avyāa slocas* *Adhyājas* 1 to 4 and 7, 9, 10, 11—on 41 leaves, incomplete the leaves in confused arrangement

The excellency of *Siva*—*mantras* with the motions of hands and fingers when using them, their value

On the excellence of the five lettered charm, and also of other *mantras* on the *Sâiva* system

The book is of medium size, on talipat leaves injured

- 4 No 1432 *Retna cara adhesiara satalacam*

By *Cavî raja hamsa*, *Sâiva*, and laudatory in 1 ind, mingled with Canarese words, and composed in *padya* stanzas 108 on 52 leaves

The book is short of medium thickness, much injured by worms

- 5 No 1442 *Stuti sukti mala tacayas and slocas*

By *Haridhattacharya*

By extracts from the *vedas*, from the *Sita purana* and *Vayu puranam*, and *slocas* from other *puranas* the author proves that *Siva* has neither birth nor death. *Brahma* and *Vishnu* were born from the frontlet eye of *Siva*. When *Rama* built the *setu*, or bridge at *Ramusevanam* he made homage to *Siva* and besought him that he might obtain *Sita*.

The substance of the *Gayatri* mantra is *Siva Bhucti* (food) and *muktis* (beatification) are given by *Siva*. In various other ways the writer magnifies the excellency and supremacy of *Siva*.

The beginning and ending are found, but many intermediate leaves are wanting 108 remain

The book is very long, thick, old, and injured

- 6 No 1445 *Saacara stuti retna mala*

By *Sancaradihari*—two copies

1st Copy, *mulam* with *tica* complete

2nd „ *mulam* only, 100 *slocas* complete

Siva is chief of all gods, and dwells in the midst of *Brahma*, *Vishnu*, and *rishis*, he is without the *tamo guna*, and full of the *satta guna*—he is neither born, nor dies. Creating, preserving, destroying, are alike his work, 90 *slocas* on *Siva*, and 10 *slocas* on *Chicka Bhupati*, the poet's patron.

1st Copy, leaf 194—239

2nd Copy, 12 leaves, together 58 leaves

The book is long, of medium thickness, old, and slightly punctured by insects

7 No 1538 Two subjects

1.) *Mantras* of a *Sâma* kind, to what object not defined, but apparently malignant Sanscrit, mingled with Canarese prose, *Vira Bhadra mantra*, with praise of that form of *Sîra*, in the Canarese language 31 leaves

2) *Sîra charanam, padya caryam*

By *Basava rajayya*—incomplete

The *charanam* is a kind of stanza the language in this portion is Canarese

8 *charanas*, the 9th, &c wanting

—*udaya ragam*, a musical measure

—*palavi* another, and other *ragas* or melodies by means of them, and the chants, a description is given of *Sîra* from head down to feet

Also a description of jewels on his person

Sîra alone gives wit (or good sense), and also *mukti*, beatitude

He is supreme in the universe The whole in the shape of panegyrical verse 120 leaves strung without order

The book is of medium length thick, and in good order

8 No 1589 *Parama Sîra puya vidhanam slokas*, incomplete

—*Maha linga nurnayam* a description of the high symbol, to which *srishti*, *sthit*, *savharam* (creation preservation, and destruction) are inscribed It is situated in the *Sîra loca*, world of *Sîra*

In the form of *Brahma* it creates in that of *Vishnu* it preserves, and in that of *Rudra* it destroys

Mode of *sâma* bathing, and other ceremonies

Bhasma dharana vidhi, mode of putting on the ashes of cow dung A glossary of words referring to the *Vedas* but giving them another *sâma* meaning It may be that this book is *Vira sâma* though not so classed from want of full certainty

In the theological part, if the superfluous symbol be set aside, it comes back (as extremes meet) to the most ancient system that of one supreme, with three eminent actions, personified as *Brahma*, *Vishnu* and *Sîra* a system which differs in names only from that of old Hebrew Rabbies

This book is of medium length, thin (18 leaves), some of them injured

9 No 1592 *Mrigendra patrati*

By *Bhatti narayana*, *sutras* with sanscrit prose *tika*, much in Telugu letter, 23 *prakarnas* or sections, incomplete. It has matters on the abstract *sāiva iedantam*, and also on concrete idolatry

- Jīva paramatma surupa*, on the nature of the divine and human soul
- Jīva para bheda nirupanam*, on the difference between the divine and human soul

Sūra is supreme, and giver of *mukti* to all. It is the right, or property of *Sūra* to create, prescribe, destroy. He holds *far tatva* (potestas divina) to those ends

A description of living souls concerning the *anupasa*, or destroying implement of *Sūra*

On ceremonies or sacrifices

On the secret (or recondite) nature of *Sūra*, as *Istara*

How all things are delusive in their appearance

On passive matter and on *pratyti*, its active energy concerning (*ahancaran*) arrogance, pride, and other dispositions

—*Joti mantra*, a spell, *sūra* in kind

—*Snāna nirupana*, mode of bathing

Description of (*archana*) ritual homage to an idol

On signatures, or motions of hand and fingers when repeating spells

Concerning the size of images according to localities, as house, temple, forest. Measures of various stūpas. On the proper mode of fire offerings

On bathing (or baptism) as an initiatory ceremony. A description of *yogam*, or ascetic practice. These, and some like *sūtra* matters in detail

The book is long, very thick, narrow leaves, touched by insects

10 No 1605 Various matters

- 8 leaves, *sruti sara samuchayya*

By *Brahma niracara yogendra*

21 *prakaranas*, *slocas*, *sruti*, *tacyam* bearing on the *adrastra* system.

On devotedness to a teacher, qualities of a disciple, as zeal, quitting all possessions living on alms

On the benefit of giving alms to such. On quitting household or family afflictions, and engaging in spiritual matters (such is the origin of monasteries it does not properly belong to christianity)

On *Paratara* as a name or title of *Brahma*. (This seems to be the word adopted into Christian usage in Tamil)

Other matters *adrāta* in bearing

- 8 Leaves—*manassolasana*, priso of *Dacshand murti*, the god of learning among *Suras*, *Anushtup* metre, very short lines complete *Adrāta* in kind
- *—4 Leaves a description of the soul, which *Sūta* told to *Pariati*, which moreover is better than all the *agamas* (or special *Sūta* books) the earthly author's name being *Hallurajuna* It relates to the *Sīra loca*, or heaven, *Sīra* is the universal soul—the sole cause of the universe One of the leaves contains the *retna treya* (triple jewel) a mystic matter, incomplete 9 leaves
- Retna treya udyota, slocas and racyam*

By *Trilobchana Sīracharya* The "triple jewel" is understood to designate *Bindu* (*Om*) *acti*, *Sūta* The first is a symbol of the supreme, the second the negative, or passive principle, personified as female (Nature), and the third an active "demiourgos," or secondary active agent in the universe (The term *rahasya treya* elsewhere occurs but appears to belong to another mode of credence)

- In all 59 leaves The book is long, of medium thickness, on broad talipat leaves slightly injured

11 No 1606 *Sīra gita slocas*

Ascribed to *Parasara*, said to be from the *Padma purana*—the 12th *adhyayam* complete

On the benefit of *Sīra bhakti* A discourse between *Agastya* and *Rama*

Agastya told *Rama* to prepare the *pasupata urata* which he did, on the banks of the Godavary *Sīra* appeared in great splendor, and gave to *Rama* a bow, and exhaustless case of arrows, and also the *pasupatastram* *Sīra* then shewed his *rūpa-rūpa*, or universal form, including the universe Some matters on ascetism are added, with a description of the human soul, and the mode of praising *Sīra* A description of beatitude, and of the person who will obtain it by homage to *Sīra*, like matters—extra *Sīra*, by *Sūta* to *rishi*, leaves 1—51

The book is rather long, of medium thickness, old, some leaves touched by insects

12 No 1610 *'Aditya puranam, slocas in 66 adhyayas, complete at the end at the beginning some incoherencies, through damage*

—*Sīra* killed *Jalandhara*, an *asura* or *danara*, by the aid of *Brahma* The thousand names of *Mahesvara* Mode of building *Sāra* temples, and benefit of so doing *Sīra* is the *cariātma* or universal

soul. On the *pasupata-vrata*, a kind of penance. On the benefit of cleaning lamps in *Sâiva* fanes.

It is stated that eyes, ears, hands, &c., are only of use, as they lead to go and see and hear matters in *Sâiva* temples. By *Siva's* favor a *Brahman* became *Cuvéra* (or very wealthy). Praise of *Parvati* by *Indra*. *Siva's* marriage to *Parvati*. The Pleiades turned nurses. Birth of *Subrahmanya*, who became general of the army of the dévas, against the *asuras*.

—A description of *Uch'hîni*, or Ougein, with its sacred pools. Some other *Sâiva* matter. The book is rather long, of medium thickness, old. The leaves are considerably eaten into by termites; and, at the end, broken, only bits remaining.

13. No. 1650. *Siva pûja vidhanam, slôcas and mantras*, with a Canarese *tika* complete.

On the motions of hands and fingers, and spell used therewith. The five-lettered charm, on the pouring out water from the hand, and sipping water.

On incense and camphor lights, and the spells used with these.

The *rudra mantra*, from the *yajur védam*, on making the triple horizontal mark on the forehead; mode of so doing. Mode of performing lighter services in households; offering of fruits to the household god; also offering food. The whole relates to household service.

The book is short, thin, old, one leaf a little injured.

14. No. 1659. *Rudra bhâsyâya*.

By *Bhatta Bhascara*.

This is a selection of 14 *anuácas* from the *Vedas*, on the subject of *Rudra* or *Siva*, with a *bhâsyâya*, or commentary in Canarîse, complete, by *Guru Nanja*. The selection and comment are mixed together in this work; each portion of the original being immediately followed by the explanatory paraphrase: one *anuáca* is imperfect.

The *Rudra prasna* is added; commonly known as *namuca chamuca*. Praise of the excellency of *Siva*; a mode of homage: some persons use it with bodily prostration, others not so.

Leaf 3—8 blank, 9—37 written on.

The book is long, thin, old, and much injured by insects.

15 No. 1661. *Vira dics̄ha viddhānam, slōcas and mantras*, with a *tīca* in sanscrit prose, incomplete, as wanting the *ādi bhāgam*, or first part

- Remarks on the primary place for teaching, that is the temple and the secondary place, that is the teacher's house
 - Sūra linga dharana mantram*, the spell used when tying the Sātra symbol on the arm
 - Guru sishya lacshanam*, right properties both of teacher and disciple
 - Adicshata*, rejection of unsuitables
 - Māsa vidhi* month.
 - Paccha* half lunation
 - Varu* week
 - Nāgashtera*, asterism
 - Ioga* times
 - Rāsi* signs
- If these are suitable to the person concerned, then studies are to be pursued, but if unsuitable not so bad times are to be rejected

The instructions proper to be given in the suitable times. Oncleansing the ground before sitting on it for purposes of instruction Properties of the vessel for water used in the *pūjas*. Mode of placing it, with the appropriate spell. Mode of pouring water into the vessel, and spell used. Mode of washing the disciple (*neut baptism*) *Pancha Brahma nyasam*, signs as to the five elements [each one being a *Brahma*] The places indicated on which ashes of cow-dung are to be smeared. *Anga nyasa kara nyasa mantram*, spell, and signatures with hands and fingers accompanying the said smearing. *Panchacshara nyasam*, signature with the five lettered spell *Rudracshara dharana mantram*, spell when putting on sacred beads. The above instructions are given to a disciple. He is next taught to bring the *pancha gavya*, or five products of a cow, and to purify the *sātra* symbol with them *snabana*, a washing the said symbol

Cshira snānam, washing it with milk, and *mantra* used

Dhādā „ Do with curds, and *mantra*

Grita „ Do with butter oil „

Madhu „ Do with honey „

The teacher takes the disciple by the hand, and so instructs him to go through the various ceremonies

Hasta pustaca samyōga The teacher and disciple hold the same book, and the former instructs the latter from it

A spell to remove all sins before teaching the *Veda*, its right enunciation is then taught (in many cases nothing more is known of it, than the accents in chanting)

The disciple is finally taught to worship his teacher, and then presents areca nut, betel leaf, and other customary matters

He does various personal service to his teacher leaf 38—93, or 55 leaves

The book is long, of medium thickness, injured

16 No 1687 Three tracts

Sect 1, *Malkhanā slottra, slokas* with *tīca* in Canarese, by *Malkhanā cāra*

Brahma, Vishnu, Indra, and *munis* all worshipped *Sīva*, and they who pay homage to *Sīva* will obtain *Sīva sāumyam*, oneness with *Sīva* (*sa uchchyam*) 67 leaves

Sect 2, see XXII

Sect 3 *Mantra sastram—mantras* with Canarese *tīca* incomplete, 30 leaves *Mantra* here is not a spell, but a sort of prayer

The subject adoration of *Sīva* 180 leaves in all

The hook is short, thick broad talipat leaves, in tolerable order

17 No 1691 *Sīva siddhanta sastra, slokas* With Canarese *tīca*, incomplete

In the great deluge *Vishnu* and the other gods perished *Sīva* remained the supreme Omnipresent, and restored the whole creation 97 leaves

The hook is short, of medium thickness, talipat leaves, old, very much damaged

18 No 2361. Without title

The tendency is to shew that *Sīva* is supreme, verses from the *vedas*, the *chamuca—rudra* and other *mantras* that relate to *Sīva* verses from *smritis*, and *slokas* from other books, to the like end

The language being Sanscrit, is written in Canarese, *Granthā* and *Nagari* letters mixed, 33 leaves, incomplete

19 No 2363 *Rudra bhasyam*

By *Rudra Bhatta* *mantras* from the *Vedas*, and *slokas* from other books both have a *tīca* by the said author

1—11 *Anuracam* each *anuracam* is a *rudra* of the *Vedas*—the 11 make up the whole of *Sīva* who is said to contain eleven *rudras*. The sum of the *rudras* is the supreme in the universe. The excellence of these *rudras* and praise founded on them 88 leaves, 27 blank. The hook is of medium size, slightly injured

XXXI. VAISHNAVA

1 No 987 *Vishnu pājā kramam*

By *Gopalacharya*—*mantras*, and some prose, complete

After *Vāishnava Brahmins*, in the early morning, have performed the customary duties of bathing, they take five vessels which are filled with water, and a ceremony, being the above *kramam*, is used, with repetition of the thousand names of *Vishnu*, and *ashtottaras*, octaves After so doing it is usual, or right for the family to take the morning meal, a sort of family homage, with mystic forms, supposed to have much power, 25 leaves 107—132 This book is short, thin, partly worn eaten

2 No 993 Three tracts

1) *Varaha puranam*, the 44th *adhyaya* from the *uttara caridam*, this one chapter is complete, *slokas*, with a Canarese *tika* *Srī devi* (i.e. *Lakshmi*) asks *Varaha svami* (*Vishnu*) concerning the numerous sinners upon earth, how they can obtain beatification? *Varaha svami* replies that by hearing *Hari kirtana* (hymns to *Vishnu*) or by remembering them, all sins will be removed, and the sinners themselves will obtain *mukti* leaf 61—72 or 12 leaves

2) *Vishnu stotram*, praise of *Vishnu* in Canarese, incomplete, leaf 29—37, or 9 leaves

3) *Tiru mantrai, slokas, mantras*

By *Locacharya* These appear to be taken from the *tiru rayi morhi*, or chants in Tamil from the *Vēdas* The subject is complete on 27 leaves in all 48 The *mantra* is said to be used after bathing, and the *tandanam* or recital of names, morning, noon, and evening, the chant following all are *Vāishnava* in kind

The book is long, of medium thickness, no boards, in good order, the handwriting very large

3 No 1373 For section I see XII

Sect 2 *Tuu nartra nigamanam* incomplete, prose and *mantra* form Some special forms of prayer, belonging to the *Vāishnavas*, when bathing, putting on the *ndamam*, and the like The terms *sesha* and *sēshā* are herein used, when treating on the difference between the deity and mankind They seem to be distinctions in polemics with *advaitas* *Sesha* is *Vishnu* (or in general God) *sesha* is mankind, a complement or filling up of Deity, as if *sesha* alone is imperfect, but

then they are not regarded as one common soul. [Sesha would appear to correspond with an occasional use of the Greek word *pleroma*.*]

Some stanzas in Tamil, relating to *Vishnu*, termed 'pasuram, from the prabandhas Other *mantras* of the *Vishnava* kind, relative to household affairs, and duties

This section is recent, compared with the former, but much worm eaten

4 No 1420 *Krishna karnamrita*

By *Lila suca cavi, slocas.*

It should contain three *satacas*, but is incomplete *The 1st has only four or five *slocas*, the 2nd *satacam*, two copies, one in Canarese one in Telugu letter, both complete, 3rd *sataca* in Canarese letter, complete

The subject is the praise of *Krishna*, especially as to his childish, and boyish sports 19 leaves, not all alike

The book is long, thin, in good order

5 No 1452 *Pancha kala pravareshonam, slocas* with a *tica* 10
Caoarese, incomplete Reference to the ten incarnations of *Vishnu*, and his slaying many *rascasas*, and to his protecting the good On his supporting the earth, and preserving the *redas*. Hence of all gods he is chief. As such *Vishnu* is to be worshipped by rising very early in the morning, and repeating the usual forms, with the *stotras*, in *slocas* contained in this book.

[The *pancha kala*, or five times I understand to be so many divisions of the period between 4 A. M. and sunrise, or astrologically while the sun is in the ascendant]

The original, with a commentary on 56 leaves, has the beginning, but does not finish. The book is long, of medium thickness, old, damaged by worms

6 No 1569 Three subjects

- 1.) *Ashta sloki*, eight distichs, with a *tica* in Canarese, complete, leaf 1—15

By *Parasara bhattu*

On the excellence and greatness of *Rangha nat ha* at Trichinopoly.

- 2.) *Chatush sloki*, four distichs (only 3 here) with *tica* in Canarese, incomplete, leaf 1—8 On the excellence of *Rangha nayuki*, the *sacti* at the above place

- 3.) *Mukunda mala, slocas* with a Canarese *tica* leaf 1—51.

On the infantile sports of *Krishna*, and on his excellency
The book is short, rather thick, in some places worn eaten

- 7 No 1600 *Daya sati cari*, 108 *slokas*

By *Vedantacharya*, head of the *Vadagelas*

It relates to *Srinivasa* at *Tripuri*, and is complete.

Description of *Srinivasa*, from feet to head

Vaibhavam, or *maha trivari*, or great excellency. Praise of
Halamelu, the soots there the excellency of the trisha girls, a hill there
—15 leaves

The book is long, thin, touched by worms

- 8 No 1633 Three tract, said to be by *Ramanuja*, but his name
does not appear in the book

1) *Saranagadya*, a prose work on going to *Bhagatam*, and praising
the divine qualities, *sarara* meaning devotion

2) *Srirangha gadya*—a description of the go I at Trichinopoly

3) *Varicont ha loca gadya*, description of the world of *Vishnu*, and
of *Vishnu* as residing there Trees, gardens, artificial hills, wells,
and water courses, flowers, fruits, perfumes a paradise.

Confession of sin, asking pardon, and salvation, addressed in
homage to *Narayana*, complete leaves 1—15

The book is of medium size, and in good order

- 9 No 1673 Six subjects

1) *Rama deadasti narra stotram*, *slokas*, complete, said to be from
the *Brahmanda puranam* seven leaves

Brahmu narrated to *Naredu* the excellency of *Vishnu*

2) *Mantrasaram*, *slokas*, *mantras*, incomplete, on 12 leaves

If a *Brahman* has been sick, on recovering he bathes his head, or
down to his waist At other times when he gets a new cloth, he puts
aside the old one, and in bathing uses the above *mantram*

3) *Dattatreya catacheri*, *slokas*, *mantras* with tea in Canarese,
complete, 20 leaves An appeal to *Dattatreya* for protection, doing
homage, putting marks on the shoulders, with motions of hands, and
fingers

4) *Hanumat caracham*, *slokas*, *mantras*, complete, to *Anjanuya*, a
name of *Hanuman*, with motions of hands and fingers, for protec-
tion 15 leaves

5) *Hari kirtana*, Canarese prose, incomplete, chants to *Vishnu*, by

means of the *Cambodi*, *Bhāravi*, *'Alau*, and other tunes 32 leaves

6) See VII *Supra*

The book is short, and thick, a collection of tracts, the leaves of each differing, touched by worms

10 No 1686 Three subjects

1) *Hari smaranam, slokas*, 20 complete

By *Vedantacharya*, head of the *Vadagalas* Praise of *Vishnu*, with private, or personal homage, in the very early morning

2) *Puriacharya tanniyar* 28 *slokas*, with a *tica* in Canarese, incomplete Various *aluiars*, as *Natamuni*, *Sadagopa*, *Alavantar*, *Namalua* and others are praised in these detached traditional verses the authors of them being unknown so far 36 leaves

3) *Vishnu dhyana slokas*—35 *slokas*, incomplete, meditation on *Vishnu*

4) *Cshamashtas*, 16 *slokas* complete, by *Vedantacharya*, *utsupra* On the clemency of *Vishnu*, and on *Bhu devi*, the earth goddess

5) *Srinivasa mangalam*, 10 *slokas*, incomplete, praise of the form of *Vishnu* at Tripeti 3) 4) 5) contain 42 leaves

The book is short, of medium thickness, slightly injured by insects

11 No 1699 Three subjects

1) *'Alavanta stotram*, 66 *slokas*, complete

By *Yamunacharya*—he praises his spiritual preceptor, another *Aluiar* termed *Alavantar*

2) *Leta raja vimsati*, 20 *slokas* complete

By *Alavantar*, return praise of *Ramanuja* the opponent of *Sancarakacharya*

3) *Guru parambarai*, 18 *slokas*, incomplete

In *Paracala matam* in Mysore, the different secties, from time to time, formed a *sloka* in praise of *Vishnu* these are collected in old chants, handed down by oral tradition, and constant repetition, 30 leaves in all.

The book is short, thin, and touched by insects

12 No 1716 *Vishnu mantram sasanam*, a collection of *n* mantras on the *Vāishnava* creed

By *Indra bhuti ca*: It contains 137 mantras on 23 leaves 42—64, deficient at the beginning, the end wanting

As far as examined these *mantras* are not of malevolent kind, but either to obtain benefit, or to do good. No spells or evil incantations. For example, a *mantra* for a disciple for aid in acquiring knowledge from his teacher. There are directions as to modes of being seated—stopping the nostrils—motions of bands, and fingers. As *Vishnu* is, in one aspect, a preserver, spells are not so appropriately addressed to him they are usually directed to some form of *Sita* or *Parrati*.

The hook is long, of medium thickness, on broad talipat leaves a few leaves only injured

XXXII VEDAS

No 1354 Section 1 *Purusha suctam*, leaves 1—4, hymn from the *Vedas* Concerning *Brahma*, the supreme Being, known also as *Parama purusha*, the heavenly man. The origin of the four chief castes, and favorable to the *Vāishnava* creed

Section 2 Part of the *Taittiriya upanishada*, from the *vedas*, on 20 leaves, concerning the supreme *Brahm* and as an extract, complete

Five leaves are put between, on taking up the *sannyasi* profession, on horary questions in astrology, and praise of *Hanuman*

The hook is of medium length, thin, slightly injured by insects

XXXIII VETERINARY

No 1355 *Astra sastrani slocas*, with *tica* in Canarese, incomplete

On a knowledge of the temper and quality of horses chiefly by means of the *avart ham*, or curl of the hair. If the curl bend inward it is good, but if outward bad

The places where to look for such curls on the head two, on the breast two—on each side two, back of the neck one, hollow of neck one

What god is indicated by these curls, that on the head designates *chandra*. The *uttama*, *madhyama*, and *atama* or best, medium, worst kinds of horses. The best kind has four hoofs white, head white, tail white.

The worst indicated by deep black, leaf 1—28 and then 9 leaves in Canarese—on the above ten curls, and also on remedies for various diseases of horses, incomplete. The book, is short, and thin, with very thick boards.

XXXIV VIRASAVA

1 No 1139 *Vira sāna dīcsha vidhanam, mantras, &c* complete on 35 leaves

Sancalpa vidhanam, mode of recording year, lunar month, and day, with day of week, on which any particular event occurred

Punyahārasanam, consecrating water in a vessel, placed on rice grain, and the mouth closed with a mango, or coconut

Kalasa puja, preparing like water in a small vessel before consecrating the scholastic thread or commencing to learn from a teacher

Vappana uddhi, mode of shaving the head of a disciple

Snana krama, bathing a disciple

Aga marashana snana mantra the formula with bathing, for removing a disciple's sin

Bhasma d'hai ana kramam, mode of putting on the ashes of burnt cow-dung

Rudracsha dharana krama, mode of putting on the sacred beads

Linga dharana krama, mode of the disciples wearing a symbol of Siva (hence the term *lingadharis*)

Linga puja krama, on the mode of ritual to the sud symbol

Eca dasi rudra puja krama, mode of homage on the 11th lunar day, to the eleven *murtis* or forms of Siva

Guru pata puja kramam mode of a disciple washing the feet of his preceptor

So much being done then the guru commences teaching the disciple as follows

- The opening *mantra* with motions of the hands and fingers
- The order of general instruction
- The mode of using the five lettered *mantra*
- The mode of teaching some *mantras* from the *vedas*

These instructions are spoken in the disciple's ear, not aloud, throughout are interspersed directions as to certain *homas*, or fire offerings

The book is long, and thin, a little perforated by insects

2 No 1441 *Viro Sâra maha tantram.* On the *jangamo* system,
slocos, Canareselico

By *Voranosisrara*

On the wearing, or putting on the *lingom*, and ashes of cow-dung,
and using the five lettered *mantra* The excellency of so doing, and of the
Sâro way in general

The *para tastu* which dwells in every one's breast is indeed *Sira*
Beatification must be sought through the means of *Siro* The excellency of
the *Sâra* symbol, and of the *jangama* devotee The consecration of the sud
symbol On the *Jnana guru*, or he who recites the *mantras* The *jnanagamo*,
or book of wisdom On the *sacri* of the heavenly soul as the doctrine or
teaching of *Brahma*. The doctrine of three scotences Five *Brahmas* to one
These and other *Vira Sâro* matters. Quotations to support of the author's
views are made, stated to be from the *Bhâratam*, *Bhagavatam*, *Scando*, and.
other *puranas*, p 2-291 many leaves, in the midst, wanting, 148 leaves
remain

The book is long, thick, a little injured by insects, and rats

3 No. 1444 *Vâlulgama tantram, slocas*, complete in ten padalam

Sira to Subral manya

Padalam

1	Tatra	bhedâ	discrimination of wisdom
2	Tarnd	"	of letters
3	Chakra	"	of revolution of ages
4	Targa	"	of classes of letters
5	Mantra	"	of prayers or spells
6	Pranata	"	of the mystic om
7	Brunâ	"	concerning <i>Brahma</i>
8	Anga	"	as to the body
9	Mantrajâta	"	of kinds of <i>mantras</i>
10	Mantra k laca	"	(not known)

In the world of *Sura*, above the paradise of *Vishnu*, is a *lingo*,
named *nat ka Brahma* In a *yugom* it was born in the world in the
shape of a stork, and in the *matsya avatara* with its beak, it laid hold of
the fish's (*Vishnu's*) neck and cut, or tore it In another *yugom* it poun-
ced upon the tortoise (*Vishnu* in the *cûrmâ avataram*) eat its flesh, and
used the entrails as a garment. Afterwards that *linga* formed itself
into eleven *rudras* or forms of *Siro* The different forms discriminated
This said supernal *linga* is the cause of creation, and of destruction

Quotations are given in proof from *vedas*, law books, *puranas*,
and prose authorities 51 leaves complete

The book is of medium size, much injured by worms at the end

It is a great curiosity, and, is such, might merit translation, to explain the *Jangama* system .

4 No 1639 *Basava puranam*, *slokas* with a Canarese *tica*, incomplete

By *Sancararadhya*

It contains from the 21st to the 30th *adhyayas* or ten chapters only

Vira Bhaktar, *Nach dea*, *Basava*, these and others being *pramala ganas*, or celestials of *Sua's* world, became incarnate on earth Legends concerning them, with panegyries, the slaying of some *racshasas* by them

The book is long, somewhat thick, old, towards the end several leaves are broken, and bits remain

The *Basava puranam* has, I believe, been collated and printed

5 No 1647 *Sâva advâta pracasica*, *slokas* with a Canarese *tica* complete Properties of the human and divine soul on the human soul departing it cleaves the skull, and departs

It ascends through thirty-six inferior places up to the *Sîra linga*, it disapproves of every thing seen in the ascent, until at last it becomes united to that symbol

A description is given of some of the thirty six places aforesaid

The *akahanda lingam*, or symbol without limits—its excellency

[In my notes I have entered the names of some of the steps of ascent In a system so little known even insanity may be chronicled Above the symbol without limit is *saria srishta st'hala*, the place of the entire creation, then the *pinda gnâna st'hala*, and the *punda gnana vichala st'hala*, with their glory The *samsâra brandi st'hala* The *daha prati brandi st'hala* its glory The *panchendra udrica brândi st'halam*, where the five senses have no power (the body having been left at the lowest stage) The *agnuna brândi nirasana st'halam*, and the *Sîra gnâna pracasa st'halam*, with their glory And so higher up to the *sarana st'hala maluma*, the place of final refuge, its excellence, and the glory of the *aiyka st'halam*, or final absorption, or union of the soul with deity—surely heathenism is not without its "weak enthusiasm"]

I remember seeing the alleged translation of a Parsee book, having some resemblance to this one, in a labored description of at least seven heavens There is a wide spread belief of ascending degrees, but description becomes puerile "intruding on things unseen."

This book is somewhat long, and thick, on talipat leaves, and in good order

6. No. 1653. *Karana hasagi, slócas.*

* By *Chenna Basava*—with a *tica* in Canarese, leaf 1—25.

*O'm hara pranava surúpa.**

From the *O'm kara* all things are produced.

This is the elementary primal cause—its excellence.

On the *pancha báudica*, or five elements.

On the *tattvas* or faculties of body and souls; mental included. The situation of the elements in the different parts of the body, and their operations.

On the evil dispositions. *kama, cródha, lóba, mächariya, &c.* resulting from mental dispositions, or bodily faculties.

Jita surúpa, nature of the soul. These and like matters.

Leaf 26—37 in the Canarese language.

Mizrápanam by *Basava*.

The *ácharya, guru, jangama, prasáda* and *maha lingas* are in the human body, and by doing homago to them (worshipping self) beatification will be acquired; i. e. *sa-uchyam*, oneness with *Sira*. A few other matters.

Leaf 38—41, *Karana hasagi* resumed, but incomplete; leaf 49—53, *Sira caracham*, a charm for protection.

The book is of medium size, old, and slightly damaged.

7. No. 1662. *Karana hasagi, 1—17*, the matter the same as above.

Leaf 18—24, the *Mizrápanam*, as above.

Panchikarann, on the five elements in the human body.

On the three *gunas*, the *satva, rágasa, tamò rupam*; or meekness, choler, depravity. The *punya*, moral merit, and *pápátmaca*, or sinfulness, how produced, with the nature of each: the seat, or situation of each in the human being; the results, good or evil.

1 *Prána*—2 *pana*—3 *udana*—4 *samana*—5 *víyana*, or five vital airs, their seat in the body. The five senses where seated. The *gnánendriya*, mental or spiritual faculties. The *áchára, guru*—the *Siva jangama*—the *prasáda*, and the *maha lingas*, are members of the earth, and of the human body, as elementary principles. The seat of each in the human body; these and other matters, on what is sometimes collectively termed the *tatra* system. It seems laborious trifling, *nihil operose agens*.

The book is short, of medium thickness, in good order.

8. No. 2333. *Ashta hávarana mani derpana*.

By *Chinna víra déva*—slócas, with prose mingled, complete in eight *prakaranas*, or chapters.

Lingachara vidhanam, mode of *linga* homage—*eca rumsati desha vidhanam*, or twenty one modes of initiation.

- mata st hala mahima vidhanam*, on the excellency of making a place for homage.
- ashta vidha archana vidhanam*, eight kinds of service—*mentre tel manu*
- shodasa upachāra vidhanam*, mode of sixteen subordinate ceremonies.
- pātobdaca st'hala mahima*, merit of drinking the water that has washed the foot of the *Sātra symbol*
- jangama linga st hala mahima*, glory of a superior world.
- bhakta st hala linga mahima*, glory of a still higher world.

The glory of other worlds in the ascending scale, named *Mahesvara-prasada linga-Prana linga sarana*—and *ākya*, with the addition of *st'hala* (place) to each one.

Ashta anga yōga nirupanam, a description of penance, with eight members

Guru laekhanam, properties of a teacher, he should be well informed in the *sastras*, and in ritual services

Sisha laekhanam—the deportment of a disciple described

Other *paras*. are on the places whereon to put cow-dung, ashes, and beads On the excellency of the six lettered charm of the *Vira sātras*, and *samadi kriya*, the work of penance.

In the superior world above that of *Brahma* is the *nat'ha Brahma lingam*, which governs all beings and things beneath it. In the form of *Brahma* it creates, in the form of *Vishnu* it preserves, and in the form of *Siva* it destroys, leaf 1—125.

The book is short, rather thick, in good order.

As this book is a sort of compendium of the system—a caricature of the common *Sātra* one, it might deserve translation; for the system is unknown, otherwise than by wilfully false description.

B. A. c.

II. No. 1213. *Sri mucha samvatsara panchangam*, Almanac, A. D. 1753-4, caliguga 4854, Sal: S. 1675.

The usual contents in five parts, also the *p'hala stuti*, or influence of the planets, prognostics for the year.

Leaf 1—42—one leaf at the end wanting.

The book is short, of medium thickness, touched by insects, and slightly broken.

VI. No. 537. *Pāitru mēdhika vidhihi*.

Ascribed to *Aṣṭaglāyana rishi*, slōcas.

On the *apara carma*, or funeral rites and observances, during several days. In this tract, which is not complete, there is the burning, gathering, and washing the bones, and casting them into a river, with the 10th day's ceremony, leaf 1—24.

From another book 7 leaves—Incomplete; concerning things unclean, and on ceremonial pollutions.

The leaves of the first portion are longer than those of the other, old, but in good order.

B. A. d.

IX. No. 1593. Two subjects.

1.) *Niti sastram*, 21 slócas with a Canarese *tica*.

By *Chanacaya*, incomplete: on seven leaves, specimen.

To one unlearned a sastram is venom.

To one who has the colic food is poison. If a poor man see ten men together, to him it is poison.

By reason of *gashika* (slavish dread) of evil people the whole body is venom. These and the like sort of aphorisms.

2.) *Bhartri hari*, only 84 slócas, a fragment from the 3rd, or *Váiragya satacam*.

Specimen of one aphorism.

If any one read the *Vedas*, *sastras*, *puranas*, &c., so as to be learned; if he make many sacrifices, if he collect great wealth; yet since he can take nothing of all this with him, when he is about to die, it is his better wisdom to do penance, and by *Bhagavat dhyánam* (meditation on God) to seek for final beatification: 16 leaves.

The book is of medium length, thin, slightly injured by insects.

XV. No. 1685. *Síra stotram*, slócas. By *Halayuta*, with Canarese *tica*, incomplete, leaves 183—204 or 23. Praise of *Síra*.

XVIII. No. 1473. *'Jaina' puja tiddhánam*.

By *Bujya pátar*—*mantras*, *padyas*, and prose mixed: complete.

The five elements deified; mode of homage. Homage to the nine planets; and to a being termed *Yacsha*. Praise of *Vrishaba raja*, a *Jina* king. Praise of *Chandra prabhu*, a deified man so named; the great bathing of *Jina deva*, on festival days. The *sahasranama*, or one thousand names of *Jina deva*.

Also some fire-offerings with *mantras* and services therewith connected: 76 leaves in all. This book is long, old, slightly injured.

XXXIV. No. 1438. Physico-theology.

Hari shad-varga—six inimicals, that is *káma*, lust; *cródha*, anger; *lóba*, avarice; *môha*, cupidity; *mata*, fanaticism; *máchariya*, malice; *shad Brahma*—six advantages *Jatt*, *carnam*, *accrama*, *culam*, *gótra*, *námam*.

Sapta visana—seven sorrows, *tamu*, *mana*, *dhana*, *rajya*, *visva*, *utsala*, *sévara*, desires arising from want of health, mental vigor, wealth, power, credit, pleasure, employment.

Sapta datus, or *rasa, rudra, mamsa, metasu, hasti, maya, sucla*, i.e nervous fluid, blood, flesh, gristle, bones, marrow, semen.

Ashta murti matas—or *Prithivi, salila, paraca, pavana, ambara, ravi, seshi, atma*

Antaharana chudushthayam, mental afflictions, *dasu rayus*, ten vital airs in the body

Pancha budas, five elements.

Pranava, utpatti—origin of the *Vedas*

Brahmanda surupanam, form of the universe, with the *panchikara tatus*—five material and spiritual qualities their nature, and the effect of their union

The book appears to be incomplete it contains 32 leaves, in confused order

An expositioin of the physico theology of the *Vira Sáras*

It is of medium size, and in good order

XXXIV No 1668 *Vatula agama tantra, slokas and mantras with the incomplete*

On the *nat ha Brahma linga*, see 8 No 2333 supra.

Various *padalam*s, or chapters, with the following titles—*tatva-bheda*—*varna*—*chakra bheda*—*varga*—*mantra*—*pranava*, the two last incomplete, three leaves are also deficient at the beginning.

Above the world of *Vishnu* is the world of *Siva* where there is a symbol known as the *nat ha Brahma lingam*, its splendid appearance by its power it creates—preserves—destroys. It is distinct from the eleven *rudras* and superior to them. The eleven *rudras* are as rays proceeding from it. This symbol dishonored *Vishnu* in some of his *avatara*s. It is the elementary cause of the entire and eternal universe. Other matter on the *tatra* or properties of body and mind delivered by *Siva* to *Subrahmanya*.

The book is long, somewhat thick, injured

B A

e Uriya letter

I DRAMA

No 2369 *Maha nálacam*

By *Hanuman cavi*, with extracts from another book, by *Mala sutana misra cavi* 1000 *slokas*. Not a regular drama for acting, but containing a variety of dramatic incidents from the *Ramayana*, with praise included of *Vishnu*, *Siva*, and other gods. *Misra cavi*, quoted, is a celebrated author

The book is long, thick, in good order

II. LAW.

1. No. 2367. *Smrīti sāra sangraha.*

Leaf 1—5 a few rules of Sanscrit grammar.

The remaining leaves contain a compendium of Hindu law, in 6 chapters.

By *Vāidhya nat'ha.*

The 1st chapter is on *tithi nirnaya*, or fixing of proper lunar days for various sacerdotal observances. The second is on the *māla māsa*, or month in which two new moons occur; and *rājaseala nirnaya*, or observances as to female menstruation. Other chapters not examined.

The hook is long, of medium thickness, on talipat leaves, and in good condition.

2. No. 2372. *Kanva samihita.* The law treatise of *Kanva*. On the *achāra eāndam*, or sacerdotal law, containing 41 chapters, incomplete.

The book is long, of medium thickness, the edges a little injured; otherwise in good condition.

3. No. 2373. *Yagnyarakṣayā dherma sastra*, code of law by *Yagnyarakṣaya*.

Three cāndas, or books—slocas: part of a work by an ancient lawgiver; of which the *Vignānēśvaram* is a paraphrase of high repute, and authority in the south; as the *Jimuta rāhanam* is in Bengal.

The three last leaves in this book contain the *Sāttra* five lettered spell; and the monosyllables of a spell to *Ganēśa*, used when showering flowers on his image: leaf 1—58.

The hook is long, of medium thickness, in good order.

III. LEXICOGRAPHICAL.

No. 2365. *Amara cosha*—lexicon.

The 1st. *Cāndam*, complete.

The 2nd „ „ as far as to *sālila verga*. See notices of this work, *passim*: leaf 1—46.

The book is somewhat long, of medium thickness, old, but in good condition.

IV. VEDAS.

1. No. 2366. *Sāma vēda.*

Part of the third vēda, containing eight *prapāthacas* or chapters, with part of the ninth, left incomplete.

The book is long, of medium thickness, somewhat old, but in good condition.

2. No. 2370. *Brihadaranyam*—the spreading forest. This is said to be the name of a *rishi*; and it is the technical name of a part of the *Vedas*. Notices occur in books in the *granthā* letter. *Vide* No. 1723, there stated to be one of the *upanishadas*. Here termed a *sac'ha*, or branch, *Vājasaneyā saclaya jushi kanta sāc'hayam Brihadaranyam*—the spreading forest, the *kanta* branch, a part of the white (*vēda*) by *Vājasaneyā* (a *rishi*): *kanta*, a lawyer: see II. 2 *supra*. The book contains 8 *adhyāyams*, or chapters.

[For these notices of books in the *Uriya* letter I am obliged to papers received from the Honorable Walter Elliot Esq.]

B. A.

f Malayalam letter.

I. ADVAITA.

1. No. 2303. *Rasa abi vyanjaca* or *advaita mata retnam*.
By *Scayampracasa yeti*.

This is a *tīca* or explanatory glossary, but on what particular book is not known. The subject is on the unity of the Supreme Being, in a pantheistic sense, and the oneness of the human soul with that being; see previous notices.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

II. ALPHABET.

1. No. 2321. *Arri chuvadi*.

Merely the *Malayālam* alphabet, as constructed to express the sounds of Sanscrit words; a school book—of medium length, thin, no boards.

III. ARCHITECTURE.

1. No. 2323. *Abilashitārlā chintāmani*, on architecture.

By *Malla somēsvara*: *slōcas*, with a prose *tīca*, 1—3 *adhyāyas*, so far complete.

Mode of constructing houses, dimensions, form of parts, and relative proportions; benefit resulting from good construction.

The book is short and thick, on narrow talipat leaves, in good order.

IV. ART OF POETRY.

1. No. 2307. *Kuraliyānandam*, a comment by *Appaiya dīshadō*, on the *Chandra lōca* of *Cūlī dāsa*.

It has beginning, but does not finish: when complete it relates to one hundred poetical figures: see preceding notices.

* The book is of medium size, on talipat leaves, old, tolerable order.

V. DRAMATIC.

1. No. 2297. *Púrṇa purushartha chandra náṭacam*—Sanskrit and *Pracṛuti*, both slōcas and prose, 1—5 ancas complete.

Chandrodaya, a king, his vain attempts to attain beatification, turned into comedy.

The book is short and thin, talipat leaves, old, but in good order.

2. No. 2298. *Malati matariyam*.

By *Cali dāsa*, Sanscrit *Pracṛuti*, 1—10 ancas, complete.

A contest between pupils of two dancing masters before a king, who fall in love with one of the figurantes; names following: see foregoing notices. The book is of medium size, on talipat leaves, old, and injured.

3. No. 2300. *Retna vali*.

By *Sri Harisha*. Sanscrit and *Pracṛuti*, 1—4 ancas, complete.

Vatsaraja, a king, and *Retna vali* (jewel necklace), a woman—an amour ending in a *kadca virāha*, in which the man plants a sword in the ground, and the woman stands near; implying fealty, or death.

The book is of medium length, thin, on narrow palm leaves, small writing, in good order.

4. No. 2301. *Jániki parinayam*, the marriage of Janaca's daughter, or *Ráma náṭucam*, 1—7, ancas, complete. On the marriage of *Ráma* and *Sita*, and subsequent events, down to the destruction of *Rávana*, dramatized.

The book is of medium size, on broad talipat leaves, very old, the last few leaves broken, and one third gone.

5. No. 2302. *Malica mārulam*—náṭaca, or drama, in one continuous act, complete.

A *gandharba* marriage of a woman named after the *malli* flower, with a man named *Maruta*, from the wind that blows over the flower; of the usual erotic tendency. There are besides a few loose leaves containing *chātu slōcas* or separate stanzas, on a variety of subjects, like Portuguese *chicótas*. The book is of medium size, on broad talipat leaves, old, and a little injured.

6 No 2303 *Prabodha chandrodayam*

By *Krishna misra*—Sanskrit and *Pracruti*, *slocas* and prose, 1—6 *ancas*, complete Personifications of virtues, and vices, as men and women, intended to teach the *advaita* doctrine, see foregoing notices

The book is short, of medium thickness, on talipat leaves, in good order

7 No 2304 *Murari natacam*, otherwise *Anarg ha ragharam*, Sanscrit and *Pracruti*, *slocas* and prose

By *Murari*, 1—4, incomplete

The subject of the *Ramayanam* dramatized.

The book is short, of medium thickness, on talipat leaves, a little injured

8 No 2305 *Pradyumma abhyutaya natacam*

The leaves are not regular, some of them are gone it appears to be a drama founded on a subject taken from the *Bhagavatam*

The book is short, of medium thickness, on talipat leaves, very old, and very much injured, so as to destroy coherency of meaning

9 No 2306 *Sacontala natacam*

By *Cali dasa*—Sanskrit, *Pracruti*

1—6 *ancas*, incomplete, the 1st and 6th are injured The amour of *Dushmanta* with *Sacontala*, reared in a hermitage—birth of *Bharata*—and intermediate details, see various other foregoing notices

The book is short, of medium thickness, on narrow palm leaves, old, and damaged

10 No 2315 *Bala Ramayana natacam*, or *Vira Vilasam*—Sanskrit and *Pracruti*

By *Raja sec hara*

1—10 *ancas*, complete

The subject of the *Ramayanam* in brief, dramatized

11. No 2322 Sect 1 *Pradyumma nataca*, or *deanica natacam*, 1 *anca*, incomplete Subject from the *Bhagavatam*, see 8

VI ETHICAL

1 No 2311 *Niti saram*, *slocas*

1—20, *sargas*, complete

A selection from various books on kingly ethics, and other like topics, in general

The book is short, thin, on broad talipat leaves, in good order

2. No. 2312. *Niti sara samuchayam.*

The 1st and 2nd *satasas*, with a *tica* in Malayalam prose, the 1st complete, the 2nd not so—the subject, general ethics.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

VII. EROTIC.

1. No. 2291. *Govinda charitram.*

10 *sargas, slócas.*

A kind of mixed poem on the actions of *Krishna*—his sports—bathing in the river Jumna—amours—wars, &c.

The book is short, of medium thickness, on palm leaves, in good order.

2. No. 2293. *Krishna vilásam.*

1—4 *sarga*, incomplete—*slócas.*

On the youthful sports and amours of *Krishna*.

The book is of medium length, thin, on talipat leaves, a little injured.

3. No. 2322. Sect. 2 *Krishna cárva.*

A *tica* or verbal prose comment on some poem relating to *Krishna*; the title of the original not found: for sect. 1 see V. 11.

The whole book is short, of medium thickness, on narrow palm leaves, old, in tolerable order.

VIII. GRAMMATICAL.

1. No. 2286. *Sabda nirnayam; sutras, tica, prose..*

A discrimination of the genders of various words; beginning only, being incomplete.

The book is long, on 8 talipat leaves, one of them broken.

2. No. 2295. *Mrticara grant'ham*, a *tica* or glossary on *sútras*.

By *Vara Ruchi*; an enlarged comment on the *sútras* of *Pánini*. *Vara Ruchi's* book does not often occur in the other parts of the collection: this, by consequence, is of value.

The book is of medium length, thick, on broad talipat leaves, in good order.

IX. HYMNOLOGY.

1. No. 2290. Sect 1. *Rama stuti, slócas*, without beginning, or ending: praise of *Ráma*: for sect. 2 see XIV. 2.

2 No 2309 *Rama charitram, slōcas*

Vilasitam 1—4, narrative of *Rama's* actions, as a vehicle for praise, mixed up with the whole

The book is short, of medium thickness, on narrow palm leaves, old, a little injured

3 No 2314 *Sangita retnacaram*

It has no title within itself, but the subject is like that of the Sanscrit work specified

It appears to be on the art of singing and dancing, musical times, &c It may be a part of the *Bharata sastram*, but a degree of uncertainty attaches

The book is of medium length, thin, old, on broad talipat leaves, in good order

4 No 2317 Sect 1 see XII

Sect 2 *Surya satacam, slōcas*, a few less than 100, therefore incomplete

The book is very short, of medium thickness, on talipat leaves, stained, and a little injured

5 No 2319 *Ishara stotra, slōcas*, the beginning, but without the ending

Praise of the glory of *Ishara*, or *Sira*, imploring aid and benefit

The book is somewhat long, of medium thickness, on talipat leaves in good order

X LAW

1. No 2323 *Dherma sastra*

The *vishwahara candam, slōcas* with *tica* Has the beginning but not the ending

On modes of proceedings in Civil suits, with connected details

The book is of medium length very thin, talipat leaves, tolerable order

XI LEXICOGRAPHICAL

1 No 2218 *Sarrananda kriti*

By *Sarrananda*—prose

A glossary on the *Amaram*, the 1st and 2nd *candams*, with 12 and 10 *tergas* complete, illustrated by quotations

The book is of medium length, very thick, on talipat leaves, in good order

XII LOGICAL

- 1 No 2317 Sect 1 *Tarkha sastram*, on logic prose, only two *khandas*—the *pratyacsha* and *anumanam* for sect 2 see IX

XIII MISCELLANEOUS

- 1 No 2285 Three fragments

1) *Tarkha prakaranam*, one chapter on logic

2) Ethical and medical *slokas*

3) Verses from *vedas* on *zanti pūja*, or a sort of litanies, to remove evils

The book is short, of medium thickness on talipat leaves roughly cut, in good order

- 2 No 2310 Three pieces

1) *Vishnu sahasranama vali*, 1008 names of *Vishnu*, complete

2) *Achara vidhi*, morning, noon, and evening ritual 3 leaves

3) *Deva stuti, slokas*

Praise of the *sacts* of *Siva*

The book is short, thick, old, on narrow palm leaves, in tolerable order

XIV PAURANICAL

- 1 No 1886 *Narasinha puranam*, *Suta rishi* to *Bharadvaja rishi*, *slokas*, a larger mixture of *granthi* letters than in other books, and this one was found mingled with books in the *granthi* letter

The following is a specimen of contents, at and near the beginning

The chronological periods of the *krēta*, *treta*, *dvapara* and *cali* *yugas* Description of creation Origin of the *devas*, of the *danavas*, of the *yacsas* and *manushyas* The creation of *Brahmans* Formation of the five elements, the twelve *adityas*, or the sun differently named according to the zodiacal sign in which it is—matters concerning these names *Marcandeya* conquered *Yama*, the regent of death, and is now a *chiranjīvi*, always a youth of sixteen years of age Description of the excellence of *Vaishnava*—the mode of worshipping *Narasinha* in the *cali* *yuga* The sacred places (*punya eshetras*) peculiar to *Vishnu* Many praises to *Vishnu*, as if uttered by *Marcandeya* On the eight lettered *Vaishnava* charm On the mode, or causes of obtaining beatification with the like

Leaf 1—167 complete, blank leaves in the midst

2. No. 2290. Sect. 1. see IX.

Sect. 2 *Gaja graha adikaram*.

The 10th chapter from the 8th book of the *Bhágavatam*—usually known by the name of *Gajendra mōcham*. On the rescue of an elephant from a crocodile, and giving it beatification.

The book is short, thin, on talipat leaves, in good order.

3. No. 2318. *Bharishóttara puránam*.

1—26 *adhyáyam*—*slocas*: interior section *cali yuga charitra*, account of events in the iron age; and again another 26 *adhyáyas* follow. Though this *puranam* is numbered among the eighteen, it is rarely met with; and by some, is considered to be a tail-piece to the *scánda puranam*.

Seven leaves on the subject of the *uttara Rámáyanam* are appended; these are shorter than the others.

The book is short and thick, on talipat leaves, in good order.

4. No. 2320. *Dévi mahatmyam*.

The episode known as *Sapta sati*, or *Ch'handa pál'ka*. The war of *Dévi*, or *Dúrga*, with *Mahishásura*, and others; six *adhyáyas*, incomplete. Taken from the *Varáha puranam*, and the *Márcandeya puranam*.

The book is very short, of medium thickness, on palm leaves, a few broken.

XV. ROMANCE, HISTORICAL.

1. No. 2287. *Mágha vyakyánam*.

By *Déva rájácharya*. 3rd *sargam*, a comment on a part of the *Mágha cavyam*, an epic poem, on the war of *Krishna* against *Sisupála*: this portion relates to an encampment.

2. No. 2288. *Mágha vyakyánam*.

The *tica* only, without the original; 1—3 *sargas*, complete, so far only.

The preparations of *Krishna* for making war against *Sisupála*.

The book is short, of medium thickness, on broad talipat leaves, in good order.

3. No. 2289. *Cumara Sambhava*, without the *múlam*: only the comment.

The 1st *sarga* containing a description of *Himaút* mountain.

The book is short, of medium thickness, on talipat leaves, in good order.

4. No. 2291. *Nāishadham*, a *tica* to the 1st *sarga* only; by *Cola chēla malla nāl'ha sūri*; the introduction.

The book is of medium length, thin, on talipat leaves, without boards, in good order.

5. No. 2292. *Māgha cāryam*, the original *slōcas*, 1—9 *sargas*, up to the poetical description of morning and evening, on a march.

The book is short, of medium thickness, on narrow talipat leaves, in good order.

6. No. 2293. *Nāishadham*, *slōcas*.

By *Sri Harisha*—without *tica*.

1—5 *sargas*. The introductory portion of the story of *Nala* and *Damayanti*.

The book is short, of medium thickness, on narrow talipat leaves, old, good order.

7. No. 2296. *Uttara Rāma charitra*, *slōcas*.

In 5 *sargas*, complete.

A kind of narrative poem for public recitation; founded on the story of the *uttara Rāmāyanam*.

The book is short and thin, on broad talipat leaves, in good order.

8. No. 2313. *Kirātlárjuniyam*.

Wants the title, with the beginning and ending; but the subject is on the *tapas* of *Arjuna*, his contest with *Sīra* disguised as a hunter; and obtaining the life-destroying weapon: *slōcas* with *tica*.

The book is short, of medium thickness, on narrow palm leaves, old, and very much worm eaten.

9. No. 2316. *Bhōja champu*, *slōcas* and *churnicas* by *Cāli dasa*.

The story of the *bāla* to the *sundara cāndams* 1—5 incomplete.

The subject of the *Rāmāyanam*, adapted to court minstrelsy.

The book is short, of medium length, on narrow talipat leaves, in good order.

10. No. 2324. *Rāmodhayam*, *chūrnica* metre, incomplete.

Tale of the *Rāmāyanam*, abstracted for public recitation.

The book is of medium size, old, on talipat leaves, much injured by termites.

*B. B**Telugu language and character.***I. ARITHMETIC.**

- 1 No 1092 *Ganita sastram*, Arithmetical account, incomplete, on 23 leaves

There is also 1 leaf on medicine, and 6 leaves complete *Siva stotram*, or praise of *Siva*. The arithmetical portion is older than the rest, it is a medium sized book, and in tolerably good order.

II ASCETICAL

- 1 No 1037 *Parama yogini tilasam*.

Eight *asrasas*, or sections in the *dwipada* metre. It relates to the practices of *yogis*, or ascetics. A medium sized book, in good order

- 2 No 1071 On the *Vaishnava* system

This is illustrated by an account of the *Alwar* of *Vishnu*. They were ascetics, and *Vaishnavas* of the true kind. In contrast to the devotee, the life of the family man, with his trials and troubles, is described. If such householders wish to obtain beatification they must follow certain rules, which are prescribed. There is a description of the *Vaishnava* system, and like matters of a *Vaidica*, or religious kind. Written in prose, incomplete, old, medium size, damaged at the edges

- 3 No 1079 On the *Alwar*

The places of their birth, and death, or beatification. An extract from one of their works. Discourses of the *Alwar* with each other, on moral and religious subjects. It is stated that *Yempramanar*, or *Ramanuja* of *Sri Perattur* was the chief, and consulted by the others, perhaps an anachronism. The nature of beatification, and means of attaining it explained. The state of man described. Penance, with its fruits. The secret doctrine of the *Vaishnavas*. The book is in prose, with Tamil words intermingled, and complete. It is long, thin, old, and a little touched by insects

- 4 No. 1090 Concerning the *Alwar*

The manner, and place of their birth. The temple where each one died. The local name of the god at those temples. Their genealogy, with particulars as to their immediate parents. Their books, and special sayings, with other matters entirely limited to the 12 *Alvars*. This is a book of medium size, the first half in good order, the latter part of the book has one half of the leaves broken off, rendering the work incomplete.

III. ASTROLOGICAL.

1. No. 1730. *Vencatachala svami Pratâni Dwibya putra Jâtacam.*

The horoscope, or astral, and other indications on the birth of the second son of the Treasurer of Tripety pagoda. Some unpropitious points have the requisite *zânti* (or averting service) stated.

The work is in prose, with here and there a *slôca*; small, in good order, and complete.

2. No. 1081. The second section of this book states the qualities of the court astrologer, and *purôshitâ* or seer. See XVII. 6.

3. No. 1086. *Chicka déva raja putra jâtacam.*

The horoscope, and estimate of the future life and fortunes of a son of *Chicka déva*, a Mysore king. The name of the son not mentioned. It is written in prose, with verse here and there; long, of medium thickness, in good order, and complete.

IV. CHARITRAS OR TALES.

1. No. 913. *Ushâ kanya Paraniyam.*

The marriage of the virgin *Ushâ*, *Bânâsura* the father of *ushâ* was at war with *Krishna*: afterwards a marriage was negotiated between *Anirudha*, grandson of *Krishna*, and *Ushâ*; which is the subject of this poem in *dwipada* metre.

There are also five sections of the *Râmayanam* from the *Bâla* to the *Sundara cândam*, so far complete, in *padya câryam* metre. In the writing some Canarese letters are used.

2. No. 1021. *Praklâda charita*, the episode of *Prahlaða*, from the *Bhâgaratam*. It is in the *padya câryam* metre, a poem by *Bomma Potarâju*. It is small, old, broken, and not complete at the end.

3. No. 1035. *Vasu déva Arjuna sadha*, and *écadasî mahâtmyam*, poems in the *padya câryam* metre, medium size, complete.

4. No. 1036. Three pieces. 1.) *Harischandra Nalopâkyana*; contains three *nsîdas*, or sections of a poem in *padya câryam* metre, with a prose version by *Bhatta mûrti*. In one sense it gives the tale of *Harischandra*, in another that of *Nala*.

- 2.) Also *Râghava Pânda tyardarsanam*.

Three sections relating to the *Râghu ramsam*, or solar line of kings.

- 3.) *Nâsakétôpâkyânam*, the fable of *Nâsaketu's* descent into the lower regions, with the results.

It is a poem in the *padya cāvyam* metre.

The book containing these three productions is large, and in good order.

5. No. 1039. *Sāmbu charitra*. Tale of *Sāmbu*; and *Bhakta ranjana charitra*, an episode from the *Bharatam*. Both are in *dvipada* metre, forming nearly equal halves, complete, and in good order.

6. No. 1042. *Pradhyuma charitra*, tale of a son of *Krishna*; also *Kirātārjuna*, an episode of the *Bharatam*, *Sīra* disguised as a hunter disturbed the penance of *Arjuna*, and afterwards gave gifts qualifying the latter to destroy his opposers. Five sections.

The book is large, and nearly new.

7. No. 1048. *Nala chacravarti cadha*.

The *Naishada*, or episode of *Nala* from the *Bharatam*. In *dvi-pada* metre, complete, large size, and in good order.

8. No. 1051. *Prahláda charitra*, an episode of the *Bhágavatam*, concerning a devotee of *Vishnu*: fragment of 8 leaves.

Guru yeti ganamalu, on orthography, a fragment, damaged. The book has only one cover, is long, thin, of little value.

9. No. 1055. *Vasu charitra*.

A poem in *padya cāvyam* metre, in six *asvāsas* or sections, complete. A romance of love adventures between *Vasu* a king of *Pratisht'hana*, and *Girikanya* (mountain-nymph) and their marriage. By *Bhatta Murti*, a distinguished poet: the work is classical.

10. No. 1058. *Sri Chicka deva raya vilásam*.

The amusements of a Mysore king. Story of the marriage between him and *Chandra réca*. There are also some details on musical time and modes, as part of the amusements of a court. This copy is not finished. It is of medium size, and in good order.

11. No. 1061. *Vijaya vilásam*, adventures of *Arjuna* in the South.

A poem in *padya cāvyam* metre, only one section in this, hook. It varies from the *Bharatam*; but the legend is common in Southern India. The leading event is the irregular marriage of *Arjuna* with *Chitrangada* a daughter of a king of Madura, certainly fictitious. Another is the elopement of *Subhadra*.

12. No. 1069. *Subhadra parinayam*, the elopement of *Subhadra*, sister of *Krishna*, with *Arjuna*. It is either a continuance of the former book, or of the same tale. The leaves are in great confusion.

Also

Aucheyulorakyanam Story of a Brahman who, on Krishna's marriage with Rucmini, brought presents, and received gifts only one section, two others wanting.

The entire book is of medium size, and old. It needs collation with other books.

15 No 1070 *Vijaya Vilasam*, *padya caryam* metre, three sections complete, but requiring to be compared with 11. The adventures of Arjuna at Madura, and at the court of Arushpa. Surreptitious marriage with Subhadra, mother of Abimanyu. Medium size, and in good order.

11 No 1072 *Nara natha charitra* A tale of nine Siddhas or magicians, in *decipada* metre. Their names are Matsya natha, Suranghalhara, Goracshnca, Megha nat'la, Viru pucsham, Naga -Arjuna, Kandi Siddham, Siddha buddhi, Kanodhi. From so much as I heard read of these tales I do not deem them fit for abstracts. Much of a vicious character is written, and, after becoming peculiarly adepts in vice, some of these siddhas attain to supernatural powers. In the two first instances the individuals bore injury before being initiated; most of the others differ, in not having such an excuse.

The book is a poem in the *decipada* metre, several leaves are missing. It is rather large in size, old, and slightly damaged.

15 No 1074 *Saranga dhara charitra*

The story of *Saranga dhara*. A fragment of a poem in *padya caryam*, having only eight leaves at the beginning, and without boards. The hero was the son of *Narendra raja*, of *Rajamahendri*, who, when hunting, left the town in charge of his son. His mother in-law, *Chitrangi*, took notice of him, and was rejected, on which she accused him to his father, and procured his legs to be cut off. The sequel of the tale may recur in a fuller copy. Ultimately he became one of the above *Siddhas*. This fragment is a little injured by insects.

16 No 1731. *Gajendra moosham*, beatification of the king of elephants. This is a poetical version in *padya caryam* of an episode of the *Bhagavatam*, the 8th *Candam*, an account of a contest between an elephant and a crocodile. The elephant was worsted, and an imprisoned spirit was thereby released, and returned to the superior world. The poem is complete, and in good condition.

There are 10 leaves of a Canarese book, without beginning or end, the subject hymnology, but this fragment requires to be collated with others of like kind

- 17 No 1470 *Vibishana budhi*: The tale of *Vibishana* An episode from the *Ramayanam* At the end 16 stanzas in praise of *Lacshmi* of the town *Kalita*

V ETHICAL

- 1 No 1010 *Bhagavat gita*, chant of *Krishna*

Three *adhyayas* or books, narrated to *Dritarashtra* by *Sanjai*, through the favor of *Vyasa*. It is taken, as to subject, from the *Blaratam*. When the rival armies were drawn up, and *Arjuna* was with *Krishna* in a chariot the former expressed a doubt, and grief concerning the destruction of his own relatives. *Krishna* reproved him, and entered into a variety of metaphysical statements as to the soul, adapted to eastern philosophy teaching that the destroying his friends was next to meritorious. The book is small, and in tolerable order

- 2 No 1084 1) *Niti saram*, on morality

Three *astaras* or books wanting the seven first leaves

- 2) *Casturi Ranghadama satacam*

A centum of verses on the qualities of the *atma surupam* or soul On morals, on the morals and qualities proper to a king. The qualities of a *mantri*, or minister of state, and of other rulers. Also on the qualities of the court astrologer, and *purohitam*. See III 2 See XVII 5

Section 5 Has some Sanscrit *slokas* on ethics

Other sections of this book come under other headings. The book requires collation. It is of medium size, old, and a little damaged

- 3 No 1085 *Kannan siru tambu*, a summary of the teaching of the *Alavar* of *Vishnu*

The book is especially a prose explanation of the centum of *andadhi*, or *da capo* verses by *Pudhata alavar* of *Tondamandalam*, the 2nd in order. There is some small mixture of Tamil words, as usual in Telugu versions from the *Nalayira prabandham*. The book is of medium size, without boards, old, and damaged by termites

- 4 No 1087 *Juan lacshanam* on the human soul

This is a moral treatise, apparently on the *tattva* system. It treats of the body, the interior viscera, the muscular parts the breath or spirit the senses or mind, or sensitive soul, also on beatification, is applied to the immortal soul

5 No 1101 *Sumati satacam* A poem on ethics, or morals, containing 97 stanzas, 3 wanting It is small, and in good order

6 No 1261 *Sabhapati laeshana*, on the duties of a king

The word *sabhapati* is not here used as a name of *Sira*, but in its literal meaning, as chief of the assembly, that is, a king, as the head of a judicial assembly

It is styled the *uttara bhaya* or last part, and implies that it belongs to some preceding work

From attending to a few of the earlier pages it is found that a compend of knowledge (purely oriental) is laid down such as one man could scarcely acquire. It seems intended to flatter, and at the same time rather to display the writer's own (superficial) knowledge of names and things than to instruct any king. In particular, the pure Indian and semi-barbarous languages mentioned as to be it commanded by the ruler, are such as one man could scarcely attain by the study and practice of a whole life, apart from other miscellaneous knowledge, including an acquaintance with the five devices, the four kinds of arms, the four classes of women, and a great variety of other matters designated by sonorous names.

The book is rather large, without boards, old, but in tolerably good order

It also contains the *Bhogini dandacam*

By *Bommana Potu raja*, with a fragment, and single leaves of seven other books, pointing to the need of collation

VI EROTIC

1 No 1060 *Dindima pracasannam*

A poem in 120 stanzas, in ornamental style, concerning females, and of an amatory kind

The book is small, and new

2 No 1073 A collection of stories, or extracts, chiefly of amorous character

1) *Deriki*, the mother of *Krishna*, incensed at the affections received from *Camusadu*, her elder brother and uncle of *Krishna*, complained to the latter, who told her that the conduct of *Camusadu* arose from his dislike of her having given birth to a son, and removed her grief eight leaves wanting at the beginning

2) After *Rucmini* had been affianced to *Sesupalam*, son of *Krishna's* aunt, and her affections were plied on *Krishna*, who was much grieved *Saraswati* appeared disguised as a fortune teller, and told her that she would be married to *Krishna*. *Brahma* then came disguised as a mile

gipsy, and took away *Sarasiati*. The marriage of *Krishna* with *Ruemini* afterwards occurred

3) *Kora vanji* *Nareda* took the disguise of a fortune teller, and told *Ruemini* that she would be the wife of *Krishna*. Canarese language, four leaves complete

4) *Paryatapa-haranam*, loss of the flower of *Indra's* paradise

Nareda brought this flower from *Indra's* world and gave it to *Krishna*, who gave it to *Ruemini*. *Satyabhāumi* was grieved thereby. On the following day *Krishna* took *Satyabhāumi* in the *Garuda* vehicle to *Indra's* world, and received some civilities, but the flower tree was refused, and a battle took place with the warders. The eight guardians of the heavens also came, and were conquered. The tree was brought, and planted in *Satyabhāumi's* garden. Two leaves are wanting in this tale.

5) *Subadhra rūpaka*, the marriage of *Subadhra*, sister of *Krishna*

In the reign of *Yuddhisthira* some cows stolen from a *Brahman* by *Gandharbas*, were restored by *Arjuna*, who then went on a pilgrimage southward. His amour with *Ulichini*. Near *Ramissaram* he released five spirits imprisoned in the bodies of crocodiles, by killing them. At *Mudura* he formed an illicit marriage with *Chitrangada*, the king's daughter. He next went to the court of *Krishna*, disguised as an ascetic. He induced *Subadhra* to elope with him. *Bala Bhadra* raised an army to revenge the affront; but *Arjuna* propitiated him by submission.

6) *Kirarta Arjuna* The episode of *Arjuna's* penance near the *Nilgilya* mountains, from the *Bharatam*. It has some addition as to *Remba*, a courtesan of *India's* world, and as to *Zira* and *Pariati*, unimportant to be specified.

The book is of medium size, old, and in pretty good order. It is in the *yeha ganam*, a loose kind of metre. It seems to be a miscellany proper, but the tales might be separated into distinct books.

3 No 1075 *Mangarada manjeri* A garland, &c.

A variety of matters unfit for detail. The leaves do not look like those of one book, but the subjects in all are of a base and grovelling kind. There is some scandal, as to *Vencata raja's* wife and *Tatācharyu*, a *Brahman*. The secrets of the *Saci* class, *Hanumat rūpam*, a prayer of, or to *Hanuman*, a piece of ribaldry. It is long, but not a thick book, written in prose, in good order.

4 No 1091 Contains two distinct books

1) A poetical work on the amours of *Krishna*, and also on the affection between *Rāma* and *Sita*.

2.) *Ganga Gauri tilasam*, a low and loose production on *Ganga* falling in love with *Siva*; mingled up with matters not capable of abstract. The book is small, and thick, damaged in the middle by insects, with various leaves wanting in the middle and at the end.

5. No. 3104. *Chandrābhūdayam*, the rising moon.

A poem in *padya cāryam*, containing two *asravas*, or sections, complete, but not finished as a whole. It relates to the wife of a *muni*, affected by the moon on its rising, and using reproachful language; a common place of Hindu writers. Not being complete, the tale has no denouement.

The book is of medium size, old, and a little damaged, especially in the latter portion.'

6. No. 1726. Poem ascribed to *Chicka dera raya*. It is divided into four parts; each part being in a different metre, the fourth of the lyrical kind adapted to singing. The subject in all is the female sex; twenty eight stanzas are called by the names of the 28 lunar mansions, but the subject is the same with the rest. There are also four leaves in Sanscrit from the *Māgha cāryam*, the same subject. In the larger portion the language is Telugu; but the characters are Canarese. It is adapted to the public amusements of a Court; rather large, bored by insects.

VII. EXEGETICAL.

1. No. 1725. *Mano bōdha*, Mental instruction. In the *dripada* metre, complete. This is appended to another book of a *Vira Sāra* kind. The present portion is rather unusual, as giving a series of lessons in mental instruction.

VIII. FABLES.

1. No. 1017. *Pancha tantra*. The five devices. The fourth, and part of the fifth sections of a common and very popular work. In the *padya cāryam* metre, small size, old, injured, without boards.

2. No. 1327. *Pancha tantra*.

A complete copy of the same work, in five parts; on sowing division—benefit of friends—spies or treachery—damage of possession—hasty conclusion without full examination.

The book is long, of medium thickness, and in good order. In *padya cāryam* metre.

IX. GRAMMATICAL.

- No. 1076 *Guru yati ganamulu*.

On the length of letters and syllables, with the different kinds of verse, and rules for the formation of each one, complete.

A *chandasu*, or work on Prosody, the 3rd *khandam*, containing 19 *slocas*, the 1st only explained in Telugu.

A piece on genders, exemplified by the variations on the name *Rama*, also the singular, and plural numbers of nouns.

A few moral *slocas*, 3 leaves

Three loose leaves, each one containing a detached stanza

The book has a uniform appearance, and possibly was thus put together by the copyist. It is long, thin, and in good order.

X. HISTORICAL.

- No 567 *Yadava chronicle*.

Katama raju, king of the *Yadavas*, made war with the ruler of *Nallur*, and connected states

The advantage or victory was on the side of the *yadava* (shepherd) king. The war is ornamenteally narrated, in *dvipada* metre, and the book is complete. There is another, and differing account among the Mackenzie MSS. It is long, of medium thickness, old, but only a little injured.

XI. HYMNOLOGY.

- No. 908. *Mangama dandacam*. A poem in praise of the *sacri* of *Vishnu*, at *Tiru malai* or Tripety. It is in the measure termed *churnika*, and complete; the book is of medium size

- No. 1030. Sect. 2. *Yetti indra mata dipica*, contains 10 sections in *dvipada* metre. Stanzas in praise of the *Alvar*, or special votaries of *Vishnu*, to whom time has given a sort of apotheosis

- No. 1077. *Vencatesvarulu vinnapam*

It contains 153 stanzas in praise of the form of *Vishnu* of *Vencatāchala*, or the hill at Tripety. It does not finish. The book is new, of medium size, and in good order. It may have been put to the place of some older book.

- No. 1083 *Vencatesvaruna melu*, concerning *Vishnu* at Tripety. Stanzas in praise, only seven leaves

Bhāskara satacam, thirty stanzas in praise of *Vishnu*, by *Bhāskara* (an epithet of the sun, and also a name of *Ramanujā*).

A few loose stanzas on *Narayana*. There are other matters contained in the book, pointing out the need of collation. The book is of medium size, part old, part recent, the leaves are of different sizes.

5 No 1091 *Bhakti mārgamu*, devotional way, prose On the mode of putting on the *nāma* or forehead mark

The mode of *japam*, or muttered prayer Pruse to *Vishnu*. The means whereby *bhaktis*, or devotees, may obtain beatification. The various kinds of sin, by which it is forfeited. Some matter on the formation and growth of the foetus, and much on the *yogi* ascetism.

Some poetical stanzas in praise of *Vishnu*. A few *slokas* are interspersed, the subject hymnology.

Besides there are a few leaves on the subject of the *Ramayanam*. On *Rama's* return to *Ayodhya* he described the places that he had seen. And also 20 leaves on *Saiva* hymnology, incomplete.

The leaves of the book are alike, but the two last fragments are anomalous, and probably belong to some other book of like size, and age. The entire book is of medium size, old, and a little damaged.

6 No 1097. *Calahastya satacam*

Part of a centum of verses (3 stanzas on 8 leaves) on the image of *Siva*, at *Cala hasti*, vulgo *Calastrie*

—*Vencatesvara satacam*

Part of a centum of verses (21 stanzas on 7 leaves) on the image of *Vishnu* at *Tripety*

—*Amaram*—Dictionary, Sanscrit *slokas* with meaning in Telugu. The 1st part, but the 10 leaves are in confused order

—*Rāma chandra satacam*.

Part of a centum of verses (34 stanzas on 11 leaves) of a poem on *Cotanda Rama* or 7th *avatara* of *Vishnu*

The book is long, thin, old, and damaged, both by insects and decay. Whether this state, as a bundle of fragments, is its proper one, or that it requires to be collated with other books, is uncertain.

7. No 1099 *Calahastya satacam*

A centum of verses on the god at *Cala hasti*. This is complete. The metre *sua padyam*. The book is of medium size, new, yet slightly injured by insects, and one half of it is merely blank leaves.

8 No 1098 *Prasanna Vencatesvara dandacam*.

Homage to the presence of the *Tripety* god. It is complete. The *dandacam* metre is a sort of rapid metrical prose, a chant.

— *Venatésvara manjari.* Garland of *Vishnu*.

Homage to the same in another sort of measured prose, containing many rapid anapests, forming a light and tripping utterance

Besides there are 25 leaves mingled on *Saiva* and *Vaishnava* matters, and some verses ascribed to *Chukka Déva raya*

The book is long, thin, in good order; the leaves are uniform in appearance, age, and hand writing.

9. No. 1100. *Veneatésvara satacam.*

A centum of verses in praise of *Vishnu* at Tripeti, complete.

Also six leaves of the *Bala Ramayánam*, an epitome for children.

The book is long and thin, without boards, old, and damaged by breaking of the leaves

10. No. 1108. This book contains *ashṭacās*, or octave verses in praise of *Vishnu*, under various names, but there is a large proportion of other, and miscellaneous fragments on various subjects. The book should be used in collation with others that are defective, and might tend to complete them. The leaves of this are some longer than others, and different as to age, while the contents shew them to be a gathering up of leaves, without connexion.

The book is of medium size, old, and a little damaged.

XII. INCANTATIONS, OR CHARMS.

1. No. 1068. In a hook of miscellanies, requiring collation, one portion (the 2nd) contains various *mantras* or *zantis* with reference to signs of the zodiac, and lunar asterisms, in the *yekha ganam* metre.

XIII. LEXICOGRAPHICAL.

01. No. 1053. *Andhra náma sangraham.*

A fragment of only five leaves, in Telugu verse (*padyam*), containing names of different deities.

1. No. 1082. *Amara cōsha*, Dictionary.

Contains part of the 1st section, but only four leaves, old, and worm eaten.

Also a prosodial treatise on different poetical feet and measures, complete.

And Telugu numbers in account, thrown into verses to aid the memory, complete.

The book is long and thin, very old, and much worm eaten.

2. No. 1097. *Amara cosha.*

The 3rd section of the book; and containing ten leaves, in confused order, of the 1st part of the *Amaram*—Sanskrit *slokas* with meaning in Telugu. It is old and damaged.

3. No. 1527. *Amara cosha.*

The 1st part complete, with some portion of the 2nd, in Telugu characters.

Another portion in Canarese character, only 22 leaves.

The book is small, of medium thickness, old, and a little injured. It should be divided into two, and collated with other books.

XIV. MAHATMYAS, or local *puranas*.1. No. 1045. *Sri Rangha mahatmyam.*

The legend of the fane on the island of the *Cáveri*, near Trichinopoly. The image was left there by *Vibishana* of the *Rámáyanám*. The book is highly ornamented, as to invention, and machinery. Any detail may be referred to the Mackenzie Manuscripts. This book is of medium size, and in good order.

2. No. 1011. *Bhimésvara mahatmyam.*

By *Dandabhi-Ramánbalu cati* in *padya caryam* metre.

Legend concerning an image at Benares, in a *Saiva* shrine.

The 1st *ásrásam* is wanting, the 2nd complete, the 3rd not so.

The book is of medium size, new in appearance, but much damaged.

3. No. 1063. *Yádara giri mahatmyam.*

Legend of the temple and fort at *yádava giri*. Many leaves are wanting in the middle of this book, which is long, old, incomplete, without boards and injured. A brief outline of the contents may be better stated under other copies, in the Sanscrit language, or Canarese.

XV. MEDICINAL.

1. No. 902. *Mantra-yautramulu.*

This is a medical work, concerning various disorders of the human body, and the remedies. But, as intimated by the title given, it contains astrological and magical matters as to charms, with squares, or other figures, and letters in them, to be worn about the body.

It is in prose, is small, old, and damaged.

2. No. 1080. *Vaidhya grant'ha*, Medicine.

The diseases incident to the human body from flatulency, bile, phlegm, with description of symptoms, on epileptic fits, symptoms; the remedy. On mercurial preparations; decoctions; electuaries; on metallic calces, reduced to powder, especially mercury. Oils, balsams, mode of making them; with various other connected matters.

The work is in Sanscrit *slocas*, with the meaning in Telugu, and complete. The book is long, of medium thickness, recent, and in good order.

3. No. 1088. *Vaidhya grant'ham*. Medical book. It contains seven *adhyayas*, or chapters, in Sanscrit *slocas*, with the meaning in Telugu.

Chap 1. treats of the forms and symptoms of disease. Chap 2, the causes of the different diseases, whence they proceed. Chap 3, the sufferings caused by them described. Chap 4, the five different kinds of pulses, named and described. Chap 5, difference of four particular diseases, similarities. Chap 6, on diseases in young men, occasioned by drinking. Chap 7, on other diseases, and generally remedies for all.

The book is long, of medium size, and injured at the end only, by insects.

4. No 1096. *Vaidhya rasayananam*, on the mode of making mercurial compositions. Recipes for various mercurial medicines; one hundred and eleven are counted; mercury being the basis in all ex gr.

Cumudesarara rasayananam.

Maha murgavigana rasayananam

Suchiśvara rasayananam, &c. &c.

The paging begins with 95; leaves in the middle and at the end are wanting. The book is long, of medium size, and nearly new.

5. No. 1102. *Vaidhyam*. On Medicine.

This is a miscellaneous book. The first portion, different in appearance from the rest, is on various disorders of the bowels, of the head, fever, diseases of children, &c. It is of small size, and old.

6. No. 1601. *Vaidhya rishayam*. Medicinal treatise.

A prose work, entirely on the different branches of medicine.

The book is of medium size, and very slightly damaged.

XVI. MIMAMSA, OR RITUAL.

1. No. 1013. *Pandita ārādhya*, on rites. This is a *Sāstra* work.

On *rībhuти*, or the sacred ashes, and their use: on the sacred beads, their excellency. On the *linga pūja*, or ceremony of homage to the emblem

of Sita Also on the uses of the various utensils employed in *pūjas*, or ritual services and in sacrifices

The book is large and old Two *pralanas*, or chapters, are complete, the 3rd not so

2. No 1091 (See XI 5) *Bhaktis mārgam*, on the mode of putting the *Vaishnava* mark on the forehead, on muttered prayer, order of worship, means whereby devotees may obtain beatification, and how it may be forsaken for yogi ascetism, and other matter, in measured prose

XVII MISCELLANEOUS

1 No 1020 Two works

1) *Ramayang*, the *kāla cāndam* or 1st book in *dīcīpada* metre, on the birth and early life of *Rama*

2) *Nala et acarārēti cādha* The tales of *Nala*, an episode of the *Bharatam* "The planet Saturn was his rival, owed him a spite, reduced him and his wife to great distress, so that *Nala* became a cook, and *Damayanti* a house servant. They then recognised each other, and were ultimately prosperous. This piece, however, is a fragment it begins, but does not finish

The entire book is of medium size, old, and damaged

2 No 1052 A miscellaneous collection

1) *Achāra ganitam* a few leaves on Telugu letters and orthography

2) *Padjālā pustacām*, various matters, as hymns, morals, interpretation of dreams Also on signs, such as a serpent crossing the path of any one, and like matters

3) *Sri Krishna sātacām* eighty seven stanzas out of 100 in praise of *Krishna*

4) *Calahasti sātacām*, 98 stanzas out of 100, in praise of *Sita* at *Calahasti*

5) *Bhāskara sātacām*, 82 stanzas out of 100, in praise of *Krishna*

6) *Mādhava Krūṣṇa sātacām* 82 stanzas out of 100, in praise of *Krishna*

There are 5 other leaves, each distinct, belonging to some other *sātacāms*, and 13 leaves of ornamental poetry on amatory subjects The book would require to be collated, with others under XI, and with some other works in fragments This book, as a whole, is large, and in good order

3 No 1061 Three books, or fragments

1) *Harischandra cādha* The tale of *Harischandra*, an episode from the *Bharatam*, a portion only in *dīcīpada* metre This tale is elsewhere abstracted

- .2.) *Purana sangraham*, epitome of a *purana*. The leaves are broken off, one third, or end piece only remaining. Hence what *purana*, or what subject, remains undetermined.
- 3.) *Tadiyāradhāna pūnyam*, on the merit of feeding *Brahmans*; Sanscrit *sloka*s with the meaning in Telugu prose. The term *tadiyāradhāna* is technical among the *Vāshnaras*; the *Smārtas* use the word *sāmādhanam* (peace) in the same sense.
4. No. 1073. A miscellaneous collection of six different books, but chiefly of an amorous description. See VI. 2.
5. Nd. 1078. A miscellany of nine different works, but connected in character. On the label, five are stated.
- 1.) *Parama rahasya kriya*. 2.) *Tatca kriya*. 3.) *Art'ha panjacari*.
 - 4.) *Pindotpatti*. 5.) *Krishnamachārya rasam*; but this last is resolvable into two; and three other books were met with on examination. The general character is *Vedantic*; and fuller notice may best come under that head. See XXIII. 1..
- 6., No. 1084. Six books. See III. 2. V. 2.
- 3.) *Krishna satacam*, has only 36 stanzas out of one hundred, praise of *Krishna*

Mādhara Krishna satacam, has 71 stanzas out of 100, on the same subject. *Mādhara* is merely an epithet.

- 4.) *Sarīstara dandacam*. Praise of the Deity, in rapid metre, or chant. Of a Roman catholic class, small size.
- 6.) Replies by *Vasishta* to enquiries made by *G'hāriya maha muni* on the influence of constellations at the time of birth. Some leaves wanting.

This book has a uniform appearance outside, and the leaves are all of one size. It might be collated with other books; or these sections might be separated into distinct works.

The leaves are of different ages, and the whole of medium size, a little damaged.

7. No. 1087. This book has two leading divisions.
- 1.) *Pattra vīraram*, details on the proper mode of bestowing gifts, and proper mode of receiving them: with this matter is connected an account of the asterisms under which each of the *Alvars* (special votaries of *Vishnu*) were born; and also under what asterisms they were beatified, or died. So far complete, in prose.

—1 loose leaf, account of some temple, name not known.

2.) Journal in prose, complete.

It appears to be a brief report of some one unknown, stating various particulars, concerning places visited on a pilgrimage; apparently to Benares and its neighbourhood.

It mentions various hills, rivers, and sacred pools in the neighbourhood of the Jumna and Sarasootee rivers, leading on to matters connected with reminiscences of *Krishna*. Various ghâts, or mountain passes. *Radha*, a mistress of *Krishna*: *Kundâni* a town in which *Rucmini*, a wife of *Krishna*, was born. Soma romance concerning one *Pânjala*'s grand-daughter. She ran away to the *Gândara* country, there the son of a king saw and married her. Narrative of a spectacle at her wedding, the people present, and the like. A petition to *Krishna* as *Gokularâmi* the cow-herd god. An account of the customs (*dîsâchâra*) of ten kinds of *Brahmans*; among other matters, their crimes. *Casi-guruttu*, description of Benares. The Ganges—It cured a *châlarâja* of his leprosy. Various other tales of its efficacy. Four pillars: two of them visible, two were merged in the river, and are not now to be seen. *Prayâgi guruttu*, a description of Allahabad, or rather of the *Triveni*, or very sacred triple junction of the Jumna and Sarasootee, with the Ganges at that place. Details concerning the rivers, and various temples. Some account of the *Brahman* there: and also about some poets. There is a transition to *Sri Seilam* in Telingana. It is like Benares. Much is stated concerning it, as a great place. Such are a few meagre outlines. If the whole be simply a journal, as on casual perusal appears to be the case, a translation might be net without interest.

The whole book is long, and thin, and is slightly injured by insects.

8. No. 1102. For 1.) See XV. 5.

2.) 'Akrura dandacam. The uncle of *Krishna* (that is *Camsa*) called his charioteer 'Akrura and told him to go and bring *Krishna*; he did so and homage to *Krishna* was rendered.

3.) *Krishna dandacam*. *Krishna* being brought with honors, *Camsa* afterwards came with intent to kill his nephew. 'Akrura became a votary of *Krishna*.

4.) *Nârâyana sâtacam*. Praise on the ten avatâras of *Vishnu*; only 26 stanzas, out of one hundred.

5.) *Sabhâpati lacshanam*. The properties, or becoming deportment of a ruler, who presides in a *sabha*, or assembly. *Sabhâpati* is also an epithet of *Siva*. This piece wants 1 leaf.

6.) *Vishnu dandacom*, a chant in praise of *Vishnu*; besides whom, it is stated, there is no other god.

7.) *Su'ha Rhembā samitām*. An interview between a sage and courtesan. *Su'ha* was a muni, and in order to destroy the efficacy of his penance *Indra* sent *Rhemba*, a courtesan of *Sterga*, to him. The conversation on the interview left unfinished. There are two stanzas on *Rāmas* and the same on *Sīra*.

This book is small, old and damaged. The 1st section on medicine is homogeneous, the other leaves differ, and require to be collated, or else separated.

9. No. 1107. Miscellany. Of all the books in the Telugu language of this class, the present is the most varied. It appears as a sort of volume of elegant extracts.

The label merely gives—"On the ten *avatāras* of *Vishnu*," which is only one leaf at the close. It is not perfectly clear whether this book is a collection; or parts of various books incidentally thrown together.

- 1.) *Samat gāram*. Three broken leaves on capping verses, or answering questions leading, on mistake, to some such epithet as jackass, or monkey, to promote mirth in a company.
- 2.) *Vencaṭesvara salacam*, broken leaves, a centum of verses complete on the *Tripeti* god.
- 3.) On six *chacravertis*, *Harischandra*, *Nala*, *Puru*, *Purūrava*, *Sacara*, *Karta virya*: one stanza gives their names, with their towns, or capitals.
- 4.) Names of sixteen *maharājas* of the solar line.
- 5.) Eight stanzas on the *tatva* system.
- 6.) One stanza on *Rāma chandra*.
- 7.) Seven stanzas on *Sīra*.
- 8.) Ten leaves on a temple, called *cambam*, dedicated to *Rāma*.
- 8½.) Six stanzas on *Hānumān*.
- 9.) *Calinga marddhana*, the legend of *Krishna* killing a serpent, and again restoring it to life, on the intercession of its five wives. (Seems to be an enigma; the *Nāgas* are a class of people).
- 10.) On *Krishna's* stealing the garments of the *gopis*, as narrated in the latter portion of the *Bhāgaratam*.
- 11.) *Bāla hrīdam*, the boyish play of *Krishna*, stealing butter, and the like, from the above.
- 12.) Two more leaves of *samat gāram*, or play on words; one or two broken at the end.
- 13.) Women abuse the moon, because his rays on rising cause them pain.

- 14.) *Mannata dushanam*, women abuse *Cîma*: concerning the effect of his five arrows, his retinue &c.
- 15.) One stanza in praise of *Krishna*.
- 16.) *Gangâdhara stôtra*, praise of *Siva*, as bearing *Ganga* on his head.
- 17.) *Calahasti satacam*, 11 stanzas only.
- 18.) *Narasinha satacam*, 13 stanzas only.
- 19.) *Ranghîstara satacam*, 100 stanzas, complete.
- 20.) *Mûshaca* and *Mârjala*, on the acts and manners of the large bandicoot rat, and eat: one stanza on each.
- 21.) *Sarasvati dharâvati*, 27 stanzas complete, on the excellency of the consort of *Brahma*.
- 22.) *Chinna kâstara satacam*, 59 stanzas out of 100 in praise of *Vishnu*.
- 23.) *Mâdharâ ashtacam*, an octavo of stanzas; women recite verses in praise of *Krishna*, complete.
- 25.) *Vencatesvara ashtacam*, an octave on the *Tripeti* god, varied measures of an amorous kind adopted to dâsis at public processions, complete.
- 26.) *Râghu nâyacula ashtacam*, an octavo complete.
- Verses of like kind in praise of *Râma* of the line of *Râghu*.
- 27.) *Râghurâshtacam*, an octave, complete, on *Râma*.
- 28.) *Vencatesvara ashtacam*, an octave, as above, on *Vishnu* at *Tripeti*.
- 29.) *Koréti, râya ashtacam*, five stanzas, only by *Koréti*, in praise of *Vishnu*.
- 30.) *Kanda cûri janârjuni ashtacam*, an octavo complete, amorous verses in praise of *Vishnu*.
- 31.) *Venerandæ hominum ac mulierum descriptio*, 3 stanzas—*kâlîca graha varna*, is the title.
- 32.) *Nava nîti chora ashtacam*, an octavo in praise of *Vishnu*, composite metre.
- 33.) *Sri sâla mahâatmyam*, two leaves on the temple, and god at *Sri sâlam*.
- 34.) *Anna dâna patam*, one leaf on the mode of giving food to men.
- 35.) *Câsi mahatmyam*, two leaves, composite metre, 15 stanzas on the glory of Benares.
- 36.) Five stanzas on moral subjects.
- 37.) *Mannata Cutera samrâtam*, four leaves composite metre. The god of love, and of riches, each maintains his own superiority to the other. A rishi comes in, and settles the dispute.
- 38.) *Ratna sâssanam*, seven leaves on the distinguishing properties of precious stones.

- 39.) *Satyo vāchaca* 21 stanzas how to lead a moral life.
- 40.) One stanza on the five *Pāñdavas*.
- 41.) On the customs of the *Arya* and *Drávida* countries ; the upper and southern India.
- 42.) Amorous verses in *sringāra* metre.
- 43.) Verses on *chandra*, the moon, same metre, 22 stanzas.
- 44.) Of *Krishna*, 10 stanzas.
- 45.) One leaf on the ten avatars of *Vishnu*.

From this leaf, at the end, the label gives the title of this manifold book.

The entire book is long, and of medium size, very much damaged by breaking of the leaves: whether it was so put together by design or accident, collation with other books could alone decide.

XVIII. MUSICAL.

1. No. 1012. Contains an explanation of the seven tunes, modes, or measures of the native music, and other similar matters.
- See IV. G.

XIX. PAURANICAL.

1. No. 1011. *Bhagaratam*. The 7th cíndam, or section, in the last of the eighteen puráños. It is in the *padya cavyam* measure; complete, only that a few middle leaves are wanting. An outline will be given under No. 1014. This book is long, large, old, and touched by insects.
2. No. 1012. *Bhágorotom, dasama scandom*. The 10th section. The *púrva bhóga* is complete; the *uttara bhágam* not so. The 11th and 12th sections being requisite to complete the whole.

The 10th section refers to the parentage, birth, early dangers, and early events, sports, &c., in the life of *Krishno*. It is the favorite, popular portion of the whole work.

This copy is long, of medium thickness, and in good order.

3. No. 1013. *Bhágaratam*. The first, second, and third books, in *padyo cavyam*, or composite metre. An abstract of these three books may be referred to class *Delta*, order B., Mackenzie Manuscripts. This copy is long, large, and nearly new.

4. No. 1014. *Bhágorotam*, the 7th book.

This portion contains the account of *Hiranya-casipu*, slain by the *Narasinho* avatára of *Vishnu*. The birth of *Prahlaða*, and education; discourses between him and *Hiranya-casipu*, his father, by whom he was greatly ill-treated. The *Narasinho* avatára of *Vishnu*, bursting from a pillar,

shape of a man-lion, to kill *Hiranya casipa* is the leading subject of this book. [And I think this *avatara* has some light thrown on it, as to place, by the recently discovered antiquities of Nineveh, in Mr. Lnyard's work.]

This book is long, of medium thickness, old, and damaged : with the exception of a few middle leaves, here, and there it is complete. These may be found by collating other books.

5. No. 1015. *Bhāgaratam*. The tenth book, forming the close of the *pūrva bhāga*, or ancient portion. It wants some leaves in the midst, but is otherwise complete, in composite metre. See No. 1016. *intra*.

There is also in this book the *asrāmēdha parvam*, or book on the horse sacrifice, from the *Jaimini Bharatam*. It contains 8 *asrāśas*, or sections, in composite metre, but with some leaves deficient. The subject may be referred to notices of the *Bhāratam*. See *B. E.*

This book is of medium size, and injured.

6. No. 1016. *Bhāgavata purāna*.

The 10th section, attached to the *purva bhāga*, or former portion. It relates to the birth, early adventures, and sports of *Krishna*. There is added to it the *Rucmini parinayam*, or marriage of *Rucmini* to *Krishna*.

The book is large, old, but in good order.

7. No. 1017. *Bhāgavatam*, the eighth book.

The war between an elephant and a crocodile (*maevara*), with the death of the former, and release of *Gajendra*, from further transmigration. The churning of the milk sea in the *curma aratīra*. The swallowing of poison (*garalapacshnam*) by *Vishnu*, whence his body became blue. The *Amrita* produced. The deceit of *Vishnu* as *Mohini*, cheating the *asuras* of the *amrita*. The destruction of *rācshasas*.

—The *Vōmana aratīra*. *Vishnu* as a dwarf and giant. The destruction of *Bali*. The *Triticrama tīrta-rūpa*. The three-step-form of *Vishnu*, one foot on earth, one on *Bali*'s head, one in heaven.

This section is complete, in composite metre.

The book is long, of medium size, in good order.

8. No. 1018. *Bhāgavatam*.

Another copy of the 10th section, but without the *Rucmini parinayam*. In composite metre. The book is long, of medium thickness, and nearly new.

9. No. 1019. *Bhāgaratam*. The *uttara-bhāya*, or latter part, containing the 11th and 12th sections complete, in composite metre.

The penance of *Sattirāduya* to the sun ; request for the lost *garuda*.

jewel refused, its subsequent recovery from a she bear The various adventures and marriages of *Krishna*, and a variety of other matters The combat between *Bhīma* and *Duryodhana* at the close of the great war

The book is long, of medium thickness, a little touched by insects, otherwise in good order

10 No 1038 *Padma puranam* The *uttara candom*, or concluding part

It relates to rites in the month *magha*, or July—August, of peculiar efficacy, also on various days and months A further notice will occur elsewhere The *eca dasi* and *di dasi mahatmyas* or fasting on the 11th and 12th lunar *tithis* are added to this book The 11th is of special observance

11 No 1044 *Padma puranam*

The 5th *avasam*, or section in composite metre On the mystic *Om* The bearing on the body the *chakra* mark The putting the *urdva*, or mark on the forehead (the Hebrew letter shin) The efficacy of the eight lettered formula of the *Vaishnavas* *Sri ra ra ya nu no ma ha*—Praise of *Lakshmi* The *mula pracriti surupam* or pantheistic univorse Deity, and matter combined, and a variety of rites and observances by *Brahmans*

There is added a little of the 1st part of the *Amaram*, Sanscrit diction try in *slokas*, from the 1st section

The book is of medium size, rather old, but in good order

The appendix, on collation, should be transferred to some other number

12 No 1016 The *Scanda Puranam*

The *Casi malatmyam*, containing from the 1st to the 26th *adhyaya* or section, complete in prose A full abstract of the contents may be referred to class *delta*, order B

This book is large, and in good order

13 No 1059 *Scanda Puranam* The *Garuda mahatmyam*, from the 8th to the 12th *ansas* or section, in prose The subject noticed in it, is the penance of *Gautama rishi*

It wants one leaf in the middle, and has no boards, is written on *talipat* leaves, and very old

14 No 1065 *Scanda Puranam* The *casi candom*, on Benares, from the 28th to the 58th section the first leaf is marked 170, prose This book is large, and in good order

XX. SCHOOL BOOK.

- No. 1093. *Achara ganitam*, seven leaves, containing the *Saira mantram*, and Telugu letters of the alphabet; long, thin, and new: perhaps substituted for some other book of value.

XXI. SECTORIAL.

- No. 1110. *Sira gnána manjéri*. Garland of *saira* doctrine. This is a production, contrived to convey the *saira* system, in a favorable, and *taking* manner.

A Brahman wishing to marry his daughter, named *Mukti kánta*, made the *svayamraram*, or ceremony of general invitation. Many persons attended, as suitors. The young woman was introduced, and her good qualities were stated. One *Advaita* present is represented as asking for her in marriage. He was called upon to declare his religious opinions, and these are stated at length (the apparent object of the book); he concluded by declining the marriage, as the opinions of the intended bride did not harmonize with his system. In a second part, the marriage of the young woman, named *Mukti kánta*, with *Dáttatréya* is mentioned. Some details as to the *pindotpatti* (or formation of the foetus) in the native taste follow. The work is complete; and is, as far as I know, a rare mode of conveying sectorial instruction in India. There are a few other specimens.

The work is in *dripada* metre, two leaves near the middle are missing.

XXII. VEDANTIC.

- No. 1078. (See XVII. 5.) A collection of Tractates; but chiefly of the *Vedanta* school.

- Sri Rámanúja kirtanalu*. Hymnology in praise of *Rámanúja*, one of the 12 *Alurár*, and head¹ of a school of philosophy, the *Visishta adráita*, as a medium between the systems of *Mádhaváchárya*, and *Sanearáchárya*. His birth place was *Sri Permallür*, near Madras, poetical, complete.
- Srimán Náráyana műrti mahima*. The glory of *Vishnu* as *Náráyana*, and also of other divinities, with many examples in illustration. Prose, complete.
- Artha panchacum* Five specialties of the *Tatva* system: these are (1) *Sastasra rúpam* (2) *parasra rúpam* (3) *upayasse rúpam* (4) *purushart'ha svarúpam* (5) *virodhi evárdpam*. These are again subdivided into five (1) *nityalu*, *muktulu*, *U'hadulu*, *kéralulu*, *mú-márchulu*; (2) *para*, *yágali*, *ríbhaca*, *antarigámádi*, *archávatáram*; (3) *karma*, *njána*, *U'hakti*, *prabhakti*, *ácharya-vimánam*; (4) *dhermam*, *artha'm*, *kamam*,

ātma anubharam, Bhagatānubharam; (5) *starupa virōdhi, para starupa virōdhi, purushartha starupa virōdhi, upayasya svarupa virōdhi, virodhī svarupa virōdhi.* These several particulars are explained, though briefly, on eight palm leaves. A translation alone would illustrate such technicalities. They mingle material and spiritual in a mode characteristic of the system.

- 4.) *Tatva treyam.* Three components of the human body. (1) *chittu*, the life; (2) *achittu*, the body, or matter; (3) *paramatma*, the soul, which on this system is *Istara*, or god. There is no agreement between the soul, and the body, which position is illustrated. On the restraint of the five senses, and various other matters of the *tatva* kind, with exemplifications. In books of another class, there is much discussion whether the *jivatma* is one with the deity or not. The affirmative is maintained by *Vedanta adṛditas*.
- 5.) *Rahasya treyam.* On mysteries, in a spiritual signification. This was not minutely examined.
- 6.) *Parama rahasya treyam*, on mysteries, with reference to superior beings. This tract is in the Tamil language, but in Telugu letters, and in prose. There is a mixture of words from the *vedas* in Sanscrit. Among other subjects is the glory of *Rāmanūja*, and of other beatified '*Alūrār*'; and also that of the *Namcharula*, or wives of the various '*Aluvār*', also wedded to *Vishnu*. This tract is stated to be by *Rāmanūja*, but more probably by a disciple of his.
- 7.) *Pindopatti*, on the conception of the foetus; an explanation of its nature and qualities; its monthly increase stated, as to kind and degree; its mode of growth, its birth after ten lunar months; and mode of delivery. This is not a section of midwifery; but of native divinity. Appended are praises of *Vishnu*; with a declaration of the pains, and penalties that will ensue from injuring any of his followers. There are some instructions from an '*Alūrār*' to enable his followers to avoid the causes of evils; and like matters.
- 8.) *Rangha nāṭha satacam*, a fragment of nine stanzas, on the god at Trichinopoly; also five stanzas on *Vencalēsvara* at Tripeti; and ten stanzas on various subjects. This fragment is not *vedantic*.
- 9.) Thoughts of God—the mode of such meditations, and on the mode of obtaining beatification: incomplete.

The book is of medium size, rather old, and a little injured.

2. No. 1080. Fragment on the *Vedanta* system.

The beginning and the end being wanting, the title and author's name are not known. The subject is a discourse between a teacher

and a disciple, on the means of obtaining beatification, according to the *Vāishnava*s. The leaves, except the 33rd, are regular from 8 to 71.

Two leaves at the end are in the *grant'ha* letter, and Canarese language : want of coherency renders them unintelligible. The book needs to be collated with others. It is of medium length, thin, and in tolerable order.

XXIII. VETERINARY.

- No. 1049. *Haya lacshana vilāsam*, on Farriery, or treatment of a horse ; and a discrimination as to qualities. Three chapters, complete, in poetry. The book is long and thin : also old and damaged.

XXIV. VIRA SAIVA, or *Jangama*.

- No. 1725. *Basara linga*. A poetical work in *padya cāvyam*, in 357 stanzas complete. It is of an ultra *saiva* class, or the system introduced by the elder and younger *Basaras*. Among other things, it dwells on the efficacy of water that has been used in washing, or bathing the figure of *Sīra*. It also contains a detail of the sacrifice of *Daksha*, to which his daughter *Sati*, wife of *Sīra*, was not invited. The vengeance of *Sīra*, origin of *Vira Bhadra* ; and other details (See also VII.) A single leaf of Sanscrit, refers to the *yajūr*, and *sama* *vedas* ; but is without any complete meaning.

B. C.

Tamil language and character. (There are other characters, used in some of the Manuscripts, to be noted as they occur).

I. ARITHMETICAL.

- No. 2016. *Yen-chuvadi*, two copies. Native accounts of various kinds. A common school-book.

II. CHRISTIAN THEOLOGY.

- No. 2020. Fragment. It contains praise to Christ by the Virgin Mary ; and is apparently a portion of the *Tembavani* by Beschi. It has neither beginning, nor ending. It is without boards, and injured.

- No. 2363. *Njāna varhi*, way of wisdom.

It contains a statement of the Divine Attributes ; and includes the ten commandments. It is of Roman Catholic kind ; using the word *Sarvesparan* for God ; omitting the second commandment, and dividing the 10th into two. It is long, thin, and damaged. There are two leaves in the *grant'ha* letter, belonging to some other book.

3. No. 2370. Two Roman Catholic books; fragments.
- 1.) *Sarvésvara charitra*, on the attributes of God, with explanations of the ten commandments, omitting the 2nd, as usual; from 23d to 26th leaf.
 - 2.) *Kadavul nirnayam*, on six attributes of God. In the course of the illustrations, there is a condemnation of *Ráma*, *Krishna*, and others deemed gods, or objects of worship; from 1 to 21st leaf unfinished. Perhaps the two documents should be transposed as to order, and considered as one. The book is of medium size, thin, old, and eaten off by rats at one end.

III. ETHICAL.

1. No 1992. *Niti venpa*, stanzas on equity.

Eight leaves are added on the 1008 *Sáiva* temples, and a few verses on *Arunáchala isvara*, the god at *Trinomalai*. The book is small, in good order, and appears to be complete.

2. No. 2369. Two works on moral subjects.

- 1.) *Satta muni*, stanzas by him.
- 2.) *Agastya pádal*, a centum (when complete) of verses ascribed to *Agastya*, containing statements superior to the common polytheism, but teaching pantheistic views of the deity. Both works are incomplete. The book is long, thin, without boards, and damaged.

IV. HISTORICAL.

1. No. 1998. *Guru párambari*—genealogy of the 'Alúrár.'

The descent of the special votaries of *Vishnu*, sub-deified by time, is traced, and, if genuine, the detail would be serviceable in matters of chronology. The writing is partly Tamil, partly *granth'a*: the Sanscrit names wholly or partially in *granth'a* letters. The book is large, complete, and in good order. One leaf on rhetoric, wholly Tamil, is prefixed.

2. No. 2009. Account of *Tiru náráyana puram*, otherwise termed *Mél-kottái*, or west-fort. The familiar local name of the god is *chelva pillai*, a title of *Vishnu*.

The book relates to the proceedings of *Yempramanár*, one of the 'Alúrars' of *Vishnu*, and narrates the foundation of a *Váishnava* temple at the above-named town. The 'Alúrar' visited that place, teaching doctrines; he converted 52 persons to that mode of credence, and appointed ceremonies and observances of the *Váishnava* kind. He went from *Sri Permattür*. The book is

complete, in 108 leaves, none defective. It is small, and of medium thickness, in good order. The letters are *grant'ha* of a large size ; but the language is Tamil. It is a document of some interest, as illustrative of the change of religion from the *Jaina* to the *Vaishnava* mode in the *Ballala* kingdom of Mysore, through the agency of *Rámanúja*.

3. No. 2025. *Mysore rája ramsarali*. A genealogy of the kings of Mysore. It begins abruptly with *Appana Tiruma rája*, and breaks off abruptly at the end, appearing to be a fragment : 15 palm leaves.

The book is small, nearly new, and uninjured.

4. No. 2026. *Krita yuga rájákal*. A list of kings traced from the earliest age, and introductory to the names of the *ráyas* of *Vijaynagaram*; inclusive of various minor accounts of gifts and endowments.

The book is long, thin, and in good order.

V. HYMNOLOGY.

1. No. 1991. *Ranghesa-tenpa*. Stanzas in praise of *Vishnu*, with a prose explanation of a moral, or mystic character. It is new, and in good order, without boards, long, and of medium thickness. It relates to the god at *Sri rangham*, near Trichinopoly.

2. No. 2003. *Upadesa-retna málđi*. Hymns, 71 in number, belonging to the *Náláyira prabandham*, or book of 4,000 stanzas by the 'Aluvár; believed to be from the *Védas*. It has a comment by *Manavála* incomplete. Attached is the *Yeti rája vimsati* or 20 stanzas in praise of one of the *Alutár*, by *Manavála maha muni*. The characters are Telugu. The first is Tamil, the second Sanscrit as to language. The book is small, old, and damaged.

3. No. 2008. *Prabandham*. Fragment of Tamil translation from the *Védas*. It contains portions of different poems from the *Tiru pavi* (hortatory) and *pú chálú* or song, on putting flowers on an image. There is neither beginning, nor end, in any of the subjects. The leaves have an appearance of uniformity, as though the remainder were lost. The book is long, thin, damaged, and without boards. It is written in the *grant'ha* character.

4. No. 2014. *Múmócsha prakaranam* a part of *Váishnava* mysteries. Prayers or hymns. A production of the chief *Aluvár*, on the means of obtaining beatification. It contains Sanscrit in the *grant'ha* character.

The book is small, old, and a little damaged

- 5 No 2020 Fragment Praise to Christ by the Virgin Mary perhaps a portion of the *Tembavani*, without beginning or ending, no boards, injured at the tops, and edges

- 6 No 2021 Two books

- 1) *Rangha calambacam* Praise of the god at Srirangham near Trichinopoly, by *Pillai Perumalayengar*
 2) *Vetti vendan*, ascribed to *Vira Pandyan*, niti chol, or ethical and proverbial sayings, sometimes used in schools

The book is long, thin, without boards, and touched by insects

VI INDEX or hand book

- 1 No 1266 The 3rd section of this book has a fragment of four leaves, part of an index to the contents of the *Bharatam*, or the subject of each *parva* from 1 to 16 It is in the Cai srese character, rudely written

- 2 No 1984 Index, with epitome

It states the general contents of several of the *Puranas*, of the *Ramayana*, of the *Halasya malatmyam* and of a great variety of other books which are more or less popular It has the appearance of having been prepared for the use of some European enquirer It gives the number of sections in the different works, with other divisions, the general contents, and the name of the reputed author There is prefixed a statement that *Vyasa* wrote the *puranas* and a detail of the names and characters which he bore in different births, during 28 *dvapara yugas* of as many *manuvantaras*, fabulous, of course This book, if translated, might be a useful hand book for enquirers into Hindu literature It is long, of medium thickness, nearly new, and in good order

VII LEXICOGRAPHICAL

- 1 No 2015 *Nigandu*, Dictionary

By *Mandala purusha*

1st section names of gods

2d „ names of men, the rest wanting

An appended fragment of three leaves contains some poetry on the life of Christ, from the *Tembavani* supposed

- 2 No 2018 *Agaradi*, Dictionary

It extends only to the first letter, short and long of the alphabet The words are Sanscrit, and Tamil, the meaning is given with phrases illustrating the meaning It seems formed on a popular and useful

plan; so much resembling European Dictionaries as to be probably the work of a European. The character in which the whole is written is Canarese.

The book is long, thin, and in good order.

VIII. MEDICAL.

- No. 1991. *Vaidyam*. On Medicine. A prose-work. It treats of fevers and other disorders. It is particular on the diseases of children, from the birth of a child to the end of thirty days; and thence to the end of twelve months, and in following years. Various medical matters, and remedies suited to diseases are stated. Also the preparation of oils or balsams, electuaries, mercurial powders. The preparation of charms, engraved on a plate of copper, and tied round the wrist, or neck of children, when troubled with fits. Incomplete at the end. The book is long, and of medium thickness, in tolerably good order.
- No. 2019. *Vaidyam*. It is otherwise termed "yantra mantra sangraha," a collection of charms. The *siru nillu mantram* is at the beginning. The rest of the book contains various medical recipes for sores, and various disorders. There is a charm for exorcising any one possessed by an evil spirit; and directions on regimen in particular cases. The whole is a *Vaidhyan's* book, on native medical science. It is small, and old, the leaves a little injured at the edges.

IX. MISCELLANEOUS.

- No. 1996. Three different productions.
 - An epitome of the *Rámáyana* in Sanscrit *slócas*, and Tamil—prose explanation; both in the *Grant'ha* character. It is a fragment of ten leaves; much older than the rest, and apparently belonging to some other book.
 - Tiru tāyi morhi*, or part of the *náláyira prabandam*; 980 stanzas out of the 1000 by *Nam alvár*, or *Sétugópa*, considered to be translation from one of the *Védas*: 98 leaves, Tamil language and character.
 - Sutta-punyapa tachanam*, *slócas* in Sanscrit, *Grant'ha* letter, containing mantras for the purification of a house; before entering on a new house, or after a house has been from any cause ceremonially polluted. The entire book is long, of medium thickness, and much worm-eaten.

2 No 2001 A medley of various books

- 1) *Sri rangha nat'ha stotram*, praise of *Vishnu* at Trichinopoly, Sanscrit *slokas* in *Grant'ha* letters.
- 2) *Castúri panyassatu*, praise of the spot on the forehead of the suds image
- 3) *Ramanúja stotram*, praise of the *udaiyar*, or *aluiar* of *Sri Per mattur*. The preceding are on seven leaves, Sanscrit in *Grant'ha* character
- 4) Various portions of the *Prabandam*, as follows—leaf 28 to 34—54 to 65—100 to 109—66 to 69—70 to 79—90 to 95—96 to 99—129 to 142, 1 less intermediate

Some of these are by *Tonda reddi podi*, and some by others, but the whole relates to the *divya prabandam* or version of the *Veda*, and requires collation with other books.

- 5) A fragment of three smaller leaves it seems to be called *mala padalam*, or evening chant It is of erotic character
- 6) One leaf, a *yogi* meditating that his body is mortal, his soul immortal, and desiring to be united with the deity

The entire book is long, of medium thickness, and only slightly injured.

3. No 2010 Various fragments.

A few leaves from the *Nalayira prabandam*, the language is Tamil. There are some leaves, not regularly numbered, from the *Ramayānam*, the fight by 'Adicayan son of Ravana, in Telugu characters

Four leaves *stotras*, or pruse by the 'Aluiar, in the *Grant'ha* letter. One leaf *Bālabandu* letter

Again, three leaves in Telugu letter. *Mahādara's* dispute

The book is large, but of no use, except as collated with others to supply their probable deficiencies In many of the Manuscripts the leaves appear to have been put together by careless or ignorant persons

4 No 2023 Miscellany.

- 1.) *Bhumi chakra* 2.) *Andachakra* 3.) *Bhumi nirmayam* 4.) *Anda nirmayam* 5.) Ages of *rishis*, kings, gods, and men.

These tracts contain an account of the *dwipas*, measures of time, the various *yugas*, and greater periods, the duration of the lives of *rishis*, and others. The *gandharbas*—the eight guardians of the points, the internal and external sects of the *Śāshtras*—in all twelve—the means of their obtaining beatification

5 No 2364 Medley

The principal portion is some forty five irregularly strung leaves of the *Tiru tayi morhi*, or Tamil version from the *vedas*, without any connected meaning. Other loose leaves are strung without connexion. One leaf of Canarese writing and language states that the universe is contained within the writer, the assertion of an *adevita*, or else buffoon.

2 leaves *talipat dera nagari* writing

1 large palm leaf—same character, and then the above 45 leaves in disorder

The book is long, thin, old, and the Tamil portion of it damaged. It needs collation.

X NATACA OR DRAMA

1 No 1993 *Nondi natacam* The cripple

By *Tiru kanchur murti Tiyagēsa* vrutta metre

A sarcastic play, as to a noted robber at Trichur, and also at Cánchi. This copy is incomplete and only extends to an adventure near Madras, after robbing a traveller at Muttai cara choultry. Further notice may be referred to a fuller copy in the McKenzie collection. The design of such productions is to scoff at the easy pardon of crimes in *sthalapurāṇas*.

XI PAURANICAL

1 No 1982 *Vishnu Purānom*

Delivered by *Parasora* to *Māitreya*. The subjects on which the latter asks to be informed answer the purpose of an index to the following matter, relating to the creation, the *avatāras* of *Vishnu*, and a variety of other details. As the original is translated into English, detail is not needed. The Tamil work is divided into six *angasis*, and various *adhyayas*, as follows.

1 st	angasi	22	<i>adhyayas</i> or chapters
2nd	,	16	,
3rd		18	,
4th	"	21	,
5th		38	"
6th		8	"

It is in prose. At the end it is stated that *Sado gopanya* (the name of one of the *Aluvār*) put this *Purānam* into Tamil, copied in S S 1726 A D 1804 C 1 4904 in the *Prabava* cycle year. The freshness of the book indicates recent copying. It looks like one foisted into the collection, in place of some other book. It is complete, long, large, written on broad *talipat* leaves, and in good order.

2 No 1988 *Casi Khandam* of the *Scanda Puranam* An account of Benares The *pura lkhanda* contains 41 *adhyayas*, one wanting, the *uttara lkhanda* has from 42 to 58, two intermediate deficient, and remains unfinished It is stated to be from the *Bhagavatam* in the book, and on the label, which is erroneous It is long, and thick, very much damaged by insects A fuller abstract will elsewhere appear The following is a brief specimen

The pride of the *Vindhya* mountain on *Nareda* The celestials went to *Brahma's* and *Siva's* world about the said mountain *Drupada's* penance, received its fruits *Brahma* went to Benares One *Sirasanna* received beatification *Agastya* praised *Muruga* (*Cuma*) praise of *Ganga*, benefit of bones of the dead being cast into the Ganges Birth of *Bhairava* Plan of the town of Benares praised, on household life On the state of the *Brahma chāri* On the sacerdotal order On household virtue On the state of the ascetic Splendor of Benares Aetics pruse it Story of a man and *Garuda* *Brahma's* sacrifice The celestials of *Sita's* world, went to Benares *Dhrodata* reigned there *Vishnu* went to Benares

3 No 2037 *Bhagavatam*, a version made in prose, on a perusal of the original work The 1st and 2nd *candas* are complete of the 3rd there are only 11 leaves It is long, thin, new, and without boards It was spoken by *Suta rishi* in the *Nāmisara*, wilderness The *Bhagavatam* is inscribed to *Kyāsu*, *Nareda* went to him, and remonstrated on his writing nothing about *Vishnu*, whence he wrote the *Bhagavatam*, narrated by his disciple *Suta*, and afterwards by *Suka* to *Paricshit* The opening contains various matters concerning *Vishnu*, as the *adi mula*, or First cause Reference to his acts as *Krishna* in the matter of the *Pandavas* A fuller notice will elsewhere occur

This is quite a recent copy, and may excite some doubt whether it may not have been put in to supply the place of some other book It is not of the age, or appearance usual in the East India House Manuscripts

PURANAS, LOCAL

- 1 No 1983 *Arunachala Puranam* The legend of a temple, dedicated to *Siva*, on a remarkable hill, a little south of Madras, best known by the name of *Trinomalee* (*tirumalai*) A fuller notice will elsewhere occur This copy is large, rather old, and appears to be complete
- 2 No 2069 *Vriddhachala Puranam*, legend of a temple on a hill farther South, corruptly *Vurdachellum* (old hill) This also will be

fully noted elsewhere Poetry, *trutta* metre The book is large, rather old, and, in a trifling degree, injured by insects

XII PRABANDAS, or writings of the *Aluar* Said to be versions from parts of the *Sama Veda* and other *Vedas*

1 No 1103 A miscellany of various Tracts

—*Tiru vayi morki*, version from the *Vedas*, 1000 stanzas complete, written in the Telugu character It is ascribed to *Kurukúr Sadagopa*, or *Nam Aluar*, a special favorite and votary of *Vishnu* So far complete

—108 stanzas ascribed to *Tempramanar*, or *Ramanuja*, like subject, so far 110 leaves

—*Gopala timsati*, twenty *slokas*, on *Krishna* in Sanscrit, ascribed to *Vedanta desikar*, or *Ramanuja*

—*Tatra treyam* the triple property on the mystic syllable *aum* (or *om*), called the *pranata* Also on the three *gunas*, the *sattica*, or meekness, the *rajasa*, or pride, violence, the *tamasa*, darkness, or corruptness, with these three *gunas*, if the *pranata* be rightly used, the way of beatification may be found Sanscrit *slokas* on 3 palm leaves

—Unconnected stanzas by *Nam aluar*

So far in the Telugu character

Quite another book Three old leaves containing 1 stanza, or ten *saranas*, or feet, seems to be the *tiru pali*, or chant in temples to awaken *Krishna* In the Canarese language and character

2 No 1105 *Vishnava Prabanda*—a collection of productions by the *Aluar* chiefly, to which is prefixed *Guru parampara*, or a genealogy of spiritual directors to whom the term *desikara* is applied as an appellation of office Then

- 1) Stanzas by *Vishnu* & *Teliputtu* or *Periya Aluar* (1) *pala anda* 11 stanzas (2) *pu chuttu* 10 stanzas (3) *t ru vallara* 10 stanzas (4) upon *Vencatshala pati* 10 stanzas.
- 2) Ten stanzas on *Vishnu* by *Tiru pánaleár*
- 3) Ten stanzas by the Madura cari *Aluar*
- 4) *Tiru pali yericchu* ten stanzas on *Vishnu* as *Rangha nát ha* to awaken the sleeping god, by *Tondaradi podi Aluar*, or "votary bearing the dust of the god's feet"
- 5) *Pali yerupu*, 30 stanzas by *Ciuds kodutta náchiyar* wife of *Nam aluar* given up to the god by h m The chant is also called *turu pati*
- 6) *Turu mula patta*, 45 stanzas on *Rangha nát ha* by *Tondaradi podi aluar*
- 7) *Ratna mládi*, jewel string 2 stanzas by *Maracala mahamuni*

The remainder miscellaneous

7 leaves *slocas* Sanscrit Telugu letter praises of *Vishnu* by votaries with the *kumpidu*, or adoration

- 14 Leaf hymnology on *Vishnu*, ½ leaf *sloca* praise—five leaves of prose instructions by 'Alurār, and *acharyas*, on the proper mode of approaching and serving the god *Vishnu*
- 18 Leaves *Sudarisana stotra* praise of the *chakra* of *Vishnu*, as his instrument to destroy evil persons, and of *Vishnu* thereby
- One leaf on the *shadasa nama stotra*, praise of *Sri Rama's* 16 names
- One leaf on the *nirdoshā*, things free from evil, as sugar cane juice, water, sandal wood, jewels gold milk flowers.

This book is of medium size, and in good order

It is homogeneous in appearance The subject uniform, as pertaining to *Vishnu* The *Grant ha* writing is by a very different hand from that of the Telugu writing The book may be one as a collection of *excerpta*

- 3 No 1106 Chants, or devotion to *Vishnu*, ascribed to *Periya Alurār*, or the chief of twelve special votaries Tamil language, much mangled with Sanscrit, and in the Telugu character

The hook is small, old, and a little damaged

- 4 No 1999 *Nalāyira prabandam* Tamil translation from the *Vedas* This book contains 1043 stanzas, or chants the full number is 4000 The character is Canarese, large, well formed letter

An appendix of 5 leaves gives the lunar mansion under which *Alurār* was born Sanscrit *slocas*, Canarese letter

The book is of medium size, and in good order

- 5 No 2002 *Mutalayira prabandam*, the first thousand stanzas in the *Alurār patti*, or translation as above Of these only 180 stanzas are in this book By *Nam Alurār* Some matters relate to other *Alurār*, as, where born, and under what lunar asterism Some *Grant ha* letters are used, and a peculiar collocation of them The book is long, of medium thickness, old, but in good order

- 6 No 2004 Another Copy of the same, containing 410 stanzas out of the 1st thousand, the rest wanting It is a mystical book, very little understood, and *Vāishnavas* will not explain it like the original *vedas*, it is obscure

The book is long, of medium size, and in good order

7 No 2005 *Tiru vayi morhi* Another copy, the 1st thousand stanzas complete, from the *Prabandam*, by *Nam' Aluar*. There is a mixture of different poetical measures. It relates to the *Vaishnava* credence, or is so applied from the *Vedas*. There is one loose Tamil leaf, and one of *slokas* Telugu letter, both in praise of *Vishnu*. The book is long, thin, and damaged.

8 No 2006 *Tiru vayi morhi*, word of the sacred mouth, that is the *Veda*. The 1st *prabandam* or 1000 stanzas, by *Nam' Aluar*, complete, *Andati* metre.

Also 108 stanzas by *Yem pramanar*, otherwise *Ramanuja* complete, and some incomplete stanzas by *Tondi reddi podi Aluar*, in praise of *Vishnu*. The latter is said to have found his wife in a bush, and afterwards to have presented her to the service of the god, she is known as *Chudi kodutta nachiyar*.

The book is long, of medium thickness, and in good order.

9 No 2000 *Prabandam*, part of the *Tiru vayi morhi* or *Sama veda*. Poetry with a prose explanation, by which of the 'Aluar' not stated. From the 46th to 50th leaf deficient, the rest complete.

The book is long, of medium thickness, and in good order.

10 No 2007 *Nalayira prabandam*. Part of the hymns of the *Aluar*, incomplete at the beginning, and end. It is ascribed to *Satagopa* of *Kurukur*.

11 No 2010 The same fragment, many leaves are defective in various places a few of them are written in Telugu letters.

There is also a fragment of 5 leaves in the Telugu language, on the fight by *Adicayan*, son of *Ravana*.

Some *Grant ha* letter praise by the 'Aluar' 1 leaf *Balaband*, and 3 leaves in Telugu character, on *Mahodara's* fight with *Rama*.

The Manuscripts seem to have suffered from being untied, and tied up again with foreign leaves, by ignorant persons. This book is large, but of no use, except to supply leaves, on collation, that may be wanting in other books.

12 No 2011 The same work. A mystic production. This is large in size, and in the Canarese character, but with a mixture of Tamil and Telugu, and some indication of foreign idiom as *tandri-tayum*, one word Telugu, the other Tamil, and the usual order of the words reversed.

The book is large, and in good order.

13. No. 2012. The same work, a part or fragment only. It is in the Tamil language, but *Grant'ha* letter.

The book is long, thin, and in good order.

14. No. 2013. *Prabandam*, the same work, in part only. Telugu character. Translation from the *vedas*. The book has a beginning; but does not finish. It is long, thin, old, and a little damaged.

15. No. 2014. *Mū-mōcsha-prakaranam*. The chief 'Alurār's production, on the means of obtaining beatification. It contains Sanscrit in the *Grant'ha* letter.

The book is small, old, a little damaged, and incomplete.

16. No. 2364. *Durrya Prabandam*, version from the *vedas*. Before this portion there is other matter See XI. 6.

The *Vaishnava* poetry by one of the 'Alurār is contained in 45 leaves, and is the principal portion: but the order of the leaves is not regular; so that it can only be made out to be part of the *Tiru rayimorhi*. The book is long, thin, old, the Tamil portion damaged.

XIII. ROMANCE, historical.

1. No. 1981. *Harischandra purānam*. The episode on the integrity, trial, loss, and other adventures of a monarch; ending in his restoration and happiness.

The book is complete; long, of medium thickness, but damaged by insects.

2. No. 1985. *Bharatam*, the *parvam*, or section entitled *Virata*. Seven *padalas*, or chapters in verse. The subject relates to the five *Pandavas* retiring to the desert for 12 years, together with *Drāupadi*; and living one year incognito in the town of the *Viratarája*: when *Duryódhana* stolé his cows, *Arjuna* went out and defeated the marauders. The section takes its name from the town. This manuscript is large, without boards, and in good order.

3. No. 1987. *Bháratam*, part of the *ádi parvam*, or first section; that portion of it which relates to the stratagem to entice the *Pándavas*, and to destroy them, by burning their house, constructed of highly inflammable materials. No boards; one leaf broken; nearly new.

4. No. 1989. *Rámáyanam* by *Camben*; a fragment. The *Ayódhyá cándam*. The 1st *padalam* wants the beginning, and the end is deficient. The leaves are not regularly numbered; but the story,

relative to Rama's early life is continuous. The book is uniform, the leaves wanting may possibly be elsewhere in the collection. It is long, thin, damaged at the end.

5 No 1990 *Ramayanam* by Camben

* The *Kishkinda candalam* The adventures of Rama, with *Vali* and *Sugriva*. There are 16 *padalam*s (sections), from the *pambi padalam* to the *mahendra padalam*. Also the *sundara candalam*, 15 *padalam*s, from the *Ladal laru* to the *muirchi padalam*. And the *Uttara candalam*, 15 *padalam*s, this last complete. Also *sara rul*, a discourse of Siva to *Pariati*. The leaves broken at the end.

6 No 1995 *Masana lhandam* A section of the *Harischandha Puranam* that one relating to the burning ground for dead bodies in the *Yenpa stanza*

The book is short, of medium thickness, old, and injured by insects.

7 No 2017 An episode from the *Ramayanam*, concerning the *asramedha yagam* by *Dasaratha*, but without beginning or end. It is marked on the label as *Maha Vindhyan Nangai pattu*, which is wrong. It is an old fragment, worn at the edges, broken in some places.

8 No 2033 *Bharatam*, the *Bhushma parvam*, or 6th chapter, on the combat under *Bhushma* as *Duryodhana*'s general complete to the end of the 7th day's combat. It is part of a prose abridgment in Tamil. The book is small, old, and a little touched by insects.

9 No 2035 A fragment of the same work, apparently a prose abridgment of the *Bharatam*, a little injured by insects, and small in size.

XIV TALES

1 No 1986 *Nala chakravarti cadhai* About one half of a prose abridgment of this tale, an episode of the *Bharatam*, either from that, or the *Nāishadham*.

The book is long, of medium thickness, old, leaves broken.

2 No 2022 A common and popular legend of a cow surprised by a tiger, and asking leave to go and promising to return. In consequence of keeping its word it received beatification. The manuscript is thin, has no boards, in good order.

3 No —— *Vetala cadhai* Part of the popular story of the demon, or familiar of *Vicramaditya*, translated into English by Mr Babington. This book is complete, down to the 15th day, the rest wanting. It is small, new, and in good order.

XV. THEOLOGICAL or mystic.

1. No. 1997. *Bhagavat-rahasyam*, the mystery of Deity. A large work, in measured prose, containing extracts from the *Prabandas*, or writings of the 'Alvar on the *Védas*, and from the *Smritis*, or inspired treatise on law, and teaching the isoteric, or mystic doctrine of the *Vaishnava*s; which approaches to a pure theism. *Vishnu* is the *parama-purusha*, or *heavenly man*: that is the 'Beiog, in the sense of *Sivayambhu* or the self-existent. The unity of god, under the term *Vishnu*, is inculcated. Many of the leaves, in various places are wanting. It is probably a comment on the Tamil version of the *Vedas*.

Another book on the thousand names of *Vishnu* is appended; recent, and in good order.

The whole forms a long and very thick book, in general good order

2. No. 1266. The 1st section is *Parama-pata-sóbana*, a ladder to the heavenly-foot. It is a fragment, without beginning or ending, on *Vaishnava* matters.

Náráyana is the original heavenly light. When *Brahma* had created all things, and the *Védas* were stolen by *rásahasras*, *Náráyana*, becoming incarnate killed the chief demon, and restored the *Védas* to *Brahma*. Various matters on the other *aratás*. There are verses from the *Smritis*, and *Sadagopáchárya*, in support of the writer's views; and also from the Tamil version of the *Vedas*.

This 1st section, though not old, is very much worm-eaten. The two other sections are elsewhere entered. See D. and C., VIII. 2.

β. D.

Canarese language and letter.

I. ADVAITA.

1. No. 1307. *Prabhu devara shadasthalata vachana*; prose, on the six places.

14 *adhyayas* complete; on the *Sáiva advaitam*, or *Smarta* system. It has brief apothegms, each of which is explained in easier prose.

Shad angala—six members, or parts of the human body, which are connected with the *aikyam*, or union with the *lingam*, as an emblem of deity: the oneness of the human soul with the divine soul.

The book is long, somewhat thick, in pretty good order.

2. No. 1314. *Pancha cosa nirnayam*.

In *Sringade* metre, with explanation in prose.

On the *Advaita* system: does not begin or finish, 20 leaves in confused order.

The book should be collated with others. It is of medium length, old, a little damaged.

3. No. 1560. *Go-éśvara rāchanaṁ*, in *dīpada* metre, with a prose explanation, by *Go-éśvarā*; does not end, leaves not numbered.

Technical terms of the *Sāiva vedānta*, or *Advaita* system.

The book is long, thin, on talipat leaves, old, much damaged, some leaves differ in size, and handwriting.

4. No. 1563. A fragment, prose.

75 leaves without beginning or ending, name not known—on the *advaita* system.

The general subject in this, and like productions is the non-reality of the visible universe (Nominalist in metaphysics); with the want of difference between the human, and divine soul.

This fragment is of medium size, old, and injured by worms, and breaking.

5. No. 1571. Sect. 2. for sect 1. see XXXI.

A fragment of eight leaves, containing chants on the *advaita* system, with a *tīca* in prose.

II. ARITHMETIC.

1. No. 1281. Sect 2. *Yen chuvadi*.

Six leaves, an ordinary school book for teaching the principles of Arithmetic; with fractions, and names of the cycle years.

2. No. 1299. Sect 3. *Yen chuvadi*.

The same school arithmetic, 48 leaves.

3. No. 1375. Sect 1, 2, for 3 see XXVII.

Sect. 1. *Lekha*, reckoning.

Table of fractional accounts, 22 leaves without beginning or ending.

Sect 2. *Ganitam*, Arithmetic; *slōcas*, with a Cañarese explanation, 8 leaves; no beginning nor ending: author not known.

The book is long, but the leaves, as a whole, differ in length.

4 No 1406 For sect I see XIXVII

Sect 2 *Yen chui adi*—school arithmetic, leaf 1—20, does not finish—has a list of the cyclic years, and the 28 *nacshetras*

Sect 3 *Ganitam*, *slokas* and Chinese stanzas, on multiplication, on division, on indirect proportion

28 rules on the *treidsecam* or rule of three

5 No 1441 Sect 2 *Ganitam*—arithmetic, *padya caryam* on the rule of three, and of five, with examples in Canarese, six leaves

6 No 1468 Sect 3 Fractional arithmetic

7 No 1479 Sect 3 *Yen chui adi*, school book, on arithmetic, fragment of six leaves

8 No 1510 Sect 2 *Ganita sastram*, on arithmetic, *padya caryam* stanzas

Rule of three—of five—of seven—of eleven &c *sutras* on various rules of arithmetic, questions on them A table to estimate the value of pearls, see XIX.

9 No 1634 *Ganita sastram* Arithmetic, incomplete, on 131 leaves

Addition—subtraction—multiplication—division—rule of three—of five, and other modes of accounts, with examples

The book is of medium length, thick, old, damaged by worms at one end

10 No 1635 Sect 3 *Ganitam*, accounts, a little on *bhagalaram*, or division, see XIII

11 No 1637 *Ganitam*, arithmetic, *padya caryam* stanzas, with some Sanscrit mingled

On multiplication and division, with rules and examples, on the square and cube roots, tables, incomplete

The book is short, thin, old, a part of it very much damaged

12 No 1640 Sect 2 *Ganitam* accounts, complete numeration table, certain names which have numbers attached to them, so as to mean otherwise than they appear to do, as *chandra* 1, *surya* 12, eyes 2, and the like, see XIX.

13 No. 1642 *Ganita sastram*, incomplete

Addition, subtraction On land measure How many *kurus* in any figure by measurement On grain measure. On the rule of three, and of five—examples

Leaf 50—217, in the midst injured

The book is long, somewhat thick, very old, very much damaged

11. No. 1613. *Ganita pustacam*, arithmetic, *padya caryam*, stanzas. On the affairs of traders or merchants. A great variety of modes of account, with examples.

Some matters relating to places, or lands; specification of names used for numbers, as sun, moon, &c. The numeration table. *Gana mūlam*, a table of square and cube roots. On two different leaves are some matters on astrology, medicine, and *tatva* metaphysics.

The book is of medium size, and in good order.

15. No. 1645. *Ganita sastram*, arithmetic.

Guna karyam, or multiplication.

Bhāga karyam, or division.

Kutta karyam, addition; also on subtraction, the rule of three, and of five; with examples, under the several heads.

On grain measure, and on land measure: leaf 1—164 imperfect at the end.

The book is of medium length, thick, a few leaves broken, otherwise in tolerable order.

16. No. 1618. *Rājāditya ganita*, "the royal-sun", arithmetic: *padya caryam*.

Merchant's accounts—rule of three, and of five, mode of operation, with examples, and proofs. A little Sanscrit on the same subject; 75 leaves, incomplete.

The book is short, of medium thickness, old, and damaged by worms.

17. No. 1649. *Ganita pustacam*. Arithmetic, *padya caryam*, or composite stanzas. Various arithmetical rules, and examples. On direct and inverse proportion. On the square root. The rule of three, and of five—of seven—of nine.

On fellowship. On the weight and value of gold.

On the rule of false, by supposition and approximation. Measurement tables for land measure.

The book is of medium size, old, tolerable order.

18. No. 1651. Sect 1. *Lōca tirahāra, ganita*, practical business accounts.

By *Bhāskara dēca*: composite stanzas, with a *tīca* in plainer language, complete.

Various difficult rules of arithmetic, as of five, seven, nine, &c., with examples.

Sect 5 *Yen chuiadi*, school book, on arithmetical fractions, see XXIX and VIII

19 No 1697 School book

It contains various fractional arithmetic and besides the names of years months, &c with stanzas in praise of *Deva raya* a king, on *Ranghanayaki*, on *Narasinha*, on *Sita*, on *Ganga*, said to be used in Mysore schools complete with some blank leaves It is of medium length thin, different-sized leaves, slightly injured

20 No 1698 *Ganitam* arithmetic

Various arithmetical matters at the end a leaf containing the multiplication table, with some stanzas in a boy's handwriting, a sort of "copy book"

It is somewhat long, of medium thickness, in good order

21 No 1707 Sect 1 *Yen chuiadi*, school arithmetic, including fractions

Sect 4 Some stanzas on arithmetic, see XXIV and XIII

22 No 2098 Miscellaneous accounts (transferred from Sanscrit books), it is Canarese in *Grantha* letter

Accounts of villages

The outlay on account of the *udiyar*'s servants, for the procession of *chelia pillars*

Other account of procession expenses In the midst a few Sanscrit *slokas* on the praise of *Krishna*

Afterwards more accounts in the Canarese language, and *Grantha* letter

The book is small, without boards, in good order.

III ART OF POETRY

No 1448 *Cavya saram*, composite metre.

By *Rudra Bhatta*

A treatise on the art of poetry, and specifying eighteen common places or topics, needful to be introduced to the ornamental part of any poem of which topics some are 1, *puram* the town, 2, *samudra*, a description of the sea, 3, the sun and moon, 4, *vana* wilds or woodlands, 5, *jala eridha* and 6, *rati eridha*, (immodestia) 7, *vrithem* pain of desire, 8, *Kalyanam*, marriage, 9, birth of children, 10, *mantras*, 11, sending messengers, 12, *sukha*, health, &c. &c. The said topics are stated and described, but leaves are wanting at the end

The book is of medium size, and in places worm-eaten

IV. ASTROLOGICAL.

1. No. 1577. *Nara griha chintamani*.

A work on horary questions, as to the results of any proceeding as—"if I go to such a village?" "If I purchase such a cow?" And the like. [This is that part of astrology most open to imposture, and leading its professors to magic, to divination; and causing the whole to be termed "the Black art": whereas astrology, if it has any truth, is properly a demonstrable science, and ought to be dealt with on Baconian principles.]

This book is deficient at the beginning and the ending; 95 leaves remain.

The book is short, thick, and damaged.

2. No. 1629. *Jyotisham, prasnottara chintamani*, or jewel of horary questions, and answers.

Examples—"the thing that I thought of, will it come to pass? He that went away, will he come back to-day, or not?" And many others of like kind.

The book is short, of medium thickness, damaged at the edges, by termites.

3. No. 1631. Sect 1. *Prasnottara chintamani*, 10 leaves complete, prosaic.

If going to buy any article—"is it advisable to do so"? If going to enter on any new work or office—"will it take place or not"? Answers given to such like questions, whereby a strong mind may always govern a weak one.

Sect 2. *Nara griha chintamani*, stanzas with a comment. It contains squares, used in the art of divination.

If going to enter on any new work, or to undertake any new business, by consulting the planets, and throwing dice in their names to find, by the quotient, or result of the numbers, whether the result will be successful or unpropitious.

12 leaves, complete; for sect 3. see XIV.

4. No. 1653. *Jyotisham*, astrology, fragment of 10 leaves, without author's name, beginning or ending.

The contents are merely figures relative to the position of the sun and planets; and the best conjecture is that this is the rough work of one engaged in calculating an almanac. At the head of two leaves are *balband* letters, but merely indices, and no incomplete *slóca* in the same letter.

5. No. 1684. *Kálagnánam*, foreknowledge of time: prose, incomplete.

On the proper and improper lunar days for journeying; and also on the *súlam* or obstacle to different days of the week. Thus, the *amávási*, or

just before the new moon, and the *daradasi*, or twelfth lunar day, are thought unfavorable for journeying from home. The *súlam* is elsewhere explained : 50 leaves.

The book is short, of medium thickness, old, very much injured, so as not to be coherently legible.

V. CHRISTIAN THEOLOGY.

1. No. 1402. *Satya upadésa*, true doctrine, prose, in six *khandas* or sections. Creation by a word, formation of man, animals, inanimate things. Man is superior in creation, by intellect, and an immortal soul. On human obligation and duty. An account of Christ and his apostles. It is not objurgatory of other systems. By the use of the word *sari ésparam* it is known to be Roman Catholic. It received but a cursory examination ; and may possibly merit a fuller one.

The book is of medium length, thick, somewhat old, but in tolerable order.

2. No. 1533. *Satya upadesa*, true doctrine, prose, four *scandas* or books, complete.

On creation and the qualities of things. On the perfections of *Sarvávara* or God. It finds fault with *Brahma*, *Vishnu* and *Siva*, and others, such as *Subrahmanya*, as not possessing the requisite claims to Deity. On looking at the close it was found to relate to Hell and Heaven. The Christian term *mocsha rajyam* is used, with *archésishta Maria* and the name Jesus. It is, by consequence, the outlines of a body of divinity on the Roman Catholic system, and objurgatory of heathenism.

The book is of medium size, in tolerable order.

VI. CULINARY.

1. No. 1638. *Süpa sastram*, cookery, prose form.

On preparations of various meats and vegetables for making made dishes, or curries. Mode of correcting unpleasant or hurtful qualities by neutralizing substances. On the preparation of fruit of the egg-plant (*solanum*) and other vegetables ; and on the use of milk, curds, lime-juice, and other like materials.

The book is of medium length, thin, defective as to beginning and ending, old, damaged by insects.

2. No. 1611. *Süpa sastram*, art of cookery, prose form.

On the preparation of various kinds of confectionary : cakes known by the names of *mandige*, *herige*, *galige*, *pey*, *tadúi*, *sukya*, *chaculi*, *laduge*, *kadupu*, *payasa* ; tastes of fruits, *appanas*, milk, curds, butter-milk. Various modes of preparing rice : rice gruel ; *pánatam*. There are many technical terms used, not translatable.

The book is of medium size, tolerable order.

VII DRAMATIC.

No 1446 *Paryata nataca*, the paradise flower An episode from the *Bhagaratam*, dramatized

A flower of paradise was presented by Vareda to *Krishna*, and by the latter to *Rucmini*. On *Satyabhama* hearing of the present she became jealous, and complained. *Krishna* went to the world of *Indra*, fought with opposers and brought away the tree itself. This silly hyperbole is extremely popular.

The book has a mixture of Telugu with the Canarese, it is incomplete, of medium length, rather thick, injured at the end.

VIII ETHICAL

1 No 1216 Sect 1 *Vidura niti*, in composite stanzas, incomplete 132 *padalas*, on 113 leaves Taken from the *Bharatam* *Vidura* told *Duryodhana*, many moral matters, against war, treachery, cruelty, and the like topics

Sect 3 *Raja niti*, duty of kings, in composite stanzas, incomplete

For Sect 2 see XXXII, Sect 4, see XI

2 No 1233 Sect 2 *Bhagavat gita*

The 1st, 2nd, 11th, 12th *adhyayas* are complete, having a *sloka* in Sanscrit, and a corresponding *padyam* in Canarese, as a *tica* throughout. The 10th *adhyaya* has only the original *slokas*, no Canarese version 49 leaves, incomplete as a whole, see XXI and XXIV

3 No 1247 *Bhagavat gita*, hexameters

The 6th, 7th, 9th, 11th *adhyayas* are wanting, 32 leaves are deficient, 120 remain

A translation into Canarese, the meaning of every original *sloka*, having a corresponding *padya* in Canarese. The book is of medium length, somewhat thick, slightly damaged

4 No 1254 *Viveca chintamani*, prose of the kind termed *tatva gnana*

On the five elements, and on the qualities of the human body. The five necessities (defects or pains) such as sleep sorrow, hunger, &c the *ahankartha vivecam* or on personal identity or cognizance of self body and soul. On the qualities of moral zeal (*tatracaya*), on anxiety to obtain beatification of the soul. On the results of conduct in a former state upon the present one, and of the present on a future state. On the punishment of hell. The work leans to the *Sastra* system of the better kind incomplete. It appears to merit translation.

The book is somewhat long, and thick, very much injured by termites

5 No 1281 Sect 1 *Siddha niti*, in *kanda padya* metre, wants the 1st leaf

The proper moral way for people to walk in, so as not to transgress *dharma* or rectitude, so as not to suffer loss or danger, and so as not to destroy *punyaam*, or moral merit, see II and XII

6 No 1294 Sect 3 *Uttara gita*, in part Sanscrit *slokas*, other part Canarese prose Part of the *Bhagarat Gita* taught by Krishna to Arjuna I notice the terms *yoga drushti*, spiritual vision, or second sight, and *nyana vicharam*, spiritual investigation 14 leaves only

Sect. 4 *Gnanancusin*, spiritual curb (lit elephant hook) 37 leaves, not complete

The *tatva* philosophy, such as No 1254 *supra*, condemned or reprobred it is chiefly Sanscrit, in Canarese letter

Some terms are *chitta*, will, *indriya* senses, *anara*, selfishness, pride

There are also 12 leaves Canarese, quite unconnected, and only of use to collate with deficient books, see XXII XXVII

7 No 1299 Sect 1 * *Vinayaca ragali* Praise of Ganesa in a peculiar metre, merely a prefix,

Sect 2 *Siddha niti* A sage discourses on wordly things, with the difference between *laukica* and *ravidica*, and on the excellence of the *Saita* system—complete in 108 *kanda padyams*, or stanzas

8 No 1300 Sect 2, *Anubhava amrita*

By *Mahalinga Rangha* hexameters, only two *sandhis* on 21 leaves

On relinquishing the domestic, or family life, and other wordly concerns, and on the inward satisfaction (*anubhava* a technical word) thence derived A treatise of the *tāradgya* kind, and as such polemical against all secularities

It is shorter as to leaves, than the 1st section, for which see XXI

9 No 1386 Sect 1 *Retnacaradesvara satacam*, composite metre

By *Sringara cari hanisa raja*

On *tāradgya*, or zeal, especially in the renunciation of all worldly attachments On morality and *atma vichara*, care of the soul complete

Sect 2 *Apparajescara satacam*, composite metre

Family cares are like a dream. Births and deaths of the same individual are continual. Delusive appearance of the world. By them neither spiritual health, nor beatification are acquired. Therefore such as are tossed on a sin-darkened sea, must endeavour to get over it, and, to this end, must use austerity and prayer. At the end 4 or 5 stanzas are wanting; see XXI. for sect. 3.

10. No. 1441. Sect. 1. *Niti retnabarana*, 170 *kanda padya* stanzas, complete.

Examples of the good behaviour of the *deras*, (sons of god) and bad conduct of the *asuras*, (children of men) given in the way of ethical instruction.

Sect. 4. *Anubhara amrita* (see 8 supra) *dripada* metre, complete.

On the means of obtaining beatification, see II. and XVI.

11. No 1451. *Rāma nat'ha vilasa*.

By *Sada sīca yōgi*, composite stanzas from the 14th to the 16th *vilasa*, or section.

Rāma nat'ha, a spiritual preceptor gave instructions to *Kirti chandra rāja*, his disciple, in the form of tales, the sections entitled 'amusements.' A sort of Indian Telemachus.

The book is of medium length, thin, on talipat leaves, old, and damaged.

12. No. 1468. Sect. 1. *Siddha nīti* complete, *ut supra*—5 No. 1281. see XIII and II.

13. No. 1472. Sect. 1. *Siddha nīti*, complete.

14. No. 1473. *Siddha nīti*, 50 stanzas *kanda padyam*, on 9 leaves: others blank.

On worldly prudence, and the right use of worldly goods, so as to ensure beatification.

The book is of medium length, thin, and worm eaten.

15. No. 1476. Sect. 2. *Rāja nīti*, royal ethics; a fragment 7 leaves only, hexameter verse.

Nāreda instructed *Dherma rāja* as to the proper morals, and deportment of kings; informing him that *Harischandra* and other monarchs of integrity dwell in *Indra's* paradise. For sect. 1. see XXIV.

16. No. 1479. Sect. 1. *Siddha nīti*, *ut supra*; for sect. 2. see XIII, sect. 3, see II.

17. No. 1480. Two subjects.

- 1.) *Rāja nīti*, 1st *sandhi* only—*supra*.

2) *Harischandra sangatya*, 3rd sandhi only, composite stanzas *Harischandra* preferred the loss of empire to telling a lie, by breaking a promise extracted by *Vishamitra*, short, thin, old, no boards, good order

18 No 1482 *Chalanki niti*, 103 *slokas*, complete with Canarese version On ethics, or morality

The book is short, and thin, on leaves like talipat

19 No 1578 Sect 2 *Niti bodha satacam*, 77 stanzas *kanda padhyam*, incomplete

Ethical rules on right conduct in the world for sect 1 see XIII

20 No 1612 *Jaina dharma*

Composite stanzas, leaf 1—109 incomplete in the middle, end, at the end, leaves are wanting

On the four great divisions, *Brahma*, *Cshetanya*, *Vaisya* and *Sudra* To each one of these eleven subdivisions are given Spiritual and moral lessons to each of these with *tatva upadesa*, or doctrine founded on the bodily, and mental faculties of the human frame

Rules for the householder and others for the strict ascetic in his state of penance Rules for the *Brahmacshari*, or celibate student On the modes of bodily homage by the *yogi*, or strict ascetic The sin of killing any creatures, and the merit of not killing them Discipline on these particulars, with various spiritual lessons intermingled Such as have sinned on any of the points enumerated, should do penance for a long time on hills by the borders of rivers, and in other sites indicated

The book is of medium size, and in good order

21 No 1616 *Jiran mukti bodhi*

Composite stanzas, 1st to 10th *asrasa* complete, the 11th not so, and the rest wanting

Instruction to secure soul beatification

Jainendra was a king among the *Jainas* The details are given of a severe *tapas* performed by him, with lessons on the *tatva artha*, as in the last No., and on the *dhyana samart hyam*, or ability to maintain a prolonged meditation

The book is of medium size, on talipat leaves, in good order

22 No 1651 Sect 4 A few *slokas*, on *niti*, or ethics, with a *tika*, or running verbal comment, in Canarese See II and XIII and XXII

23 No 1659 Sect 1 *Chanangki, slocas* 116

By *Chanacya*, with a Canarese *tica*, complete Ethics stated to be useful to all kinds of people, for sect 2, see XXVII

24 No 1674 Sect 2 *Chanangki*

By *Chanacya* Sanscrit *slocas* with a *tica* in Canarese 35—99 not complete

On ethics, or proper modo of conduct in the world Appended is *svasta punyaharasana mantra*, if any house has been defiled, this charm, together with washing, is used to cleanse it For sect 1 see XXVII

25 No 1678 Sect 2 *Siddha niti*

By *Siddha cari*—10 *kanda stanzas*, incomplete On ethics, *vide supra*

Sect 3 *Sabbapatya lacshana*, prose, complete Qualities of a ruler

A ruler ought to be acquainted with the following kinds of learning—that is, the eighteen *puráñas* the six *sastras*, discrimination of the nine kinds of precious stones, the mode of chanting songs, the eighteen variations of colour, that is casto, the five great devices, as stratagems against foes, the decoration of the thirty two kinds of arms The names of individuals, in all the above classes, are specified with other details on 77 leaves For sect 1 see XII

26 No 1686 Sect 2 *'Astana joti*

190 *kanda stanzas* incomplete

Niti saram, essence of morals For sect 1 see XII

27 No 1694 Sect 3 *Siddha niti*

By *Siddha cari*—106 *kanda stanzas*, complete, ethical matters, *vide supra*

28 No 1699 *Draṭa samprechha*, ethics, composite stanzas, 12 *parich'hedas*, complete

Domestic, or family life condemned On rejecting enjoyment by the senses On conquering the six bad passions, *kama*, *crodha*, *lobha*, &c. (lust anger, avarice &c.) on knowing the good *dhermas* or moral dispositions Thus accomplished by the favor of the *guru* (teacher) the *yogi* (ascetic) learns how to obtain final beatification 94 leaves

The book is of medium size, on narrow talipat leaves, in good order

29 No 1712 *Bharatam*, a fragment, *Vidura* related to *Dhritarashtra*, matters pertaining to ethics, benevolence, or equity 6 leaves hexameters

1 leaf of chants No boards, tolerable order

IV LROTIc

- 1 No 1282 *Vakhayana tippanam*, epitome of a Sanscrit work by *Lakhyayam*, bearing his name in six parts from 1—34 *adhyāyas*, or chapters prose

Some prefatory matters, on the general categories, *dharma*, morals, *artha*, wealth, *kamyam*, pleasure, and then a dwelling chiefly on the latter 1, *rati rahasya* 2, *satārana adhicaram*, *samprayogi* &c 3, *kanya sampraya yucta adhicaram*, description of the young female's person 4, *Bhariya adhicaram* *adhicaram*, mode of rule, or conduct with a wife 5, *Paridharica adhicaram* on other or strange women 6, *Vaisicadharica*, on prostitutes A chapter, or two more, said to be wanting

The book is long, thick, in good order

- 2 No 1290 *Ganga Girili samrata*, in verse (*pat ha*) 1—5 *sandhi*: On a dispute between *Ganga* and *Pariati*:

Sīra called *Ganga* (the Ganges nymph) and put her on his head *Pariati* became jealous, and a scolding match ensued, herein narrated *Ganga* complained to *Sīra*, who praised *Ganga*, and cleared up their dispute, restoring peace between them

The sacrifice of *Dacsha*, and the production of *Vira Bhadra* are suspended leaf 1—120 unfinished

The book is long, damaged by termites, on one side

- 3 No 1293 *Vara Mohana tarangini*

By *Kanaka rasa uttama*, composite stanzas from the 2nd to the 40th *sandhi* unfinished

Birth of *Manmata*, *Sīra*'s penance *Manmata*'s attack by a love arrow *Sīra* by opening his frontlet eye reduced *Manmata* to ashes On the marriage of *Usha*, and dispute of *Krishna* with her father, named *Bānasūta*, the birth of *Anurudha*, or *Manmata* reproduced, &c, 5 or 6 leaves deficient at the beginning

The book is somewhat long, thick, old, damaged

- 4 No 1329 *Hemamana mahima*

By *Alaga singhariya*, *srngadi* metre, nine *sandhis*, or sections complete

Chicka dera raya, king of Mysore, had eight wives, among whom one of them named *Hemama* was the favorite The King is represented as describing the chastity, and many other virtues, or excellencies of this lady, which forms the matter of flattery, addressed to this queen, by the poet

The book is long, thin, in good order

- 9½ No 1355 *Subhagini's soni*, a poem, composite stanzas 1—22
sandhi unfinished

The title will not bear literal rendering, but the metaphorical meaning is 'the beautiful woman'

A king relates to his queen a variety of tales of the *stringara* or ornate, and amorous kind, said to be a thousand, if complete. The titles of the several chapters or tales, herein contained are 1, *Sura bharati*, 2, *Kanyeri*, 3, *Vasanta*, 4, *Kanajana*, 5, *Nagarana*, 6, *Bharagaya*. These do not call for abstract.

The book is long, of medium thickness, injured by insects

- 10 No 1357 *Sesha kala nidhi*

By *Tirumalacharya*, composite stanzas, on 73 leaves complete

The subject relates to *Chichadeva raya* a king of Mysore—the fame of his rule—the customs of his court, especially in the *Vasanta* or spring season, the singing and dancing then usual panegyric of his skill, and discrimination in musical matters. The mode of ornamenting his capital, especially in the *Vasanta* season. The star of roses, *panaca* (civet) *jara* (musk) and other perfumes used by him. Description of his intercourse (sexualiter) with women of his court, and other matters of the ornamental, and poetical kind, panegyrical, and without historical matters. The sum total being to shew how great a sensualist he allowed himself to be.

The book is somewhat long, of medium thickness, on talipat leaves, old, and damaged especially at the end

- 11 No 1361 *Mallicarjuna ushayam*, composite stanzas, 86 leaves incomplete. *Sita* narrated to *Puratis*, *Nandikestara* overheard, and told it to *nunni*. Hence this may be part of a *sthalapuranam* of *Sri Sailam*, or *Vijayanagaram*.

The connection between the title, and subject is not otherwise clear

Various matters on sexualities. Differences among men and women. Ages of women and names given at different periods of life. Reverence due by wife to husband. The four regular castes should, in every case, regard a wife with as much respect as a mother should look on no one else, and many like matters.

The book is of medium size, some leaves are broken

12. No 1383 *Vara Mohana tarangini*

By *Kanaca rasottama* 1—15 sandhi see 6 No 1388, *supra*

The book is of medium size, old, slightly injured

- 13 No. 1385 *Catambari cat'ha* prose The *pūra bhāgam*, or 1st part.

A sort of love tale. The daughter of a king was sojourning on the *Himalaya* mountains, and a king's son there became acquainted with her. She took him to her father's palace, and became attached to him. There should be a second part, and other notices may be consulted

In this, leaf 1 and 8 are wanting, two leaves are broken. The book is of medium size, and in tolerable order.

14. No 1390 *Matana Mohini cat'ha*, composite stanzas, 1—8 sandhi nearly

When a certain king went out to hunt, his queen carried on an amour with the *mantri*, or chief minister of state. The king's son became acquainted therewith, and in order to remove him out of the way, the queen feigned sickness, and caused the king to be induced to send his son to a distance for the *paryata* plant, in order to cure it. By the way he saw the daughter of *Madhusuwa* a king, and becoming enamoured, brought her to his father's palace, and married her, unfinished

- 15 No. 1394 *Vara Mohana tarangini*.

By *Kanaca rasottama*—hexameters 1st to 19th sandhi

Manmata troubled the penance of *Siva* and was burnt to ashes. He was again reproduced as the sea of *Krishna* by *Rucmini*. *Sambucusura* took him to the sea, and put him in it. A fish swallowed him, which was caught, and carried to *Radha*, another of *Krishna*'s wives, with her he grew up, and, when old enough, killed *Sambucusura*. *Radha*'s marriage. Other matter wanting, as incomplete

The book is of medium length, thick, old, injured

- 16 No 1398 Two subjects

- 1) *Vara Mohana tarangini*

By *Kanaca rasottama*, *stringadi* metre.

This portion is towards the end of the poem. *Banasura* had taken *Aniruddha* the son of *Krishna*, and put him in prison. *Nareda* heard of it, and reported the circumstance to *Krishna*, who set out to make war against *Banasura*. He, by severe penance had procured *Siva* to be a warden at his gate. It was needful first to contend with *Siva*, and his hinds, and then to fight with *Banasura*. The latter restored *Aniruddha*, and thereby purchased peace. *Aniruddha* married his daughter *Usha*.

- 2) *Bali giri rangha nat kana pata jata prasanga*, a *natacam* or drama

By *Ruyapālīyya*. This drama is founded on the sports and amours of *Krishna*. *Rucmini*'s passion, a dispute between *Krishna* and *Rucmini*, *Radha*

sent a female messenger to *Krishna Jamburati* another of his wives, owing to her great passion sent him a female messenger. He had eight regular wives, all of whom praised him not complete. The book is of medium size, old, in good order.

- 17 No 1400 *Mallicaryuna rishayam*, see 11 No 1364 Hexa meters 1—8 sandhi *

As a whole the book is not decent, and does not claim further abstract. It is of medium length, thin, in good order.

- 18 No 1429. *Vara Mohana tarangini*, composite stanzas 7th to 35 sandhi

Manmata was reduced to ashes, and restored to life, though invisible, at the prayer of *Rati*. He afterwards killed *Sambucasura*. *Rati* produced *Antruddha*. His amour with *Usha* and the consequent war of *Krishna* with *Banasura*.

This copy is incomplete, at the beginning and ending. The book is long, of medium thickness, tolerable order.

- 19 No 1430 Two subjects

- 1) *Gita gopala*, cowherd songs

By *Tirumala hariya*, seven feet lines

The youthful sports of *Krishna*, the affections of the *Gopis* towards him. A description of the dispositions of his worshippers, such as ensure beatification.

- 2) *Kantikrava raja natacam*, drama, Telugu mixed with Sanscrit, Cinarese letter

The leading subject is a detail of the amours of this king with his queen incomplete. The whole book is long, of medium thickness, on talipat leaves, in good order.

- 20 No 1433 *Catambari cat ha* prose, see 9 No 1352

A sort of romance in two parts. *Maha sweta* was a *gandharba* female, and by her means her female friend *Catambari*, who was without a husband obtained an interview with *Chandrapit ha*, a young king. Their amours. The book is long, of medium thickness, tolerable order.

- 21 No 1434 *Raja Sec hara tilasa*

By *Shadacshari*—composite metre, from the 9th to the end of the 14th astasam.

Raja Sec hara went with his queen, and other beautiful females, into a forest—description poetically of their varied amusements not complete.

The book is long, of medium thickness, injured by worms.

22 No 1442 *Catambari catha*, prose, the *pātra bhagam* complete

A romance relating to *Maha siceta*, a *Gandharbi*, and *Catambari*, a female, and an amour with *Chandra putha*, a king's son

The book is of medium length, thin, on talipat leaves, in good order.

23 No 1449 *Vara mohana tarangini*: composite stanzas, 7th to 13th sandhi

The legend of *Manmata* and following results, as in other notices

The book is of medium length, thin, a little injured by insects

24 No 1450 *Satyabhāuma kalyana, yeha gana* metre, complete

Krishna heard from *Nareda* the beauty of *Satyabhāuma*, and visited her in disguise she was pleased with his attention* and afterwards sent a female named *Kama lakha* as a messenger A marriage with the daughter of *Satrāditya* was arranged, a description of which occupies the rest of the book

It is short, of medium thickness, injured towards the end—large writing $\frac{1}{2}$ is blank leaves

25 No 1455 *Matana tilaca*—poem

By *Chandra raja*, composite stanzas, 1st to 12th chapter, incomplete

On the different kinds of women, and how to distinguish them—their ages—good disposition or the opposite—indications as to loose women, and like matters

The book is of medium length, thin, on talipat leaves, injured by worms

26 No 1531 *Patalu* songs

Said to be the ordinary kinds of songs, such as are sung by *dasis*, or pagoda prostitutes The leaves are unconnected few in number, large writing, three, or four lines only on each side of a leaf The book is short in size and in good order

27 No 1535 *Paradhara sodhara Ramanatha cat ha*, composite stanzas

Fictitious, but said to be the adventures of a king's son Many leaves wanting in various places See under the head—TALES Compare 39, No 1733, *infra*

The book is of medium size, old, on talipat leaves, in good order

28. No. 1588. Sect. I. stanzas, 53 in number, on the beauty of women, and similar themes : for Sect. 2, see XIII.

29. No. 1608. *Cshétriya p'halanyalu*.

A mixture of Ganarese and Telugu chants in different measures ; some on *Chicka déva*, a Mysore king ; some on *Marragópála*, a name of *Krishna* ; and other some expressing the amorous desires and pains of women.

The book is of medium length, in tolerable order.

30. No. 1633. Sect. 2. *Lilavati* a poem, composite stanzas, 1st to 4th *sandhi* 36 leaves a fragment.

The birth of *Kandarpa déva*, made *yurana rája*, or second king. His amorous dreams. For Sect. 1. see XXI.

31. No. 1636. *Lila vati*, a poem.

By *Cari rája kunjara*, composite stanzas.

14 *asvásas*, or chapters complete.

In *Jayanti puram*, the son of *Chudámani maha raja*, named *Kandarpa*, was the second king. *Lilavati* was the daughter of *Sringára Sechára*. The birth of both the young persons. Their dwelling in a forest, and marriage in the mode of the *gandharvas*, with variety of consequent matters ; specifically intended to please licentious tastes. In due time, both came to inherit the kingdom.

The book is of medium length, somewhat thick, on talipat leaves, in good order.

32. No. 1639. *Lila vati*, composite metre, 14 *asvásas*, complete.

Birth of *Kandarpa déva* and *Lilavati*; their youthful state, amorous dreams, going to a forest, marriage, amusements ; and subsequent return to the town, and resuming kingly affairs. Four leaves on *cari kámana alancára*, being prefatory praise.

The book is of medium length, very thick, a little injured by termites, otherwise good order.

33. No. 1644. *Lila vati*—composite stanzas.

By *Cari raja kunjara*, incomplete.

1st *asvásam* complete, 2nd, 3rd, 4th wanting ; 5th to 9th complete, 10 deficient.

This book is rather long, and thick, in good order.

34. No. 1646. *Lilavati*, *ut supra*, from the 1st to the 5th *asvásam* incomplete.

The book is somewhat long, thin, on talipat leaves, recent, a little injured by insects.

35. No. 1650. *Lilavati, ut supra.*

From the 4th to 9th *astrāsam*, and 11th to 13th, the 14th defective, 1st to 3rd and the 10th *asvāsam* wanting.

36. No. 1684. *Ramādīghanam* a poem.

1st to 6th *sandhi* 60 leaves, only a small portion of the work; subjects as in 27 No. 1535 *supra*: 15 blank leaves not filled in.

This book is of medium length, thin, on narrow talipat leaves, in good order.

37. No. 1695. Various stanzas.

Some are directed to *Vishnu*, in sexual language; perhaps *dāsi*'s chants at the *Vasanta* festival. Canarese and Telugu mingled, but all in Canarese letter. Some verses are those of a man, railing at women, as causing pain and the like; 67 leaves.

The book is of medium size, rather old, in tolerable order.

38. No. 1728. *Cshētriya p'halangulu*. Telugu language, letter Canarese. The word *cshetriya* is equivocal; in one sense it means woman's affection.

Chants, or amorous verses, as if sung by women in praise of *Chicka dēva*, a king of Mysore, see No. 1608 *supra*.

The book is of medium length, thin, recent, and in tolerable order.

39. No. 1733. *Paradhāra sodhara Rāma nāthānam*, poem, composite stanzas. It is without either the beginning, or the ending, from the 8th *astrāsas* and 3rd *sandhi* to the 12th *astrāsas*, and 2nd *sandhi*. The subject is the same as in No. 1535 *supra*. Notices of fuller copies appear under the head—TALES.

X. FABLES.

1. No. 1327. *Pancha tantra cat̄ha*, prose; this copy is without the original *slōcas*. From the 1st part *mitra bheda* some 20 leaves are wanting; the remaining portion is right, on 196 leaves.

The book is of medium length, very thick, a little injured by insects.

2. No. 1382. *Pancha tantra* prose, but with ethical *slōcas* in Sanscrit mingled. 1, *mitra bhēdam*; 2, *sukrita labham*; only these two parts, and with deficient leaves in the midst, 150 leaves remain.

The book is rather long, thick, very old, many leaves greatly damaged by worms, and breaking.

3 No 1396 *Pancha tantra*—prose, but with mingled Sanscrit *slokas*

1 *m tra bhedam* 2 *sukrita labham* 3 *anti graha* 4 *labda nasa* 5 *as m
presti a karyatva* complete 133 leaves A consecutive series of actions ascribed to
material beings in the name of *Vishnu sara an*

The book is long, somewhat thick, very old, much damaged by
worms and otherwise

4 No 1422 Sect 1 *Pancha tantra*—prose with Sanscrit *slokas*
mingled The 1st part only—the other four parts wanting 82
leaves For sect 2, see XXIV

XI GRAMMATICAL

1 No 1216 Sect 4 *Naga varna chandasu* Composite stanzas
Prosody and on the mode of forming ornate poetry in Canarese,
see VIII and XXXII

2 No 1315 Sect 1 *Naga varna*

By *Cari raja hamsa*, composite stanzas. On prosody and versification

Gana prastanam rules as to poet cal feet

Yeti lachna n, on alliteration &c

Details of different kinds of verses that is *cl andu lacl anam* or prosody
32 leaves, one wanting at the end to be complete, for sect 2, see XVI

3 No 1460 Two tracts

1) *Carnataka bhasha bhushanam*

By *Naga varna*—*sutras* and prose

On the use of ornamental words borrowed from the Sanscrit The
meaning of Sanscrit *sutras* explained in ordinary Canarese, 10 *parichedas*
or sections complete 48 leaves

2) *Sabda mani derpana*, composite metre By *Kesi raja*, without
prose version

A grammar of Canarese, as far as 8 *prakaranas*, or divisions, apparently
complete 41 leaves

The whole book is of medium size, and looks recent, but it is a
little injured by insects

4 No 1481 *sabda mans derpana* By *Kesi raja padya caryam*
with a prose version A grammar of the ancient form of the Cana-
rese, in which the terminations assimilate to the Tamil while in
the modern form they assimilate to Telugu

It has a principal reference to prosody as far as 6 *prakarnas*, 80 written leaves, but incomplete

1; sandhi ; 2 *ndra* & *jama laeshana* 3 *soma & bhida tiraram* ; 4 *pratyaya* *nirupanam* & *krishna & ala sancalam* ; 6 *dhatus* *nirnaya*

5 No 1196 Sect 4 *Sabda rimu derpanari*

By *Kesa raja* stanzas, with prose version, a fragment, the beginning and ending gone

Sect 5 *Aeshara laeshanam*, *slokas* with a *tika* in Canarese On the birth, or origin of letters from what goddess, their powers, or uses, gender, caste, incomplete given as a discourse between *Uma* and *Mahesvara*

Sect 7 A *chandru* or work on prosody, without title, or author's name

Sanskrit, with Canarese *tika*

On the nature and properties of different feet, and various kinds of verses See XVI

XII Histories

1 No 1253 *Chicka deea raya chacravarti janana purottarani* - prose

An account of the birth, and early life of a Mysore king fragment, the beginning and the ending gone

The book is of medium size, on talipat leaves, in good order

2 No 1281 Sect 3 *Chola raja sangatya*, account of a *chola* King, *tripadi*, or three feet metre fragment of 12 unconnected leaves Introductory matter, and some description of the capital town For sect 1, see VIII, for sect 2, see II

3 No 1285 Sect 3 *Chicka deea raya tamsarali*, composite stanzas

A genealogy of Mysore kings, and some of the acts of *Chicka deea* in particular, incomplete, only 15 leaves

4 No 1319 Sect 1 *Chicka deea raja riyaya*, conquest by *Chicka deea*

By *Tirumalaclaris*, composite stanzas, 4 *astasas*, incomplete

The said king of Mysore went to the four quarters of the world, accompanied by the eight kinds of treasures, he gained many conquests, and ruled prosperously every where see the following No 1321

Many leaves wanting in the the midst, does not finish The book is long, thin, in good order

5 No. 1321. *Chicka deva raja vyaya*—*ut supra.*

By *Tirumaláchary*—composite stanzas

The king was of Mahratta origin—conquered all kingdoms—was like *Krishna*—he conquered the seven *dwipas*, the seven seas, and the 14 worlds. Each verse exemplifies one of the *alançás* or rhetorical figures—hence the extravagance of hyperbole perhaps a little something historical may be gleaned leaf 59—91 defective

The book is long, of medium thickness, in good order.

6 No 1337 *Máisur arasara ca'ha*, prose

It contains the genealogy of *Sri angha raya* of *Pennaconda*, and of *Chicka deva raja* of Mysore. Also the *Yadava giri mahatmyam*, or legend of the former capital of the *Oysalas*. The 1st leaf wanting, otherwise complete

The book is long, somewhat thick, recent, in good order does not accord, as to age, with other MSS of this class

7 No 1350 *Deva raja vyaya*

By *Channáyya*, composite metre, from the 1st to the 11th *sandhi*, a leaf or two wanting in the 1st and 2nd

A genealogy of the kings of Mysore deduced from the *chandra tamśa*, or lunar line Birth of *Deva raja* A description of Seringapatam, his capital, and of the procession at the *Maha navami*, the *Durga puja* or *Dasra*. *Sivapa nayaka* came to make war against Seringapatam, and was repulsed by *Deva raja*, with that account this book ends

The book is long, of medium thickness, recent

8 No 1425 *Kant hirva raja vyayam*, composite stanzas, from 1st to the 3rd *sandhi*, and from 9th to 22nd *sandhi*; the 5th intermediate wanting

A son of *Bettada raya* of the lunar line killed many *racshasas* of the *Cali yuga* See No 1540 The book is long, of medium thickness, touched by worms

9. No 1471. *Gita gopala heptameters*

By *Chicka deva raya*

On the early adventures of *Krishna* among cowherds and *gopis*. On the divine disposition of *Vishnu* and his benevolent nature, bestow^a beatification, and the like, such seems an indirect parallel. There is appended a genealogy of *Chicka deva raya* of Mysore, and an account of his actions, and conquests

The book is medium size, old, a few leaves only damaged

10 No 1540 *Kant hirva narasa raja vyaya*

By *Gorinda rádhyan*, son of *Srinivasa pandita*, composite stanzas In 26 *sandhis*, or books complete.

A description of Mysore—the glory of Seringapatam—the splendor of the fortress of *Chamundi*—the story of a *Dalatayi*, or general, named *Nanja raja*. The prayer of the earth goddess, as being unable to bear the troubles caused by the Mahomedans. In consequence a son was born to *Bettada sāmu rāja*, named *Kan'kīrava narasu rāja*. The sultan of *Visiapour*'s incursion, and troubles in the Carnatic, war with him; destruction of the Mahomedans. A festival of nine days in honor of *Chamundi dévi*—procession in honor of *Srirangha nāl'ha svāmī*; the said king afterwards ruled with all prosperity.

The book is of medium size, on talipat leaves, recent. It is probable that this book may have been made use of; but still a verbal translation would be desirable.

11. No. 1580. *Chicka déva rāya vamsa rāli*, composite stanzas: complete 25 leaves.

He was of the *Iunar* line, and *Yadava hula*, or cowherd race. From *Bettoda chama rāju* a list of kings, in succession, is given down to *Chicka déva*. Account of his character, and actions.

The book is long, thin, recent, in good order.

12. No. 1590. *Mārisur charitra*, an account of Mysore: prose.

A genealogy of the kings of Mysore of the *yadavi* race. A more particular account of *Déva rāya*, who seems to have been the father of *Chicka déva rāya*, story of the birth of *Chicka déva*. There is added the *yadava giri charitra*, account of a celebrated fane: imperfect.

The book is long, of medium thickness, in tolerable order. It would seem to merit translation.

13. No. 1594. *Srirangapatna charitra*.

An account of Seringapatam: prose.

By *Vencata Ramayya*, complete.

Introductory matter, on Mount *Meru* and other mountains, on the seven seas, and seven continents, and the 56 countries, all being *prānical*. A list of kings who ruled at Seringapatam follows, and is the more important portion: leaves 1—107.

The book is of medium size, in the midst two leaves broken; otherwise good order.

14. No. 1678. Sect. I. *Chola sangatya*, matter relative to the *Chola* kingdom—composite stanzas.

As the *Pandya rāja* refused to give tribute to the *Chola rāja* war occurred between the two. In the end peace was made. The *Chola rāja* cut

off his own head, and *Sita* approving his courage took him to *Cailasa* [The Pandyan account differs]

The book is of medium size, old, leaves not in regular order, nor complete, much injured, by insects and breaking. For sect 2, 3 see VIII

15 No 1686 Sect 1^o *Chola sangatya*

By *Lingana* stanzas, 3 sandhis complete

A *chola raja* of the solar line in consequence of a *Pandya raja* not paying him tribute, fought with that King, and conquered him. In consequence of the valor of the *Cholan* (as above) *Sita* came visibly, and took him to *Cailasa*. This is according to poetical *alancaram* or rhetoric. For sect 2, sec VIII

The book is of medium size in good order . . .

16 No 1709 *Chola sangatya*

By *Lingana*, composite stanzas

A fragment of the same work as in the last No beginning and ending wanting, 49 leaves remain in the latter part irregularly strung

The book is short, of medium thickness, old, a little injured by insects . . .

17 No. 1718, *Mysur rajagalu vamsa vali*, a genealogy of Mysore kings—prose—3 *asvasas* or chapters, others wanting—*granthi* letter

This portion contains details concerning three of those kings that is *Sri rangha raja*, *Vencatapati raja*, and *Krishna raja*, reigning when the book was written, and left unfinished details of wars, capture of countries, and the like. It might merit translation. The book is long, thin in good order

XIII HYMNOLOGY

1 No 1233 Sect. 4 Forms of homage

The 108 names of *Parvati* used in the *Durga puja* termed *nama rabi*—complete . . .

Vignesvara puja—one brief containing only 8 names and one fuller of 108 names . . .

Vinayaka ashtacam, an octave of *slokas* in praise of *Ganesa* complete

Linga ashtaca, an octave in praise of the symbol of *Siva*—fragment only

One *sloka* from the *Ramayanam*, and another from the 10th scandam of the *Bhagaratam*

An octave in praise of *Rama*, in Canarese

2 No 1252 *Patangalu* chants

In praise of *Sita*, of *Parvati*, of *Ganapati*. Also some ethical verses on the renunciation of secular concerns and cares

The book is short, of medium thickness, old, slightly injured

3. No. 1265 Two tracts.

- 1.) *Paschama rangha nāthā stōttra*, Sanscrit verses of the kind termed *kirtana* hymns. Praise in a devotional way, of the form of *Vishnu* at Seringpatam in Mysore.
- 2.) A panegyric on *Kantihirava rāja* of Mysore, as chants put into the mouths of women: each brief, and without connexion. The book is taken to be complete.

It is of medium length, thin; in good order.

4. No. 1285. Sect. 2. *Paschama rangha nāthana satacam*: composite metre.

By *Lacshmaiyya*.

Homage by a devotee to *Vishnu*, seeking protection: complete.

5. No. 1299. Sect. 1. *Vinayaca ragale*.

Praise of *Ganésa*, in a peculiar metre, complete, see VIII and II.

6. No. 1302. *Kirtanagalu*, hymns.

Poetical chants—the *Saiva* credence is imperatively needful. Affectionate praises directed to *Siva* in the manner of a woman towards her husband. No regular order of leaves; many of them reversed.

50 blank leaves Medium size, but a mixture from different books.

7. No. 1316. Sect. 2. *Mahima stōttra*.

By *Bhatta patāchari*, *slōcas*.

Praise of the glory of *Siva* complete; but without Canarese *tīca*.

Sect. 3. *Malhanna stuti*, Sanscrit.

By *Malhanna* in the *tilaca* metre. Praise of *Ganapati* (or *Ganésa*) for Sect. 1, see XXVII.

This book is long, of medium thickness, good order, painted boards.

8. No. 1325. Two subjects.

- 1.) *Hari Kirtana*, chants in praise of *Vishnu*, some of them by *Kesara raya*, some by *Purandhara tilatala*.
- 2.) *Divya prabandham*, some *slōcas* in Sanscrit, the rest Tamil, the *pallanda tīca* used in *Vāishnava* fases: incomplete, both tracts 44 leaves.

The book is somewhat long, of medium thickness, old, damaged at one end.

9 No 1370 Two subjects

1) *Mallicarjuna satacam*

*By *Rama chandra*—103 composite stanzas

The poet from various sources, states the greatness and excellency of *Siva* and requesting him to be favorable, offers praise

2) *Patangalu* on *Sita devi*, 30 stanzas

By the same, songs of a joyful kind, like those used on marriage occasions, these are directed to *Sita*, the wife of *Rama*. The book is of medium length, thin, no boards, old, and damaged

10 No 1387 Sect 3 *Stotras*

Praise of *Siva* or sacred beads some stanzas on *Vedanta* themes Hymns to *Siva* and some on moral conduct For sect 1, see XIV, sect 2 see XX

11 No 1427 Sect 2 *Stutis* prose form Praise of *Sri Maha Lacshmi* ascribed to *Agastya munis*

Praise of *Vishnu*, ascribed to *Druhita* (whose apotheosis for *Ganesha*, was the polar star) both complete

Sect 3 *Stuti* 50 stanzas, complete

Praise of *Rangha nat ha* together with the *sacris* *Ranghanayaki*, the form of *Vishnu* and *Lacshmi* at *Seringapatam*

For sect 1, see XXIV

12 No 1432 *Retnacara adhishvara satacam*

By *Cavis raja hamsa*, 108 stanzas

Praise of *Siva*—52 leaves

The book is short, and much injured

13 No 1463 *Hari kirtana*, only 3 leaves written on, blank 15 leaves (doubtful)

Votaries of *Karma* praise him as an incarnation of *Vishnu*

The book is short, on talipit leaves

14 No 1466 Fragment—*Jaina* in kind—stanzas, no title, or name of author does not begin, nor end

The subject is praise of a *Jinésvara* or deified sage with some descriptive matter. The book is short of medium thickness, on narrow leaves, and in good order, large school boy's handwriting

15 No 1468 Sect 2, stanzas

Laudatory homage to *Siva*, to *Parvati*, to the *Guru*, to *Basaresvara* see VIII, II

- 16 No 1472 Sect 2 'Shadacshara ragale'

Praise to *Siva*, in peculiar verse, each stanza ending with the six lettered charm, that is *O m, na, ma, si, ta, yi*, complete

Sect 5 Praise to *Siva* and *Vishnu* intermingled

Sect 1 VIII, sect 3, 4, XXV

The book is of medium size, much damaged

- 17 No 1479 Sect 2 *Shadacshara ragale*, *ut supra* 16, sec VIII, and II

- 17½ No 1513 *Kirtanas*, each one brief praise of *Hanuman*, of *Rama*, of *Yeti raja* of *Krishna*

By *Purundhara utala dusā* praise of *Vishnu*, and enforcing the *Vaishnava* credence at the beginning 10 leaves deficient, others in the middle wanting

The book is short, of medium thickness, slightly injured

- 18 No 1523 *Kirtanalu*, 15 hymns

Praise of *Vishnu*, and *Lakshmi*, quasi devotional poetry 17 leaves written on the rest blank

The book is short, of medium thickness, tolerable order

- 19 No 1538 *Kirtanalu*, hymns

Praise of *Hari* or *Vishnu*, chiefly Sanscrit in Canarese letter, 11 leaves are written on, the rest blank

The book is short, and thin, bitten by rats at the edges

- 20 No 1552 Sect 1 *Malica mali*

Short pieces, in rounded stanzas

12 of them Praise of *Siva*

Sect 2 *Sancara stottra, slokas*

Praise of *Siva*, by a disciple of *Sancaracharya*

For the remaining sections see XXXI

- 21 No 1554 *Kirtanalu*, hymns

A few stanzas in Sanscrit on *Siva*, and *Parvati*, but the larger portion contains Canarese stanzas in praise of *Vishnu*

There is an appearance of a mixture of leaves from different books but the whole is too much damaged to be of any use The book is short, many leaves half broken off, half remaining

22 No 1578 Sect 1 *Hari Kirtana*

Praise of *Vishnu*, as protecting the good, destroying the wicked,
&c For sect 2, see VIII

The book is of medium size, old, injured in various ways

23 No 1584 Four *Satacams*, or centos

1 *Sri vallabha s* 2 *Agnisra s* 3 *Sancara s* 4 *Sia mahina s* —complete,
the general subject being homage of *Sia* with panegyric of a monastic life free from family
cares and seeking beatification

The book is short, on broad talipat leaves

24 No 1586 Three pieces

Guru ragale—a description of *Siva Shadacshara ragale*, *ut supra* 16

Siddhesa guru stotram praise of the author's preceptor The
whole is *Sava* in kind, leaning to the *adwaitam* The book is small,
and gnawed by rats at one end

25 No 1588 Sect 2 *Kirtanas*

Hymns in praise of *Vishnu*, by a devotee, Telugu and Canarese
mixed

Sect 1, see IX Together 45 leaves

The book is short, without boards, taken out from some other
book, injured by insects

26 No 1591 *Hari kirtanagalu*

Chants in praise of *Vishnu*, some of them are by *Purundhara Vitala*,
and one stanza by him praise of the Caterpillar A few Sanscrit verses on
Rama, other Canarese praise of *Vishnu* Two stanzas from the *Ashtapadi*
of *Jaya deva* One Telugu stanza on *Vishnu*, leaves 34—51, intermediate
leaves gone

The book is of medium length, thin, old, on talipat leaves without
boards, two recent palm leaves in their place

27 No 1613 *Hari kirtana*, hymns

By *Purundhara Vitala*

Some on *Rangha nayaka* at Seringham near Trichinopoly
Some are of the lullaby kind, and rocking the cradle with the images of
Vishnu and *Lakshmi*, putting the brass babies to sleep

28 No 1622 *Kirtanagalu*, in 3 languages

1) Canarese—on *Rangha nayaka* near Trichinopoly—praised, intended
for *dasis*, of the mystic amorous kind

- 2.) Sanscrit—on *Paschama rangha* of Seringapatam in Mysore.
Hari verma, panegyries of the incarnations of *Vishnu*.
- 3.) Telugu. On *Rangha* (or *Vishnu*), some stanzas are quasi devotional; some of the above mystic, amorous kind.
- 4.) Canarese *Yadu giri tiru Nárayana*, praise of a form of *Vishnu* at *yadu* mountain in Mysore, 80 written leaves, and 50 blank.
- The book is of medium size, on narrow leaves, in good order.

29. No. 1635. *Stutis*, sect. 3, see II.

Sect. 1. *Siva stuti deipada* metre. Praise of *Siva* incomplete.

Sect. 2. *Lingarchana*; *deipada*; complete, mode of *púja* with flowers to the *Saiva* symbol.

Sect. 4. *Sivarachana málá*: composite stanzas. Praise unaccompanied by the *vina*, or lute, in public processions.

Sect. 5. *Hampiya ragale*, *deipada* metre complete. Praise of *Vira Bhadra*, the god worshipped at Humpee, or *Fijayanagaram*.

The book is short, of medium thickness, old, and very much injured.

30. No. 1651. Sect. 2. *Ganash tacam*.

Sanskrit *slócas*, complete. Praise of *Ganesa*. In the midst of Canarese books Sect. 1 and 5 see II; Sect. 3 see XXXII; Sect. 4 see VIII.

The book is long, of medium thickness, in good order.

31. No. 1676. Four tracts.

1.) *Mallicarjuna satacam*; 103 stanzas. By *Rama chandra*; complete on 18 leaves.

A devotee describes *Siva*; and, entreating him to be propitious, renders homage, and prnise.

2.) Verses on *Vira Bhadra rája*.

By the same; short pieces adapted to a public spectacle; panegyrical and amatory, by *dásis* and others.

3.) *Acharangam*, *slócas*, Sanscrit.

By the same; praise of *Vishnu*.

4.) *Gópála dandacam*, Sanscrit.

By the same, praise of *Krishna* complete; in all 70 leaves.

* The book is of medium size, the leaves of each tract differ in length; in tolerable order.

32. No 1693 Sect 2 *Siva aghstottra sahasranama, slokas*, complete on six leaves

The 1008 names of *Siva*, strung together, and used in laudatory homage

33 No 1696 *Jaina panegyrics*

1) Stanza on *Jinendra srami* on the ascetic system, which is lauded.

2) Stanza on *Mandara srami*, similar

3) *Chandra nat'ha ashtacam*, an octave

Vartamana tirt hacara ashtaca an octave

Ananta tirt hacara ashtaca, do

Parasaresta or *Parsianatha*, *Hirtanas*, and other hymns or chants, laudatory in import. For Sect 4 see XVIII

The book is of medium size, old, and damaged

34 No 1706 This is a greatly damaged book, quite unconnected as to contents, but, as far as can be made out, it is of the class of *stottras*, and *Saura* in kind

It is small in size, very old, extremely injured by worms and breaking, only parts of the leaves remaining

35 No 1707 Sect 3 *Rama stottra*, praise of *Rama*, Sect 1, 4 see II, Sect 2, see XXIV

36 No 1722. *Hari nama sangitana*

Synodia, or chants by many persons together, in praise of *Vishnu*, Sanscrit mingled with the Canarese to elevate the style

The book is small, and very much injured by insects

XIV INCANTATIONS, that is *mantras* or charms precatory, or malignant

1 No 1238 Sect 3 *Narayana cavacham*, composite stanzas, 1 sandhi complete 8 leaves The eight lettered charm, *O m na ra ya na na ma ha* expanded, with invocation and praise *Indra* told this to *Nareda* that, by means of it, safety may be assured, enemies conquered, &c For Sect 1, 2, see XXI

2 No 1387 Sect 1 Charms, or *mantras* against colic—tore eyes, cramps of arms, or legs—*Vira Bhadra mantra* destructive, against evil eyes—against cattle disease—and *Sira cavacham* for protection Sect 2, see XX, sect 3 see XIII

3 No 1546 *Bala graha mantram* against possession, by an evil spirit, of a child

It is a principle in native medical practice, that some kinds of disease in infants are caused by such possessions and this charm is an exorcism.

The book is small, and old, very much damaged

4 No 1599 Charms, magical, alchemical, medical

Some of the kind termed *tasikara* so as to draw over, or induce women, men, kings, &c to any desired purpose, these are in constant practice by all heathen natives

Agni stambhanam, hindering effect of fire

Jala stambhanam do of water

Charm to render any one invisible

One to be used with eye salve, so as to enable any one to discern jewels where hidden, or when looking into deep water, to see any valuables, at the bottom

Pāta rasam, a kind of pill with charm, made with roots and mercury, by which great speed of foot may be acquired

Alchemical charms, to turn baser metals into silver, or gold

Medical charms used with mercurial, and other metallic calces and powders

Also for various uses, as against snake bites, to make any one abstain from speaking *Hanumat mantra*—*Indra mantra* being *ushta siddhi* for things desirable Other matters on *anjanam*, eye ointment—to see stars by day, to discern things at the bottom of water, &c

The language some Sanscrit some Canarese, some Telugu, some Tamil—the latter simply medical, in all the Canarese character

The book is long, of medium thickness, damaged by termites

5 No. 1631 · Sect 1, 2 see IV

Sect 3 *Bhagavat mantram*, on one leaf, complete churnikā metre

It is said that the recital of this charm nullifies the charm of any other sorcerer, or evil incantations of enemies causing such not to take effect Two lines are taken as a specimen, from which it appears that this charm belongs to the *Jainas*

*O m nam̄d Bhagavat̄ c endogra Parśanāt̄ haya dharane idra Pada aenti Sahitā ja
kalikunda danda kītana laja mama vajra danda ja reya choran maribhāya vi idāna ja
m̄da kuta jadēst̄ u*

6 No 1708 Chiefly blank leaves, on one leaf two diagrams (*yentras*) are written with ink—in oval scroll around the word *sīyram* (quick) in Canarese letters—a square with *hamsa*, and two other words—*mantras* This unimportant book is short, and thin, on talipat leaves

XV INSCRIPTIONS

No 1713 Inscriptions especially of grants by *Chōla* Kings, in the order of their descent Gifts, or endowments to various temples

in the *Chola* country—or neighbourhood of the Cavery and Coleroon rivers

Also of gifts in the Mysore country of lands, of gardens, &c by various kings named Copies of those *sassanams*, Sanscrit mingled with Canarese

One grant is by *Tribhuvana Vishnu verddhana Hoysala* dated S S 1404, A D 1481-2

It is a pity that this book is so much damaged in some places—from it other inscriptions might be made out but it is probable that they exist in the Mackenzie collection The book is long, of medium thickness, very much damaged by insects

XVI LEXICOGRAPHICAL

- 1 No 1315 Sect 2 *Nigandu* composite stanzas 64—on 22 leaves incomplete

A list of pure Canarese words, no mixture of Sanscrit, with the meaning

Three leaves of *nagara* writing are appended, so much injured that no meaning is legible For Sect 1 see XI

The book is of medium size, damaged

- 2 No 1441 Sect 3 *Amara sinha* a lexicon, Sanscrit words—8 odd leaves, see VIII, and II

- 3 No 1459 Two books

- 1) *Nanarta retnarata* composite stanzas, with a *teca* or verbal comment, complete

A list of words of many meanings herein explained

- 2) *Nigandu*, 120 *kanda* stanzas

A dictionary of synonymous, or many words having nearly the same meaning complete

The book is of medium length, thin, old, blackened at the edges, injured by worms

- 4 No 1462 Sect 1 *Sabda sara*, prose

A lexicon of pure Canarese words only, without admixture of Sanscrit, or any other language, incomplete

- 2) *Bharata nigandu*—69 *kanda* stanzas incomplete A list of words contained in the *Bharatam*, with their meaning given, ascribed to *Vyasa* himself for some object For Sect 3 see XIX

5 No 1473 Sect 1 *Nanart ha retnakara*

By *Chenaca Bhira*, 156 *kanda* stanzas complete A collection of words that have many meanings herein explained

The book is short, of medium thickness, much worn caten
For Sect 2 see XXLV

6 No 1486 Two books.

1) *Dhananjeya Nigandu*—stanzas

By *Naga verma*

The meaning of Sanscrit words rendered in Canarese, and the stanzas have a *tica*, or prose comment 81 stanzas on 18 leaves

2) *Nanart ha nigandu* 122 *kanda* stanzas words of many meanings —no *tica*, leaves 30—49, some in the midst left blank

7 No 1507 Sect 5 *Amara sinka*, only six loose leaves from the 1st *candam* Sanscrit words

8 No 1508 *Nanart ha retnakara*, 168 composite stanzas with a *tica*

A collection of words of various meanings put into difficult verse, for the sake of memory, but explained in ordinary language

One added leaf contains *Nilambica lalita stotra* or praise of *Parati*

The book is short, thin, in good order

XVII MINERALOGY

No 1609 Sect 1 *Retna sastra* science of jewels *slokas* with *tica*

Characteristics of precious stones and mode of examining them On the faults in such stones On the good, and the evil that the different kinds will do to such as purchase them For sect 2, see XVIII

The book is short, of medium thickness, in tolerable order

XVIII MEDICAL

1 No 1218 Sect 3, *Vaidyam*

20 leaves on various remedies in the Canarese, and 2 *slokas* from the *Amaram*

2 No 1456 *Vaidya sastram* composite stanzas

On eighty four crores of different creatures. Indications by the pulse, as to diseases caused by bile, flatulence—phlegm—and various *mantras* or charms used with medicines The leaves are broken off so that only one half of each one remains, and these are put together in confused order

The book is small, on talipit leaves, hopelessly damaged

3 No 1595 On Medicine, a mixture of Telugu and Canarese.

On bilious disorders—want of appetite—on diseases of the nose—and disorders of the head, from flatulence Various other diseases, with the medicines and regimen proper to be used This is a medley from at least three different books, the middle piece has only half leaves the other $\frac{1}{2}$ broken off

It is short, of medium thickness

4 No 1597 On Medicine

On phlegm—flatulence—bile, on three kinds of fevers, arising from those three causes, on epileptic fits On the *pandu rogam*, or spotted skin On disorders of the bowels, on constipation, &c, regimen and remedies prescribed On balsams, electuaries, mercurials, decoctions, &c

The book is of medium size, old, and damaged

5 No 1600 *Vaidhya sastram, slokas* with a Canarese *tika* to some, the remainder is Canarese prose

Indications as to pulses On fevers, and other diseases Also remedies appropriate to each disorder On mercurial calcined powders Charms against the possession of very young children by evil spirits, known as *bala graha chikitsa*

The book is of somewhat long, thick, some leaves broken, part only remaining

6 No 1603 *Vaidhya sastram*, with *mantras* prose, on 99 leaves, complete

Spell against possession by an evil spirit Medicines for convulsions, for diarrhoea, and dysentery, for colic, for diseases of the eyes, for ague, mode of making white calx of mercury, (calomel?) how to enable aged persons to read without spectacles, to remove specks from the eyes—on the preparation of camphor, and of sulphur, on reducing talc to calcined powder—cold, and cough medicines Something on farriery—horse medicines—marks of a horse Leaves not in regular order

The book is of medium size, old, damaged by insects, and breaking

7 No 1605 *Vaidhya sastram*, prose Leaf 2—41

A detail of remedies in a great variety of diseases, or modes of preparing medicines, but without the diagnosis Remedies appear for partial blindness—*crophula*, or king's evil. An electuary termed *matana kāmesrati*, an aphrodisiac some say it is against fevers Another, *ririya rerdhanya*, against impotency in youth, through bad conduct, or from the effect of age On diseases of the eyes in horses, and oxen On cataract in the human eye On imposiliums accompanied with stench *jana rasyam*, on the art of bringing over men by means of medicines surreptitiously given, so as to accomplish any

purpose (a common mal practice of which Europeans, in high employ should be particularly aware it is almost always accompanied by magic) On diseases of the testes On leprosy, following the bite of a kind of snake On the white leprosy, or spotted skin On bowel complaints On diseases of woman after parturition On colic, and hemorrhoids—on the bloody flux On pain of the vulva On a kind of leprosy, accompanied by swelling, perhaps elephantiasis On tooth ache A remedy enabling any one to dispense with the use of spectacles On *gutti serena*. On jaundice, (*uta kamali*) on *stri tavya*, or the art of gannig over women *sexualiter* Indications as to probable time of death at certain periods On vomiting Remedy against a worm that destroys the foetus in the womb On strangury On colds—arthritic pains—asthma, consumption Medicines to cause abortion (this is a common, and most guilty part of a native doctor's practice) *Virya marddhana*, a medicine to destroy virility, intended for ascetics On worm in the tooth (aching nerve?) Medicine to reduce heat of body, and excess of semen On spots in the eyes On convulsions, diarrhoea, and dysentery, charm against snakes On calces of mercury, and a few other similar matters (I do not know who is responsible for confused arrangement) The leaves in many of these books are much transposed

As an exponent of native practice, and occasional mal practice, this book might be translated

It is of medium size, and much damaged

8 No 1606 *Vidhya saram*, slokas with a partial tica in Canarese incomplete

On venereal diseases in women On hooping cough in children, and like disorders, but the book is too much injured to be coherently legible

It is of medium size, old, and extremely damaged

9 No 1607. *Vidhya saram* Veterinary 190 leaves on horse medicines

The circles on a horse's skin—black, red, white, or ash color—grey, a judgment is formed according to the colors, and the flowers or marks Other marks on the four legs especially on two legs—on the forehead on the tail—by them judgment formed What colored flowers that is (*suri*) hair curls discriminated By such indications the consequences are foreshewn of horses, going into the possession of an owner, as health—sickness—fortune, or otherwise, to the possessor

Afterwards omens from colors of horses e.g. black is bad, grey good, red spotted with white not good, but white spots on two knees, on forehead, on the two hind legs, on the tail, are deemed good, &c &c

Ages of horses how determined Marks on the nose, lines &c

On bowel disorders, signs and remedies How horses are to be fed,

according to their intended uses. Stables how to be built. Medicines to remedy colic caused by eating bad grass and some other matters.

This book seems to me somewhat of a curiosity, but I cannot judge of its value as to translation.

It is short, of medium thickness, on talipat leaves in good order.

10 No 1609 Sect 2 *Bala gruham*

On treatment of children from, and after the first month, including magical exorcisms, and other proceedings for removal of pain caused by evil spirits. Also on some diseases to which children are liable. A making up balls of red, and of white rice, and carrying them away to a burning ground, are among the rest.

The book is short, of medium thickness, in tolerable order.

11 No 1611 *Vidhyam*, verse and prose

A few introductory stanzas, praise of Vishnu, 2 leaves incomplete, on medicine, in dandacam metre. On the hermaphrodite—and remedy, hence supposed not the natural form, but rather impotency. On the *stra rasyam* this is prose and incomplete. A medicine to be placed before, or given to any woman "who without any second speech" will be brought over to the object desired. This book, by consequence, appertains to native village.

It is short, thin, damaged, several blank leaves.

12 No 1623 *Kagendra mani derpanam*

By *Manga raja*, composite stanzas, from the 2nd to the 14th *adhicaram*, the rest wanting.

On the treatment of various diseases, especially on the bites of serpents, and all other kinds of venomous creatures, whence the book seems to take its title. On the bite of dogs. Also various *mantras*, or charms with formulas of remedies. Exorcisms for chasing away evil spirits, from children and others. The 1st chapter wanting and also other matter following the 14th chapter.

The book is long, of medium thickness, on broad talipat leaves, in good order.

13 No 166 Sect 2 *Arksya chintamani*, slōcas incomplete. Properties of pulses—nature of the body—qualities described, some matters on diagnosis of disease, and remedies. For sect 1 see XXVII.

14. No 1696 Sect. 4 Medical matters as to various remedies. Also on the *rasyam*, or bringing people—men or women, over to any purpose, generally evil. And on the *chikitsa*, or exorcism of evil spirits, when possessing any one. This section is recent, and differs from the others, for which see XIII.

The book is of medium size, old, damaged.

XIX MISCELLANEOUS

1 No 1261 Seven pieces

1) Stanzas on *nīti*, or ethics Telugu, and Cingalese intermingled

2) *Bala ramayanam, slokas, no tīca*

The 1st *sarga*, epitome of the *Ramayananam*

3) *Amra sinha*—lexicon Sanscrit words

This 1st *Candam* to *naraaca*, this *sarga* not complete

4) *Ramayanam*, hexameters

Part of its story abstracted. On the sacrifice by *Dasaratha* for the sake of offspring. The birth of children, the pupilage of *Rama*, and *Ishashmana*, with *Vishnuntra*. The episode of *Turaca* Sua's bow. The marriage of *Rama* with *Sita*.

The leaves are not strung in regular order

5) *Bhāratam*, the story of the *adi parīam*, or first book. 20 leaves fragment

Bhima killed *Hedimpatura*, the birth of *Gadotyajan*, son of *Bhima* by the sister of *Hedimba*

6) Arithmetic, 13 leaves incomplete, various tables and recounts

7) *Ganapati* : *agale*—praise to *Ganesa*

½ leaf on planet, mantras, homas

The leaves are not strung in regular order

The book is of medium length, old, damaged

2. No 1262 Three subjects

1) *Sanatsujata nīti*, hexameters

One named *Sanatsujata* instructed *Dhritarashtra* of *Hastinapuri* in the wisdom of *Brahma*, by the *tattva*, or mystic system, as to the means whereby he might attain to beatification, 45 stanzas incomplete

2) *Mogha caryam*—39 *slokas* in Sanscrit, no *tīca* The 2d *sarga*

Krishna intending to kill *Sisupala*, being invited to *Dherma rāja*'s sacrifice, hesitated, until on consulting with his *mantri*, he determined to go, as he there would meet with *Sisupala*

3) *Nāshada caryam*, 110 *slokas* in Sanscrit, without *tīca*, a fragment

On the sojourns of *Nal*: in a forest, 70 leaves are left blank

The book is of medium size, on *tilipat* leaves, in good order.

3 No 1268 Three subjects

1) *Sāundarya Cat ha retna*—triplets

By *Ramendra*—35 *sandhis*, does not finish *

The birth and reign of *Vicramāditya*—the throne given by *Indra* Having been slain by *Salivahana*, after an interval, *Bhoja raja* attempted to ascend the throne It had 32 statues, being imprisoned celestials, owing to a curse by *Parswati*. Each of these statues, in turn, stopped *Bhoja raja*, and narrated a tale of *Vicramāditya*, to shame him At the close the statues became living females and returned to *Cailasa*

2) *Dherma niti* hexameters

Instructions from *Krishna* to *Arjuna* as to the different ways whereby the law of equitable benevolence is transgressed a fragment

3) *Ganitam*, arithmetic, 3 leaves only, and much damaged

The book is of medium size, old, leaves are broken at the ends

4 No 1319 I or Sect 1 see XII

2) A fragment on *olancaram* or poetical ornament, rhetorical figures and the like, prose, Sanscrit in Telugu letter 3 leaves, without beginning or ending

3) *Samasn chaera, slokas*, Canarese letter, 3 leaves—mode of forming compound words the last but one only inflected, as in such an example as thus the jewel throned sceptre bearing king & son

* Also *kriya mali*—termination of verbs only one *slokas*

4) Tales about *Krishna* related to *Duski* by *Nareda*, 5 loose leaves not regular in order, and one leaf only *balabandi* letter, Sanscrit

The book is long, of medium thickness, in parts slightly injured

5 No 1326 Nine tracts

1) *'Alayoddhura* prose, complete

On originating a temple They who direct a pagoda to be built, they who assist in its building, and they who worship in it when it is built, will be alike beatified

2) *Gita bharata*, hexameters

The 1st *adhyaya*, or section, only

The opening of the *Bhagarat gita*, *Krishna* seated in a war chariot with *Arjuna* between two armies, begins to discourse on metaphysical doctrine

3.) *Dvatrimsati abacharana*—on thirty-two defects, or derogatories, as lying, not doing homage aright—not rightly going through ceremonial duties, &c

4) *Dherma sastra* ascribed to *Parazara*, 22nd *akhyayam* of the *uttara khandam* entitled *Bhagarata samaradhana vidhi*

5) *Hari ramsa* an extract, prose

Discourse between *Krishna* and *Dherma raja* On the excellence of the

Sulagrama pool, or river wherem that shell is foand—on the fast of the 11th lunar day—on *Brahmamant* ceremonies, as putting on the scholastic thread, marriage, &c , value of the *tulasi* plant, *ocymum sanctum*

6) *Vishnu Dharmottara* prose

Garuda to Marichi In each manth special days sacred to *Vishnu*, mode of homage to *Vishnu* Chronology of time, from a moment to a *yuga* What is proper to be observed in the *Cali yuga* To the devotees of *Vishnu* there will be no pain of future births

7) *Krishna charitra—srungadī* metre, circumstantial as to the *ava taras* of *Vishnu*, not including *Krishna's* amours

8) *Bhishmara yuddha*—25 hexameters

On the slaying *Bhishma*, the opposite commander, by *Arjuna*, in battle

9) *Tutra bodha srungadī* metre, *Suca* to *Parrashita*

Exhortation always to adore *Vishnu*, whereby all sin will be pardoned , all wordly happiness secured , and, after death, beatification acquired , 9) only is incomplete

The book is long, (leaves not of equal length) of medium thickness, in tolerable order

6 No 1351 Five subjects

1) *Aditya puranam*, hexameter verse, called *Bhamini shadpati*

1—50 *sundhi* incomplete, *Surya* (the *sua*) to *Yajnasvata Menu*

Modes of obtaining union with *Sita*, or beatitude The splendor of *Sita*, and of his abode The origia of the world The want of equiry ia the *Cali yuga* The story of *Daccha* and his sacrifice The benefit resulting from various kinds of gifts. *Vishnu* showed *Sita* to *Brahma* The pride of *Banachisura* in placing *Sita* as a warden at his gate The intervention of *Vishnu* sought Account of *Casyapa* (Limech ?) and his two wives, *Dati* and *Aditi* On the limits of human life On the destruction of *Tripura*—three towns (' cities of the plain ?) On the nature of various duties On homage to *Siva*—devotedness to *Sita*, &c 156 leaves 2 in the midst wanting

2) *Rudriyam*, hymn from the *veda* containing what is known as *namaca chamaca*, three original *mantras* to *Sita*, as *Rudra* this tract contains the explanation, and is in itself complete on 29 leaves

3) *Hari hara sambashana*, Sanscrit, 5 leaves, discourse between *Vishnu* and *Sita*

4) Four leaves without title, and the subject not plain.

5.) *Kirtanas*, or chants in praise of *Siva*; an octave on the eight lettered charm.

A little of the *trishabha dandacam*. One leaf *sandhya vandanam*, from the *yajur vedam*—*Marana hāla nirnaya*, *slōcas*, an estimate as to probable length of life, from appearances.

The whole book is of medium size, on talipat leaves, old, tolerable order.

7. No. 1381. Five pieces.

1.) *Rucmangada charitra*.

• By *Pūrṇa sóma*, composite stanzas, 8 *sandhis* incomplete.

Tale of a king who would not break the 11th day fast, but was persuaded to do injustice to his son.

2.) *Vishnu sahasranama*, prose.

The 1008 names of *Vishnu*, in common use.

3.) *Narasinha cavacham*—Sanskrit charm with invocation, for protection.

4.) *Hari kirtana*—praise of *Vishnu*.

5.) *Alancáram*—Sanskrit, Telugu letter, fragment of 3 leaves—on rhetorical figures.

The book is of medium size, old, only one leaf damaged.

8. No. 1389. Seven tracts, or fragments.

1.) *Vetāla cadhā*—5 leaves out of 25 tales.

Captious questions, in narrative shape, to *Vicramaditya*, by a familiar spirit, e. g. a woman and her daughter married a man and his son, what was their relationship to each other.

2.) *Pancha tantra cat'ha*, 6 leaves from the 1st section.

3.) Meditation on *Vishnu*, 10 *slōcas*.

4.) *Pandava gita*, 15 *slōcas* Telugu letter.

The five *Pandaras*, with *Drāupadi*, praise of *Krishna* as the supreme benefactor; if he be worshipped, there is no further pain of transmigration.

5.) *Sraddha nishadha*—order of funereal observances: things fit and unfit: e. g. cannot then eat cold remnants of food, &c.

6.) *Chandra sec'hara ashtacam*—an octave of Sanscrit *slōcas*, Telugu letter. By meditating on *Siva*, punishment by *Yama*, or pains of death, are removed.

7.) Ethical *slōcas*—ascetism, combined with ordinary morals.

The hook is short, and thin, not homogeneous, old, and in part injured.

9. No. 1399. Six subjects.

1.) *Angana sandhi*, 9 leaves, hexameters.

The embassy of *Hanuman* to *Ravana* by command of *Rama* and *Sugriva*, calling on *Ravana* to deliver over *Sita*, or else to be prepared, together with his relatives and followers, to visit the world of *Yama*; that is, to be slain. *Angana* delivered his message, and returned.

2.) *Krishna lila*, one chant, 2 leaves *Krishna's* adroitness in stealing, butter, &c.

3.) *Rāmāyana kirtana*—chants, 5 leaves.

Vibishana's visit to his brother *Rāvana* advising him to give up *Sita*; *Rāvana* heard sulkily: disputed for some time; and then contemptuously sent *Vitishana* away. He came to *Rāma*, and was hospitably received. Finally *Rāma* killed *Rāvana*, and took *Sita* away.

4.) *Sananda ganēśvara sangatya*.

The 2nd and 3rd sandhis.

Visit by *Sananda* to *Yama's* world. All who have done virtuous acts, and have rendered due honors to ancestors, and all virtuous wives, are taken by *Yama's* angels to a place where they enjoy all the pleasures of the five senses in perfection. On the other hand, transgressors of all kinds, including adulterous wives, are taken by the same messengers to a place of torment; the various sufferings in which are described.

5.) *Niti sāram*, 15 ethical slōcas, with a tīca in Canarese.

6.) Medical, one leaf, remedy for vomiting, head ache, and colic pains.

The book is long, and thin, very old, very much injured by worms, and broken, of some leaves only remaining.

10. No. 1404. Three books.

1.) *Kiratarjanya*, Canarese letter, but Telugu language: yēcha gana metre.

Arjuna's penance on *Indra kala* mountain. *Rembha* came to destroy it, and was rejected. *Indra* came in disguise, and taught him the five lettered mantra. *Sita* came as a hunter, and strove with him; but pointed out to *Parati* the *Vāishnava* mark on his shoulder; and gave him the *pasupatidstra*, with promise of success ~ complete.

2.) *Sita's* marriage: yēchaganam; letter Canarese, language Telugu.

3.) *Maditala pratapa*; sringadi metre, Canarese language, complete.

In *Kalyāna puram*, a washerman named *Madarala*, being a firm devotee of *Sita*, was persecuted *Bijala* by *rāya*, under pretence that he had made

away with clothes *Madarala* appealed to *Basava*, who appeared, and the king being alarmed, made submission.

The book is of medium length, rather old, in good order.

11 No 1431 Four subjects

1) *Draupadi kalyanam, yecha ganam*

By *Narasaiyya*, Telugu in Canarese letter, complete.

The episode of the *Swayamvaram* from the *Bharatam*, proclamation that *Drâupadi* was marriageable to kings' sons. The contest in bending the bow, and the marriage of *Draupadi*, ostensibly to *Dherma raja*, but really to the five *Pandavas*.

2) *Soma sechara Chitrâ sec hara cad'ha, yecha ganam* sometimes called *ch hora cat ha*

Tales of two brothers, born twins, sons of *Vajra makuta* (diamond crown), who by favor of *Siva* came into the world and took as large a portion of it as they could lay hold of, details of their adventures, robberies, and amour in which they were very successful. Their marriage. It is in the form of a Romance, mixed up with magic and improbabilities, complete.

3) *Kapota vacyam—yecha ganam* metre, only two leaves incomplete. *Rama's* tale of a dove that allowed itself to be destroyed with its mate, and *Sugrîva's* advice to *Rama* not to form intimacy with an enemy.

4) *Hariya bandana cad ha, yecha ganam*

Mara bhupa had a son named *Hariya bandana*, who was betrothed to *Mohannangi*, a king's daughter. When on a journey to her, an ogress named *Pandariki*, took him for her husband. Her mother named *Hedimbi* deceived him, not complete; 50 blank leaves are at the end.

The book is long and thick, the first part old, and very much injured by worms.

12 No 1436. One piece, and three fragments

1) *Dasavatara charitra prabandham* By *Mallarasâna*. Composite stanzas, 11 asanas—an abridgment in verse, on the subject of the ten avatars of *Vishnu* as detailed in the *Bhâgavatam*; many leaves are damaged, and others wanting.

2) *Rama lirtana*, 5 leaves praise of *Rama*, medical recipes 7 leaves, and 5 leaves contain the story of the *Pandavas* going to the other world, three fragments.

The book is long, of medium thickness, old, injured by worms.

13. No. 1462. For section 1, 2, see XVI.

Sect. 3. Very various matter, chiefly in Sanscrit *slócas*, Chinese letter : no *tica*.

Mahadasa nirnavam, astrology, influence of the planets, lunar days, &c.

—Names of the 18 *purána*s, divided into three classes, as *sattva* 6, *rajasa* 6, and *tamasa* 6.

—*Achogini* (military term) legion, one *slóca* to each *achogini*.

—*Brahmi laeshana*, description of a fortified camp.

—*Maha rat'hu ádi rat'hu laeshanam*—the property of the first great chariot, and other chariots.

—*Pancha dhara*, five modes of horses paes in war.

—*Sacti treya laeshanam*, three modes of power, or military forces ; their qualities.

—*Raja karya nti*—how a king ought to act in dealing with a hostile force.

—*Panchama laeshana*, five kinds of warlike arms—*rat'ha*, *gaja*, *turata*, *padadi*, &c, so far kingly matters.

The seven sorrows, the eight kinds of wealth, the eight pleasures, the eight sufferings, the nine *sactis* or mothers, the ten kinds of vital airs in the human body—the birth of Kerna—the 18 differences of caste—the nine *Brahmádicas*—the eight *rasas*, each particularized ; 97 leaves in all.

The entire book is short, somewhat thick, worm eaten.

14. No. 1463. Four subjects.

1.) *Ashtána jyoti*, *kanda* stanzas, incomplete.

Ethical advice to people of the world, so to conduct themselves, as to avoid both pain and loss ; on the principles simply of what is termed "worldly wisdom".

2.) *Ganitam*, arithmetic ; composite stanzas, with a *tica*. Rule of five, of seven, of nine, and other rules in arithmetic, some matters on land measuring : and on the square root—Sanskrit *slócas*.

3.) On the value of gems, or precious stones. •

4.) On fractional arithmetic.

The book is of medium size, rather old, but in tolerable order.

15. No. 1466. Nine subjects.

1.) *Savuntara purána* ; hexameters.

By *Bomma arasana*, leaf 1—30 incomplete.

Adventures on earth of three *saira ganas* incarnate. See XXVII, No. 1275.

- 2.) *Vibishana buddhi*, 5 leaves incomplete.

Vibishana's counsel to his brother *Ravana*, to restore *Sita* to *Rāma*.

- 3.) *Siddha niti* one hundred stanzas, see under VIII. No. 1479 and others.

- 4.) *Siva stotram*—6 leaves—stanzas, praise of *Siva*; does not begin nor end.

- 5.) *Vaidya patti*, prose.

On diseases—swellings in the throat (goitres ?) on flatulency—on bilious disorders—on *pitta cāmala*, supposed to be jaundice, and other diseases: incomplete.

- 6.) *Prabhanjanacheritram*—composite metre, one hundred leaves; but only an introduction to a "history of the world."

- 7.) *Chola raja, Pandya raja charitram*, account of a battle between two of these kings; composite stanzas, 17 leaves, incomplete.

- 8.) *Derasura yuddham*, a *nātacām*, or drama, on the war of *dēvas* with *asuras*.

8 leaves Telugu language and letter—incomplete.

- 9.) Stanzas, Canarese.

On the soul seeking for knowledge, and eternal happiness.

The book is of medium size, talipat and palm leaves, mingled together, not much injured.

16. No. 1478. Four subjects.

- 1.) *Siddha niti*, *kanda* stanzas; on the proper use of worldly goods, or charity; so as to avoid perdition, see other notices under VIII.

- 2.) *Bála Rámáyanam*, Sanscrit, an epitome of the large work ascribed to *Valmiki*; for the use of schools.

- 3.) *Amaram*, lexicon of Sanscrit words.

The 1st *cándam* only, three *rargas*.

- 4.) *Shadáshari regale*, praise to *Sira*, each verse ending with the six lettered charm, *O'm, na, mó, si, va, yi*.

Two stanzas in Telugu, and one in Canarese; praise of some deity.

The book is of medium size, old, a little worm eaten.

17. No. 1510. Four subjects.

- 1.) *Paramart'hā gnánam*, verse of three feet, on celestial wisdom.

- 3) *Bharatam*, part of the *anusasnica parvam*
- 4) *Sananda ganesvara sangatya*, a few leaves, part of the tale of *Sananda's* visit to *Yama's* world
- 5) *Atravata puja* mode of propitiating the mother of *Aryuna* on a disappointment A total of 110 leaves, belonging to quite different books

As a whole the book is somewhat long, of medium thickness, very old, and very much injured by worms

21 No 1598 Five subjects

- 1) *Basava puranam*, composite metre, 8 leaves of the 36th *adhyaya*: *Siva* with attendants visibly appeared to *Basava*
- 2) Grammar, 13 leaves, Sanscrit, special examples of declension of nouns
- 3) *Srirangha mahatmyam*
By *Chicka ubadhaya mantras*
1st to 10th *adhyaya*—the rest wanting
The temple—shrine, pools, &c., 16 leaves
- 4) Sanscrit, *deva nagari* letter 8 leaves
- 5) *Sita ashtacam*—8 leaves
The 108 names of *Sita* recited in praise

Other loose leaves, each one on a distinct subject—the whole is not much better than a bundle of leaves, of use in collating other books

As a whole this book is long, of medium thickness, no boards, chiefly talipat leaves, some few palm leaves some leaves damaged

22 No 1615 Six subjects

- 1) *Nanna pāiyya charitra*, composite metre A fragment concerning *Nanna pāiyya*, a *gana* of *Sita's* world—not developed 2 sandhis on 10 leaves
- 2.) *Veda mantram*, on the five ambrosias offered to *Sita*, that is, milk, curds, honey, sugar, ghee, fruit, with homage to *Sita*
- 3) *Jyotisham*, astrology—*arudam*, or horary questions and answers, indications as to journeying
- 4) *Seara tatra chintānam*, Sanscrit, with a *tica* in Canarese

Indications or enquiry by the breath of the nostrils, *tatra* here denoting a bodily member Examination of pulses Signs, as to modo of breathing through the nostrils, good or evil complete

5) *Narapingalya sacunam*, 1 and a half stanzas

Rules to distinguish as to good or evil signs, especially as indications when about to take a journey complete

6.) *Vaidhyam*, on medicine:

In the name of *Isari*—certain medical preparations: complete.

The book is of medium size, in tolerable order.

23. No. 1617. Three books.

1.) *Zōupati pāttugalu*. In the Canara country the school children on the *maha navami* (or *dúrga pūjā*) festival call their teachers to the parents houses, to get presents; and then sing these chants, on *Ganapati*, on *Siva*, on *Vishnu*, on *Sarasvati*, in their praise; imploring benefits, and preservation; complete.

2.) *Kirtana lacshanam*—composite metre, rules for the composition of various kinds of verses: art of poetry: complete.

3.) *Amrita cosha*—8 leaves from the 1st *cāndam*: *sverga varga*.
The book is of medium size, and slightly damaged.

24. No. 1618. Six subjects.

1.) *Siddha nīti*, 50 *kanda* stanzas, incomplete.

By *Siddha cavēvara*, moral maxims; see notices under VIII.

2.) *Vibishina buddhi*—composite stanzas; *Vibishina's* counsel to *Rāvāna* to restore *Sita* to her husband.

3.) *Kalinga nīti*, composite stanzas, founded on the *Bhāratam*. The *Cāuravas* built a house of wax, craftily intending thereby to destroy the *Pāndavas* at night, but they escaped and went to a forest: 13 leaves.

4.) *Drāupadi svayamevaram*, composite metre founded on the same, on *Draupadi's* marriage, 2 *sandhis* complete.

5.) *Vinayaka dandacām*, Telugu in Canarese letter, 3 leaves—praise of *Ganīsa*.

6.) *Rāmanāl'ha sangatya*, composite stanzas.

Campana rāja's younger wife named *Retnay*; solicited his son *Ramanāl'ha*; and not succeeding, complained against him to the king, on a false charge. The king ordered his son to be beheaded—no beginning nor ending: 65 leaves from the middle.

The book is of medium length; 6) shorter than others, thick, no boards, a little damaged.

25. No. 1624. Eight pieces.

1.) *Vira Vençalapati raya's* epistolary correspondence with *Nanji raja* a minister, and with others; with some matters of village, and other accounts. Telugu language, Canarese letter.

2) *Nama nacshetras* prose, list of names of the 27½ lunar mansions, *Asvini*, &c 4 leaves complete

3) *Garuda mantram*, Sanscrit, with the meaning in Canarese, 5 leaves, incomplete, see other notices, XIV

4) *Mantra* or charm to prevent a further fall of rain 1 leaf

5) *Mantra* to cure the bite of a snake 1 leaf

6) Recipe, or prescription for the cure of either *gutta serena*, or cataract, in the eyes 3 leaves

7) *Anjanam*—eye salve, mode of making it in order to discern stolen property, who is the thief, and other matters—magical, 2 leaves incomplete

8) *Daragni*—a heating medicine, for colds or convulsions, to restore heat of body, mode of preparation Also a remedy for *sicka mutra*, or strangury 14 leaves, 39 leaves in all

The book is short, old, somewhat damaged

26 No 1625 Five subjects

1) *Jaina mata grantham*, composite stanzas, 138 incomplete Ethical instructions according to the *Jaina* system

2) *Ganita sastram*, 1 leaf on arithmetic

3) *Niti sastram*, composite stanzas 114 incomplete, 10 leaves, ethical, and *Jaina* mode, as supposed

4) *Niti saram slokas*, with 36 stanzas in Canarese 5 leaves

5) *Kama deva torari*, composite stanzas, 411 complete homage to *Kama* details as to flower offerings and as to modes of proceeding when the moon rises with other matters, not requiring abstract

The book is long, of medium thickness, old, yet in good order

27 No 1640 Four subjects

1) *Jina muni tanniya satacam*, 106 *kanda* stanzas complete Ethical, on duty and benevolence, supposed to be *Jaina* in kind

2) See II

3) *Jinachura malai*, alphabetical chants, 39 in all, each one beginning with a letter of the alphabet in course complete

4) No title—*kanda* stanzas

A devotee beseeches *Siva* to bestow on him eternal beatitude fragment.

The book is of medium size, some leaves are broken towards the end

27½. No. 1672. Fragments of different subjects, confusedly mingled together—as *Rámanáthha cat'ha*—*Chola sangatya*—*Rucmangada cheritra*—on 98 leaves.

As a whole the book is of medium size, old, the ends of some leaves damaged; of use only to collate with other books.

28. No. 1685. Five books.

1.) *Sananda sangatya*, 28 leaves complete.

The legend of *Sananda*, who, bearing of the torments inflicted in the world of *Yama*, went thither, and saw the sufferers. Moved with pity he taught them the five lettered *Sára* charm, and delivered them: with other matter, elsewhere noted.

2.) *Kirtanas*—6 leaves, 'chants.'

Praise of the *guru*—of *Hasaréśa*—on the need of being zealous in devotedness to *Siva*. Phrases from the *Védas*, reduced to chants on the supremacy of *Siva*—on the *yogi*'s beatification—on penance.

3.) *Retta matā*—natural astrology.

The probable results of each cycle year, from *Prabhava* onwards, as to rain, health, &c. incomplete, only 3 leaves.

4.) *Sahasra gana náma taravati*.

By *Zánta Viréśa*, 12 leaves, complete.

The names of one thousand celestials of *Siva*'s world, put into a string for recitation.

5.) *Kala chakra*—7 leaves incomplete.

The names of persons and things that were born, or produced, in eighteen *yugas*; sometimes reproduced under different names. The sun was produced in one of the *yugas*. The wars that occurred in those *yugas*. The *surya ramsa*, or solar line of kings. The *Bhu-chakram*, or account of the *deipas* and seas. The world of stars. The seven upper, and seven lower worlds—on the common *páuranic* system. The residence of celestials in the different superior worlds.

The book is long, thin, old, slightly injured by insects.

29. No. 1689. Sect. 1. *Játmuni Bharatam*.

1st sandhī on 7 leaves, hexameters.

Part of a classical book, having additional matter, not found in the Sanscrit *Bhara'tam*.

Sect. 2. A list of books in the Sanscrit, Telugu, and Canarese languages: about 600 numbers on 15 leaves=22 leaves; and more than

a hundred left blank, as old as those written on. The book is of medium size, in good order.

30 No 1690 Seven pieces

1) *Vijaya cumara charitra*, stanzas 516 to 1260. *Basavésvara*, a leader of the *Jangamas*, specially antagonistic to the *Jainas*, declined a marriage with *Vijaya cumari*, on grounds of opposite religious sentiments a fragment

2) On medicine, some remedies for diseases

On alchemical preparations for making gold by transmutation. On the *vasya*, or administering medicines to both men and women for special purposes, philters, and sorcery

3) *Deva raya stuti*, composite stanzas.

1st and 2nd sandhi only, introduction, and description of Mysore, with panegyric of one of its kings

4) *Kirartarjunyam*, *yeha gana* metre Telugu, in Canarese letter

On the penance of *Arjunas*—on *Siva's* appearance as a hunter—battle, and gift of the *pasupatastra* complete

5) *Krishna vilasam*, *yeha ganam* Telugu in Canarese letter.

Krishna's amusements, and practical jokes with the *gopis*, and like matters. 17 leaves incomplete

6) *Sarangadhara cat'ha*, *yeha ganam*, only 8 leaves at the end, from the often occurring tale of a king, who, on a false charge by his wife, ordered his son to be killed

7) Various leaves 3 leaves, Telugu *chandasu* on prosody 3 leaves of a Canarese almanac, and 1 leaf *nagar*.

The book is long, somewhat thick, on talipat leaves, a little damaged

31 No 1691 Two books

1) Fragment of the *Ramayanam*, composite stanzas, 50 leaves, many wanting

Birth of *Rama*, *Lacshmana*, and *Sita*, *Sita's* marriage—*Ráma's* residence in a wilderness—embassy of *Hanumán*

2) Fragment, lexicographical, seemingly of the *nanari'ha retnacara*, composite metre.

Words that have many meanings has a *tika* in Canarese—12 leaves

1) is short, of medium thickness, very old and much damaged 2) is medium size, very old, and damaged.

32. No. 1693. Three books.

- 1.) *Sarjana chitta rālabbha—slōcas* with a tīca in Canarese : 18 leaves, complete.

By *Malli sénáchári*.

Yeti lacshanam—on the proper conduct and disposition of the ascetic, who relinquishes household or domestic life, for one of solitude and celibacy.

2.) See XIII.

- 3.) Eight loose leaves, Sanscrit, astrology, *Sīra ragale—retna treya, guru puja—yecha yeche puja*, or homage to male and female celestials (*yacsha-yacshī*), *Brahma puja*, &c.

33. No. 1711. A mere bundle of leaves, put together without connexion ; in different letters and languages ; 68 leaves in all ; of possible use in collation, e. g.

Tardra sangham, 1 leaf Telugu.

Subhadra parinayam, 1 leaf do.

Rāmanat'ha cat'ha, 2 leaves, Canarese.

Dherma sastra, with Canarese tīca, 1 leaf

Sacti mantram, 1 leaf.

Chandrōgana lacshanam, 1 leaf.

Arithmetic, 1 leaf.

NOTE.—A general collation is very desirable : as regards the whole of this class of MSS.

The bundle is of medium size, and various as to condition of the leaves.

34. No. 2092. Sundries, various letters.

- 1.) A bond for money, 2 leaves Telugu letter.
- 2.) Matters of account, 3 leaves *grant'ha* letter.
- 3.) Household accounts, 6 leaves, Telugu letter.
- 4.) Mixture, *vēda*, *purdānam*, *cārya-sastra*, and other topics, 24 leaves *grant'ha* letter.
- 5.) Book catalogue—seeming to be a householder's list of his books ; also an account of various jewels, &c.
- 6.) Select extracts, commonplace—*slōcas*, verses, proverbs, &c. g : when a lion is hungry will be eat grass ? in all 46 leaves.

The book is of medium length, thin, various kinds of leaves, worm eaten, no boards.

XX. OMENS, connected with divination, or natural philosophy.

1. No. 1387. Sect. 2. Indications from sneezing, when and from what quarter heard—how often. From the chattering of lizards :

how many times, whence, &c If from any unintentional cause a lizard fall on any one, according to the place, results, if on the head, a parent will die, if on the arm, covered by a white garment, a female visitor—&c. &c All countries have relics of such heathen puerilities.

Sect 1, see XIV. Sect 3, see XIII

The book is short, thick, old, good order.

2 No 1627 *Chintamani*, head jewel, prose

By *Nandikesvara*, 65 leaves incomplete

Divination or enquiry as to going on journeys whether to proceed, or not, on enquiries is to results of any new employment—and the like matters—the book differs from horary questions on astrology. It is short, of medium thickness, a little injured by insects

3 No 1628 *Nava retna chintamani*

Brief verses—divination by throwing of dice, questions resolved thereby—e.g. will the mental thought be accomplished, or not? when will it be accomplished? and the like

The book is very short, for the pocket, thick, in good order

4 No 1630 Ten tracts, with unity of design.

1) *Megha mala*, cloud garland

By *Madhaiyya raja*, composite stanzas In 46 padalams, or sections, complete.

Maner of clouds in rainy time—the nature of clouds—the rainbow—on rain—on lightning—on winds—on strong wind—and very cold wind, with hail—on sound of falling rain (in the tropics) ill effects of damp atmosphere on the human frame—sound of thunder—the swiftness of Varuna's chariot, i.e. the clouds—prognostics are connected and some biographical details of *Madhaiyya*'s illustrious reign, acts, and wars of his ancestors

2) *Akasmila lacshanam*, composite stanzas in 48 padams, complete

By *Madhaiyya*

It is not a good sign if a dog mount the top of a house, and bark—the same if a sweetmeat, bought for a festival, runs into water—and various other omens of evil import.

3) *Sacunayyam*, dipada metre.

By the same, complete

If going to ask a woman in marriage, or if going on any of the occasions termed *suba* (good or joyful), then to meet a young married woman is good—to meet a widow evil—to meet a single Brahman is not good, but if

two together are met, this is good. Like omens or auguries, are derived from beasts, birds &c., the enquiry or sign is thence deduced and made to apply to all kinds of work.

4) *Vayu chakra*—composite stanzas

By the same, incomplete

e.g. If in the first watch of the night (6 to 9 o'clock) wind descend from a mountain and strike on the points (*des*) known by the names of *Indra*, *Gaura*, *Sancara*, of sufficient force to raise dust, then in that year the world (country?) will be without rain.

5) *Goprahas*, composite stanzas

By the same, complete

e.g. the good time for driving cows from one township to another select the month *adhi* (July August) avoiding the full moon day choose nine days in the dark half of the lunation. The droving of cows will increase ten fold 10 will become 100.

6) *Bhu cambam, slocas*, complete

By *Madhaviyya*

e.g. if in any day that ought naturally to be very hot and dry it is cold or wet, then that is to kings and others an indication of great evil, food to men, and fodder for cattle will be wanting the world will be out of order.

7) *Bhu jata p halam, slocas*, complete

By the same—details of productions nourished without rain, dry grains, &c. as *cholam* (*holeus sativus*) *gotami* wheat, *luzumbi*, a grain yielding oil in Mysore, *cadali* Bengal gram, peas, and the like.

8) *Marziyaniyam*—rain indications

According to the position of the nine planets rain will fall, those positions stated

9) *Treats upata lacshanam*, composite stanzas

e.g. Meteors (*rulyo* falling stars) these it is stated indicate an evil quality in the ground. If a pregnant woman bring forth a monster, evil is indicated, with other prognostics.

10) *Bhana lacshanam*—prose, complete

Qualities of a first state of pregnancy, or first child—on the male and female fluids termed *sula* and *sona*—chronological matters—days of men—of gods—life of *Brahma yugas* &c. Appended is some further matter about rain (all important within the tropics).

This book is of medium size, on *tripat* leaves, in good order. By such things the mental calibre of a people may be taken. In that

respect this book merits full translation. Such "wise saws" are every where found.

XXI. PAURANICAL.

- No. 1233. Four subjects.

- See XXIV. 2.) See VIII.

- Gajendra moesham*, composite stanzas from the *Bhāgavatam*, 4 leaves.

Allegorical battle of elephant with crocodile.

- See XIII.

- No. 1236. *Bhāgavatam*, hexameters.

Portions of the 18th *purānam*, very defective.

1st *scandala*, the 6th and 13th *adhyayas* 14th the end is wanting

2nd " The 1st *adhyāya* only wanting.

3rd " complete.

4th " 1—3, 7—11, 13 the rest wanting, there should be 19 chapters.

5th " 2, 3, 4—only remain

6th " }

7th " entirely wanting

8th " }

9th " 1—4 wanting, 5—24 the end, remain.

In all 120 leaves remain; and according to the numbers 142 in the midst of those are wanting.

The book is long, of medium thickness, on broad talipat leaves, close writing, eyes on one side injured.

- No. 1237. *Bhāgavatam*; *rachana cāryam*. Two scandals or books.

- The eighth book from $\frac{1}{2}$ of the 2nd *adhyaya* to $\frac{1}{2}$ of the 6th—3 leaves only, containing the *Gajendra moesham*, *ut supre*

- The tenth book—from the beginning is to the birth of Krishna, down to the war with *Bīshma*, and *Sīra*'s gift to *Bṛhaspa* of beatification—incomplete, 121 leaves in all 3 in the midst wanting

The book is very long, and thick, recent in appearance, yet slightly injured by insects.

- No. 1238. Sect. I. *Gajendra moesham*, composite stanzas, complete on 33 leaves.

An episode from the *Bhāgavatam*: war between an alligator, and an elephant.

Sect. 2. *Vāraka puruṇāri*: prasc.

The 44th *adhyaya* 9 leaves. A translation from Sanscrit into Canarese. *Bhūmi dēvi* (the earth goddess) narrates the glory of *Hari* (*Vishnu*.) For sect. 3, see XIV. Book is long, thick, in good order.

5. No. 1239. *Gajendra mōsham*, hexameters.

Three *sandhis*, complete on 14 leaves.

The legend from the *Bhāgaratam* of *Vishnu* releasing an elephant from an alligator, after a long combat.

The book is short, and thin, broad talipat leaves, a little injured.

6. No. 1240. *Bhāgaratam*, hexameters.

By *Vittala nāt'ha*, 9th, 11th, 12th *scandams*.

The 9th *scandam* has 23 *adhyayas* complete.

11th	"	5	"	do.
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12th	"	2	"	do.
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77 leaves

The book is long, of medium thickness, and in good order.

7. No. 1241. *Bhāgaratam*, hexameters.

By *Vittala nāt'ha*, 10th, 11th, 12th *scandams*, complete; abridged from the original, and containing the whole life of *Krishna*.

Appended is the *Bṛigadécadasa scandam*, or 11th book in largo detail.

By *Kanaka cari* 27 *adhyayas*, complete.

—216 leaves in all. The book is long, very thick, old talipat leaves, in good order.

8. No. 1242. *Bhāgaratam*, hexameters.

The 10th *scandam*, 38th to 55th *adhyāyām*, 53 leaves. The book is long, somewhat thick, injured.

9. No. 1244. *Bhāgaratam*, prose *līca*.

The 10th *scandam* from the 1st to the 47th *adhyāyām*, the rest wanting, and 8 leaves in the midst defective: 98 leaves remain.

Appended 5 leaves *bhūjana ragale*, a fragment; the subject is jocose, to excite laughter at meal times.

The entire book is long, somewhat thick, very old, and much damaged.

10. No. 1245. *Bhāgaratam*, prose.

The 10th *scandam* or book, 49th to 100th *adhyāyām*, defective at the end.

The war of *Balabhadra*—the marriage of *Krishna* with *Rucmini*, and with others, his eight legal wives in all—his war with *Naracásura*; episode of the *parijāta* flower—and war, consequent thereon, with the guardians of the eight points, termed *dīc pálacas*.

The book is long, thick, old, of the latter portion the leaves are broken, $\frac{1}{2}$ remaining, or else greatly injured.

11 No 1246 *Bhāgavatam*, hexameters

The 11th *scandam* or hook, 1st to 13th *adhyaya*, and 28 stanzas of the 14th, on 50 leaves

The hook is of medium size, on narrow talipat leaves, in good order

12 No 1248 *Bhāgavatam*, hexameters

By *Vittala nātha*

This is a complete copy of this abridgement in 12 *scandas*, only that 18 leaves are defective in the midst, 430 leaves remain, very small neat, and close writing

The book is very long, and very thick, on broad talipat leaves, broken, and otherwise injured in some places

13 No 1250 *Bhāgavatam*, hexameters

By *Vittala nātha*

The 9th *scandam*, in 23 *adhyayas*, complete, with two complete *sandhis* of the 12th *scandam*, 68 leaves The book is long, of medium thickness, old, very much injured by worms

14 No 1255 *Bhāgavatam*, hexameters

The 10th *scandam* 1 to 33rd *adhyayam* wanting, 34th to 104th *adhyayam* the end in the midst 8 leaves defective, 55 leaves remain

The hook is very long, of medium thickness, on broad talipat leaves, a little injured, a notch by a knife, on one side, affects many words

15 No 1267 *Scanda purānam*, the *Siva dhermottara khandam*—prose

By *Nanya raja* 1st to 26th *adhyayas*, said to have been taught to *Sri Rama* by *Brahma*

On the favor of *Siva*—on homage at celebrated pools—on bearing *Sāra pāramāṇi* read—the doing so will remove even the guilt of killing a *Brahman*, and superadd beatification The popular episode of a dispute between *Brahma*, *Vishnu*, and *Siva*, as to which of the three is the greatest. One went up, and one went down, to measure *Siva's* altitude and depth, without succeeding Hence inferred that *Siva* is the greatest On the excellence of consecrating a *Sāra* symbol The request of *Vibishana* that all sins might be removed by bathing at the *śētu* or isthmus of *Ramiseram* An image placed there On marking the forehead with three horizontal stripes On the *gayatri* On the use of domestic fire offerings morning and evening On the merit of giving food to *Brahmans*, and other matters

The hook is long, of medium thickness, some of the leaves very much damaged

16 No 1269 *Sita dharmottara*, prose.

By *Nanja raja*, said to be from the *Scanda puranam*, from 15th to 45th *adhyayam*, the end wanting

Rama placed a *Sava* symbol at *Ramésharam*—the Ganges and Godavary are most excellent among rivers for washing away sin. The tale of *Sacara*; the penance of *Bhagirati*. *Brahma* let the Ganges flow from a vessel from heaven. *Sita* caught the stream on his head—and then, for the common good, let it flow in its channels on earth. *Vishnuita's* penance to *Sita*, beatification obtainable by meditating on *Sita*—the four *gunas*, or dispositions. On the merit of *Canyaddanam*, or marriage portion to virgins—the excellence of the *abishegam*, or pouring water on a symbol of *Sita*.

The book is very long and thin, on broad talipit leaves, two of them much injured.

17. No 1270 *Garuda puranam*, *slokas* with a *tica* in Canarese.

The *Vishnu dharmottara khandam*, incomplete

On the *saishnava* system—the superiority of the votaries of *Vishnu*—on the merit of hospitality to strangers—on the four great divisions of caste—on the *ashramas*, (or dwelling of hermits,) a term denoting the *Brahmachari*, *Grahasht'a*, *Vanaaprastha*, and *Sanniyasi*—on the duties becoming women—rules for chaste wives—rules in the observance of temple worship—the excellence of the *tulasi* plant—the benefit of bathing in the Ganges—use of the *Gayotri*—on gifts, of *hi-his*, and of food—the value of such gifts—the excellency of minstrels that praise *Vishnu*—they who do *dharma* are not hurt by *Karma*—he kills such as depend on *karma* (ritual damage) alone—on future rewards, and punishments in another state of being.

1st to 11th *adhyayam*, 12—19 deficient, 20th to 25th, this last unfinished. The book is long, and thick, superior palm leaves, in good order, mostly large handwriting.

18 No 1272 Sect 2 *Uma Mahesvara, samatam*, a discourse between *Sita* and *Parijati*, said to be from the *uttara khandam* of the *padma puranam*, 30th to 35th *adhyayam*. A sectarian device

The votaries of *Vishnu* must bear the *chakra* mark on their shoulders—and the *urdhva* on their forehead they should learn the import of *mantras*. A description of the nature and attributes of *Vishnu*, with other matter

The composition is in *slokas*, with a *tica*, or verbal comment. This portion is long, of medium thickness, no boards, one leaf damaged.

For section 2 see XXIV

19 No 1273 *Vishnu puranam*

By *Chicka ubadhyaaya*, composite stanzas.

Creation of the world—the five elements—origin of gods and men—of the sun and moon—the *manvantaras*—the *varaha calpas*—the *yugas*—the milk sea, and other seas—the nine *Brahmadicas*—the legend of *Hiranya casipu*—account of *Casyapa*—the four divisions of caste—on *sraddhas* and other *harmas*, or rituals Tales of *Chāracharita*, and *rishis*—the *Kauras* and *Pandaras*. the *avatāra* of *Krishna*—the opening of the *cali yuga* complete

The book is of medium length, thick, on broad talipat leaves, in good order.

20. No. 1278 Two subjects, prose

- 1) *Padma purānam*—16 *adhyāyas* complete, *Vasishta* to *Dilipa* of the solar line

A leading feature is the observance of the month *Magha*, the whole cannot be abstracted. Notices of various portions otherwise occur.

- 2) *Brahmanda puranam*, the *eshetra khandam*, or *Paschama rangha mahatmyam*, 5 *adhyayas*—legend of a *Vaishnava* fane at Seringapatam in Mysore.

The creation of the world, and of 84 lakhs of living beings This place was *Gautama's* hermitage. *Vishnu* brought with him an image of *Vishnu*, and left it there. On the *tirtha*, or pool, near the former hermitage of *Gautama*—its excellence—they who bathe in it will obtain beatification.

21. No. 1293 Four subjects.

Sect. 1. see XXVIII.

Sect. 2. *Bhāgaratam*, hexameters.

The 1st *scandam*; 2nd *adhyāgam*, it contains an account of the incarnations of *Vishnu*.

Sect. 3. *Bhāgaratam* hexameters.

The 3rd *scandam*, 13th and 14th *adhyāyas*, so far complete. On the sub-incarnation of *Vishnu*, in the shape of *Capila*, lessons of that school.

Sect. 1. see XXVIII.

22. No. 1296. Sect. 1. *Bhāgaratam*, hexameters; the 10th *scandam*, 105 *adhyayas* complete.

On the birth, life, and acts of *Krishna*; for Sect. 2, see XXIV.

23. No. 1300. Sect. 1. *Brahmottara Ihandam*, from the *Scanda purana*—hexameters.

1st to 31st *adhyāyam*. Excellency of the five-lettered charm, and of the temple at *Gokarnam*, the ritual homa on the special night of *Siva*—on night of the symbol—the thirteenth lunar day, when occurring on a Saturday, is very acceptable to *Siva*—on the order of homage at the *pradīpiṇi Adālam*,

a varying period near sun set. Glory of ritual homage on Monday (Sira wears the moon) Order of ritual homage by *yogis* or ascetics of the *Saira* class On the power of *tibhuti*, or cow-dung ashes—force of the *rudra sacts*, a charm. Other *Saira* matters, on *puranas*, and also legendary tales of various persons who, by observing the aforesaid festivals, and other rites, were forgiven the sin even of killing a *Brahman*, and taken to *Cailasa* into the bargain 4 *adhyayas* deficient out of 333 leaves, 90—108, or 9 leaves are wanting

This section is rather long, of medium thickness, in good order. For Sect 2, see VIII

24 No 1306 *Brahmottara Cundam*

31 *sandhis*, hexameters, nearly complete

From the *Scanda puranam*, subjects as in the last—on sacred beads—five lettered charm on *Gokarna*—*Siva ratri*—the 13th *tithi*, *pradosham* on the 14th *tithi*—*soma varam*—Modes of homage at those times, by which sins and family troubles are removed

The book is of medium size, on talipat leaves, some a little injured

25 No 1310 *Siva dharmottara Khandam*, from the *Scanda puranam* prose.

By *Nunji raja* (the translation?) 1st to 48th *adhyayes*—not finished

The grieo bestowing sacred pools of *Siva*, which remove the sin of killing a *Brahman*, the supremacy of *Siva*—the dispute between *Brahma* and *Vishnu* The legend of *Brahma* telling a lie, and bringing the *tara* flower (*pandanus odor*) as a witness to its truth—the duties proper to the *Cali yuga*, on the possession and veneration by an evil spirit, consequent to killing a *Brahman*, on *Rama's* consecrating a symbol of *Siva*—the ritual of *Saira* ceremonies—the benefit of gifts of various kinds—such as cows—to give virgins in marriage, &c On the merit of entirely renouncing the world, shaving the head and living in a desert—with like matters, bearing on the regular *Saira* system. 118 leaves

The book is very long, of medium thickness, on broad talipat leaves, at the beginning and end being damaged

26 No 1312 *Brahmottara Khandam*, from the *Scanda puranam*.

By *Chama raja*, 8 *adhyayas*, prose

The value of the five lettered charm

—On *Gokarna* fine—the *Siva ratri* of the 13th *tithi* when on Saturday, and 14th or *pradosha*, a ceremony of fasting till evening, and then a

procession, round the inside of Siva temples, the day before the new and full moon, of Monday observances, mode of homage to Siva on such occasions—those who worship at such times will forgo all family troubles and every crime, even *Brahmahatti*

—Legends of ancient persons who, by such observances, were freed from every sin, and obtained beatification

The book is of medium size, on talipat leaves, old, somewhat damaged

27 No 1353 *Siva gita*, from the *Padma puranam*—*vachana catayam*

By *Nanya raya*, 16 *adhyayas*, complete Siva instructed Sri Rama

Universal presence of Siva, universal knowledge—the agreement of six *gunas*, or attributes of Siva is the foundation of the *Veda*—of these qualities Siva is the foundation, Siva himself teaches, and shews his *sivatrupa*, or universal form—the origin of the five elements—their nature—their place, and property—nature of the human soul, its res denco and office in the body, its power of inducing motion—panchikaram, or five incidents of the body—the way to obtain first beatitude—how to command the acquirement of beatitude—and a few other matters 95 leaves

The book is about the medium size, on talipat leaves, in good order

28 No 1386 Sect 3 *Triloka satacam*

Cosmogony from the *Puranas*

By *Retna cara varni*—*kanda* stanzas

Deva loka heaven, *madhya loka*, earth, *naraka loka*, hell—also the seven upper, and seven lower worlds (may be planets ?) the seven *dvipas*, with their surrounding seas, on the 16 *calpas* or days of *Brahma*, and some like matters As a section, complete

To section 1 and 2, see VIII

29 No 1388 *Sankatta hara chaturdu mahima* the Canarese *tica* only

By *Nanya raya* On the excellence of the 14th Juniper day in the month *Sravana* for removing evils if observed, as it usually is

The mode of homage to *Vignesvara*—rules to be observed in making his image of any material They who so render homage to *Ganesa* will obtain their wishes Anciently *Parvati* observed this homage to *Vignesvara* Siva, *Brahma*, *Vishnu*, and others, on entering *Casi* (Benares) made homage to *Vignesvara* There is no proper beginning or ending to this book

It is of medium length, thin, on talipat leaves, old, tolerable order

30 No 1411 *Prahlada charitra*, hexameters

By *Nara hari*, 14 *sandhis* 85 leaves, incomplete See next following number

This book is long, of medium thickness, injured

31 No 1432 Sect 1 *Prahlada charitra*

By *Nara hari*—*Brahmin shadpati*, 16 *sandhis* complete

Taken from the *Bhagavatam* the intervention of *Vishnu*, in the man lion *avataram*, on behalf of *Prahlada*, the son of *Hiranyakasipu* It also records the destruction of *Hiranyakasipu* by *Vishnu* 43 leaves

Sect 2 fragment without title, 5 leaves, relating to *Jaya sena*, a king, composite stanzas.

The book is long, thin, on talipat leaves, slightly injured

32 No 1505 *Sāta dherma*, from the *scanda puranam*—prose

By *Nanya raja*, 46 *adhyayas*, incomplete

Excellence of *Sāta* bathing pools—the legend of *Brahma* and *Vishnu* trying to discover the height and depth of *Sāta* as form *Brahma's* lie, bringing a flower to attest it, excellency of *Sāta* homage—flowers acceptable to *Sīva* as offerings—on the *Sāta* symbol—modo of its consecration—benefit duties proper to this evil age—*Sīta* made offering to the said symbol, in order to expiate the killing of *Rāvana*—on the possession termed *Brahmāhatti*, value of *puja* by *Brahmans*—the placing of a symbol by *Rama* at *Ramiseram*, on mental homage—on the *Gayatri*—signets of bands and fingers used with it—order of *Sāta* homage by notaries—thereby they acquire beatification , leaf 1—127

The book is long, of medium thickness, on broad talipat leaves, damaged at the end

33 No 1511 *Sāta dherma* from the *Scanda puranam*, prose

By *Nanya raja*, 12 *asi asas*, incomplete, matters as in the foregoing number

This book is long, and thin, on talipat leaves, a little injured

34 No 1512 *Sāta dherma*—said to be from the *Scanda puranam*, and inscribed to *Sāta maha munि*, 50 *adhyayas*, prose , leaf 1—108, incomplete

Mode of homage to *Sāta*—of offerings to *Sāta*—on cowdung ashes, sandalwood dust, &c Mode of processions at festivals in *Sāta* fane—on the *tahanas*, or various vehicles used therein, on the four divisions of caste , *Sāta* customs at marriage and funereal observances—ascetics are buried in a sitting posture, as in penance Manners of *rishi*s as to penance &c

A translation might be of service to illustrate the customs of *Suras*, as distinct from those of other classes

The book is very long, on broad talipit leaves, of medium length in good order

- 35 No. 1517 *Tripura dahana*m, burning of the three towns—composite stanzas incomplete.

Three towns, or forts of gold, silver, copper who ever entered them was destroyed by the people—the celestials, and the *palacs* complained to *Siva*, who went thither in *nimmanam*, or *ratha*, *Vishnu* being his charioteer. On entering the towns of those *raeshasas* he simply made a gesture of contempt, when his frontlet eye opened, and the said towns were reduced to ashes.

The book is of medium length, thick, in good order I would recommend translation

It is founded on the *Siva* or *Linga* or other puranas notwithstanding the legendary contents and the sanction by respectable names that such transactions relate to some immaterial world. I believe that it is *pauranic* tale, and the narrative in Genesis chapter 10 appertain to the same subject. If so this is one point and there are many others by which the Hindu and Biblical systems may ultimately come to be identified. Prof Wilson makes *Tripura* to be a demon; which I think must be a mistake.

- 36 No 1633 Sect 1. *Bhagatatam*

By *Jencata saruri*, composite stanzas

The tenth book, 1st sandhi wanting 2nd sandhi at the end only—3rd sandhi about half, from 10th sandhi to 25th in regular order the 4th sandhi, and a few odd leaves.

The complaint of the earth as not able to bear its burden—marriage of *Duruki* of the *Iadata* race—birth of *Bala Ruma* and *Krishna*, the upbearing of *Goverddhana*, the showing *Vaicon* *ta* to the cowherds, sports with the *gopis*, shewing the *tusa rupa* to *Akrura*—the killing of *Camsa*, and going to *Mat'hua*.

For Sect 2, see IX

The book is long, and somewhat thick, a little injured by worms

- 37 No 1723 Statisticals

A detail of the fifty six countries of *pauranical* geography—details of various rivers, and of temples, on or near to them—distinguished as to being *Vaishnava* or *Satra*. Other temples, not on the banks of rivers—details of 48 *Vishnu sthalas*, distinctly classed—names of the forms worshipped in them. Names of all rivers, with a panegyric of their virtues. Names, with very little of remark.

The book is short, thin, recent

38. No. 1732. *Linga puránam*, ascribed to *Sutà rishi*, and delivered to *rishis* in the *Námisara vanam*. This book is *sanschepa tica*, a translated epitome; divided into *púrva bhága*, 108 *adhyayos* complete, and *uttara bhága* 50 da. incomplete (5 are wanting.)

On the origin of the *Sáiva* symbol, its nature—the rites used in homage rendered to it—the removal of sin by its means, various *mantras* for the removal of sin. Birth, and descent of various *rishis*, and of other distinguished persons; legendary illustrations of the principles laid down. These and like matters, for the first part. In the 2nd part, properties of an hermitage of a *guru*, or spiritual teacher; on the *abhishekam*, or pouring water over the head of kings, on their enthronement—the benefits of so doing; on various gifts by kings, from gold downwards—a little deficient at the end. Though not complete, this book is valuable; and better adapted for translation than the eleven thousand stócas of the original Sanscrit.

The book is long, and thick, on broad talipat leaves, in good order.

XXII. PAURANAS, local, and MAHÁTMYAS.

1. No. 1276. *Tula caréri mahátmyam*, said to be from the *Agni puranam*.

The prose Canarcse version in 30 chapters is ascribed to *Chelluvambikai*, the wife of a Mysore king.

The great merit of bathing in the river *Cáveri* in the *Tula* month (Libra, September—October,) accompanied with fasting—and devoutly hearing *puránas* read—by these means sin will be removed. Water flows down the *sahiya* hill into the *Cáveri*, and to bathe therein, in that month, is more meritorious than bathing in all the 66 crores (660 millions) of *tirthas* (or sacred pools) in all the fourteen worlds. All sin whatsoever is removed by bathing there, in that month. Many old examples—legendary tales of those who, river, being sorry for sin, obtained full liberation and beatitude by bathing in that at that time. The doing so is pleasing to *Vishnu*; and in consequence he bestows beatification.

On the proper duties and deportment of women. The mode in which men should offer the *agni hótra*, or fire-offering, in household service.

The original is fictionally ascribed to *Náreda*, who told it to *Harischandra*, when that monarch was grieved at some violence done to a *Brahman*; and thought of making an *ascaméda hóma* in expiation; *Náreda* advised him not to do so, but to remove the sin by hearing this *purána*, and by bathing, when the sun is in Libra, in the *Cáveri* river.

2. No. 1277. *Garala pura mahátmyam*, a *tica*, or verbal rendering from the Sanscrit, in 12 *adhyayos* complete.

Garala (poison) is a town on the *Cáveri*. Anciently there was a

rāshasa named *Kesi*, who troubled the three worlds. On the petition of the celestials, *Sīra* went down to destroy him ; which was done by casting him on a sacrificial fire. The savage then ejected a particle of the venom of *Vasuki* in the *cūrma avatāra*, which had been given him by *Vishnu*, and by means of which he had so long continued. From the *garala*, so ejected, the town derived its name. The excellency of the *Capila nadi*, a small river : and of the *Mani Carinica* river. The marriage of *Lakshmi*. At this place *Parasurāma*, *Gautama* and *Cāli* (the *Cali yuga* personified) did penance.

The book is of medium length, old, a little damaged.

3. No. 1279. *Yadavā giri māhatmyam*.

By *Chicka upadhyāiyya*, prose 1st to 8th *adhyāyam*.

Vishnu taught *Brahma* the doctrine of the eight-lettered charm. On the modo of creation of all created beings, or things. *Sri Nārāyaṇa stāmī* resided on a hill west of the *Careti*; the excellency of the pool named *calyana tīrtha* on that hill. The various localities, with bathing pools, all around. Their excellency. The evils attendant on the *cali yuga* do not hold there : hence all the inhabitants are happy. It acquired the name of *yadava giri*, because *Bala Rāma* of the *yadava* race (elder brother of *Krishna*) did homage there. All, who on that hill, perform any kind of religious service to *Vishnu* will obtain beatification.

The book is long, not thick, recent.

4. No. 1285. Sect. 1. *Yadava giri mahātmyam*; said to be from the *gnāna khanda* of the *Nāradiyapurānam*, in 12 *adhyāyas* complete in prose : the same subject as the preceding and following books, and by the same author. Three other sections are found under various headings.

5. No. 1286. *Yadava giri mahātmyam*, said to be from the *Nāradiya puranam*, the *gnāna khanda* prose.

By *Chicka upadhyāiyya*—12 chapters complete. *Nārēda* told the contents to *rishiś*.

Glory of *Vishnu*—taught *Brahma* the eight-lettered mantra—the *timānam* or shrine of *Vishnu* was fixed at the place, by *Brahma* and *Sanatcumara*, with others. The excellency of the *Calydnapool*—the hill was once named after *Nārāyaṇa* ; but after that *Krishna* and *Bala Rāma* had worshipped thereto it acquired the name of *Yadava giri*. *Vishnu* took the *avatāra* of *Dattatrey*, and punished the *pashandas* (hypocrites, *Jainas*). On the *fea dasa* fast—the *tulasi* plant and *prasādam* food offered at the shrine. Evils of the *cali yuga* removed. Residence on that hill is a means of obtaining beatification. The children of *Vasista* suffered from the effects of a curse—hero removed, and some like matters.

The book is long, and thin, on talipat leaves, in good order.

6. No. 1288 *Sri rangha mahātmyam*, composite stanzas, 1st to 6th *adhyāyam*, the rest wanting.

Vishnu told to *Brahma* the order of creation—specification of *avatāras*—the teaching of the *mantra* called *Nārthyana* (that is *O'm Na ra ya na ya*) origin of the shrine, &c. Fuller abstracts will appear from better copies.

This book is of medium length and thickness, (62 leaves) rather old, a little injured.

7. No. 1289. Sect. I. *Vencata giri māhatmyam*, said to be from the *Brahmānda puranam*, prose. The legend of the temple at *Tripeti*—the coming of the god to that place, and the efficacy of the bathing pools there, fragment of 48 leaves; does not begin, nor end.

For section 2 see XXIX.

8. No. 1294. Sect. 2. List of names of the nine *tīrthas* or pools at *Srirangham*, near Trichinopoly, and the suitable gifts for the use of each one stated.

Also the various shrines within the seven walls or enclosures, and the different *māntapas* or porches. The names of those who built the various portions, and the measures of the whole—8 leaves, not complete.

9. No. 1308. *Garala puri mohima*; prose, said to be from the *scanda purānam*.

By *Nanja raja*; 12 *adhyayas*, complete.

Another name is *visha praharana puram*.

—*Kēśi*, a *rācshasa* born in the *Hiranya culam*, having swallowed the *hālahāla*-veoom, received a gift from *Vishnu*, and conquered all worlds. *Sīra* put him on a sacrificial fire, from out of which the poison boiled—and hence the town was called *Garala puram*. *Sīra* there performed various *lilarilásas*, or sports. *Lacshmi* did penance thereto; and was married to *Vishnu*. This notice may be compared with another one, *supra*.

The hook is of medium length, thin, on talipat leaves, in good order.

10. No. 1309. Sect. 1. *Tulsi mahātmyam*, hexameter-verse, complete.

This word here means a pool, named after the herb. *Tulasi dēvi* (*Lacshmi*) was born from churning the milk sea. Of all bathing pools, the *tulasi* pool is the most excellent. In the *Brindāvaraṇam* (where *Kṛishna* lived) a raised parterre was formed, and planted with this herb; homage afterwards was rendered to it. In the *Chāitra* month (April—May) *Vishnu*

dwells there, in that plant or parterre. The order of ceremonies there observed. *Dásis* are said to wear a necklace of beads, formed out of the woody stem.

For sect. 2 see XXVII. The book is long, and thick, very old, and much damaged.

11. No. 1311. *Yadava giri mahátmýam*; said to be from the *Naradiya puránam*.

By Simhadri—*Sanserit slocas*, with a *tika* in Canarese 12 *adhyáyas*. (Same subjects as No. 1864. *B. A. b.*)

Creation—Brahma's penance—Vishnu's appearance to him at Náráyana giri, Vishnu established himself there—the glory of the Calyana pool—Bala Ráma, and Krishna come, and called the hill yadava giri—the sub-avatára of Dattatreya. Ancient details as to the four rédas, value of the tulasi plant—the fast of the 11th lunar day. Removal of the effects of a curse from the children of Vasishtha. The want of virtue in the kali yuga, and other matters; soma leaves are deficient at the end of the 12th chapter, seven loose, damaged, are added, containing household mantras of daily use.

The book is of medium size, old, and damaged: at the end shorter and older leaves.

12. No. 1313. *Vencata'giri mahatmyam*.

By Chicka upadhyáyya mantri.

In 10 *adhyáyas*, Canarese prose.

Náreda told Súta, who related the same to Savunaca, and other rishis.

The legend of Tripeti. By Vishnu's power, *Adi sesha* became incarnate at three places, Sri sáalam, Tripeti, and another place, in the shape of hills. On the top of the hill a Brahman did penance. Vishnu and Laxshmi came thither. All the celestials gave gifts to Anjuna Devi, the mother of Hanuman. Procession of the god, celebrity of the place, &c., complete.

The book is long, of medium thickness, recent, in good order.

13. No. 1316. Sect. 2. *Virupácscha stanam*, composite stanzas.

Isvara dwells in the form of Virupacsha in Pampa eshérám, near Héma cuta mount: so the temple—the court inside it—the festival processions and observances, complete.

For Sect. 1, see XXIV.

14. No. 1866 *Durga ríjaya—yecha ganam* metre.

Sancara (or Sira) killed Chikandola, a rāshasa, on the Kapura prahara hill. Durga resides on that hill, and satisfies the desires of all her votaries—44 leaves, complete.

The book is long, old, damaged.

15. No. 1528. *Nanjana gudi mahima.*

Five *sandhas* complete, in stanzas, ascribed to *Suta rishi*. *Nanjana goda* is a name of *Sita*. The prevailing subject is the excellency, or glory of *Sita*, illustrated by various legendary tales in the manner of *sthalapuranas*. One leaf belongs to some other book in Telugu, concerning *Nâma*.

The book is long, and thin, some leaves a little broken.

16. No. 1536. *I'necañsara prabandha sūla mahima*—the excellency of a rock bearing the *Vaishnava* temple (at Tripeti): composite stanzas. The temple is stated to be near mount *Meru*, which must be hyperbole, or fanciful. A great assembly of celestials there: incomplete; one extra leaf has *slôcas*.

The book is long, and thin, and slightly injured by insects.

17. No. 1572. *Sri rangha mahatmya* prose.

By *Godda Timma dâsa*; from the 14th section, and not finished. Eulogy of *Yeli raja*, or *Ramanâja*; he, with his disciples, visited the 108 Tripetis and disputed with opposers. He taught the *Vaishnava* credence with great success; visited a number of ordinary places: and at length returned to *Sri rangam*, in Mysore (Seringapatam:) so far only in this book.

158 leaves remain. The book is of medium length, somewhat thick, old, but in tolerable order.

XXIII. RHYTHMICAL.

1. No. 1458. *Salda mani derpanam*, composite stanzas, 100 leaves, incomplete.

On grammar and rhetoric—the art of writing the Canarese language with correctness and elegance.

The book is of medium size, in tolerable order.

2. No. 1510. Sect 4. On elegance of language, *slôcas*, with the meaning in Canarese. This subject is usually treated of in the Sanscrit. The *Dandi alancâram* is an important exception in Tamil; but in this Canarese collection, the matter is meagre.

XXIV. ROMANCES (historical.)

1. No. 1201. *Bhâratam*, hexameters.

By *Cumara Vyâsa yogi*. 10 *parvas*.

The *adî*, *sabha*, *aranya*, *vîratâ*, *udyoga*, *bhûshma*—*drona*, *karna*—*salya*—*gada*, *parvas*; so far complete, on 206 leaves. Appended is the *Akravata*, or *gaya gâuri vratam*, a mode of homage to commemorate *Arjuna's* going to *Indra's* world to bring down the test

white elephant to appease his mother *Konti*; who had been offended by being passed by on an invitation to go and do homage to an image of the same, made of clay.

The book is very long, and very thick, on talipat leaves, old, but in good order.

2. No. 1202. *Bháratam*, hexameters.

By *Cumara Vyása yogi*, two *parvams*.

1.) *ádi parvam*—in 20 *sandhis* complete. Genealogy of the lunar line, and of the race of *Yadaras*, or graziers. Birth of *Kerna*; the *Káuras*; the *Pándaras*; and proceedings of the *Káuras*.

2.) *sabha parvam*, in 17 *sandhis*, complete; *Dhermaraja's* sacrifice—his gambling match with *Duryódhana*—and the going away of the *Pándaras* into the wilderness.

The book is long, and thick, much damaged at one end by worms.

3. No. 1203. *Bháratam*.

By *Cumara Vyasa yogi*.

The *ádi parvam* from the 8th *sandhi* to the 28th the end. The *sabha parvam*, 1—5th *sandhi*, incomplete—this portion comes down to the invitation of kings to *Dherma raja's* sacrifice. Intermediate leaves are wanting in various places, 100 leaves remain.

The book is somewhat long, of medium thickness, old, a little damaged. The handwriting is peculiar, high and narrow.

4. No. 1204. *Bháratam*, the *ádi parvam*; no distinction of chapters. From the beginning to the *stāyam varam*, on account of *Dráupadi*, 110 leaves incomplete.

The book is of medium size, two or three leaves are broken.

5. No. 1205. *Bháratam*, hexameters.

Part of two *parvams*, both incomplete.

Aranya parvam, 2nd to 9th *adhyayam*.

Bhishma parvam, 1st and 2nd to the 12th stanzas.

The book is of medium size, damaged by worms and breaking.

6. No. 1206. *Bháratam*, prose abridgment.

A sort of *tica* or commentary: the *ádi-sabha-aranya-tirata-udyóga-bhishma-dróna-karna-salya-gada, parvams*; coming down to funeral obsequies for the slain; conducted under *Krishna's* guidance—and so far complete.

The book is of medium length, thick, leaves damaged: 179 remain.

7. No. 1207. *Bhāratam*, a prose commentary.

By *Nanja rāja*.

The *sabha parvam* 122 *adhyāyas* complete on 118 leaves. There is more of fulness in details than in poetical versions.

The book is long, of medium thickness, on broad, and thick talipat leaves.

8. No. 1208. *Bhāratam*.

The *sabha parvam* leaf 62—91 incomplete.

Bhīma overcame many kings, and returned to *Indracoprestha*, *Krishna* killed *Sisupala*. The gaming match between the two heads of the *Kāura-*
vas and *Pāndavas*.

The book is long, and thin, recent, yet a little injured by insects.

9. No. 1209. *Bhāratam*.

The *sabha parvam*, 2 *astāsas*, on 12 leaves.

Dherma rāja called kings from the 56 countries to a sacrifice. Sent messengers and took tribute. *Bhīma* killed *Jora sandha*—other matters relating to *Indracoprestha*.

The book is long, and thin, recent, yet slightly injured by insects.

10. No. 1210. *Bhāratam*, prose.

The *'Aranya parvam*, 9th to 27th *adhyāyam*. The five *Pāndavas*, with *Drāupodi*, being in the wilderness, were visited by *Krishna*, to whom the story of *Drāupadi's* marriage—of *Bhīma's* prowess—of the insults of *Duryodhana* to *Drāupadi* were told, and other consequent matters; which *Krishna* heard with great regret; and administered to them such consolation as the case admitted: only a part of this *parvam*

The book is of medium size, old, the leaves at the beginning are very much injured.

11. No. 1211. *Bhāratam*, hexameters.

By *Cumāra Viyasa'yogi*, 3 parts.

'Aranya parvam 24 *sandhus* complete.

Vira " 11 " "

Udyōga " 12 " "

The book is long, of medium thickness, in good order.

12. No. 1212. *Bhāratam*, prose version.

By *Joga bhūpala*.

Aranya parvam 38 to 56 *astāsam* no beginning, and does not end: 114 leaves.

The book is of medium size, on broad talipat leaves, in good order.

13. No. 1213. *Bharatam*, prose version.

Aranya parīam, 194th to 293rd *adhyāyam*.

Both these copies contain various details, episodes, &c., relating to the abode of the *Pandavas* in the wilderness.

The book is long, thick, (151 leaves) a few leaves broken.

14. No. 1214. *Bharatam*, composite stanzas.

11 *sandhis*, complete, 96 leaves.

Virata parīam—The residence of the *Pandavas* with *Drāupadi* at the court of the king of *Virata*, in disguise.

The book is of medium size, old, a few leaves damaged.

15. No. 1215. *Bharatam*, composite stanzas.

Udyoga parīam, 1st *sandhi* to 52nd stanzas

2nd *sandhi* incomplete, 15 leaves

Sabha parīam, 1st *sandhi* complete, this only 14 leaves

The book is of medium length, and thin, a little injured: the two portions belong to different copies.

16. No. 1217. *Bharatam*, hexameters.

Udyoga parīam 12 *sandhis* complete.

Bhishma " 5 *adhyayas* and 5 stanzas.

48 leaves written, blank ones appended

Medium size, broad talipat leaves, damaged.

17. No. 1218. Sect. 1. *Bhāratam*—hexameters.

By *Cumara Vyasa*.

Udyoga parīam—*sandhis* 1, 2, (3 and 4 are wanting) 5–12; leaves 37.

Sect. 2, see XXVII. Sect. 3, see XVIII.

18. No. 1219. *Bharatam*, hexameters.

Bhishma parīam, *sandhi* I complete.

2 as far as the 23rd stanzas—31 leaves.

19. No. 1220. *Bhāratam*—prose version.

Bhishma parīam, fragment, only 75 leaves; battle when *Bhishma* commanded. It is stated that when *Krishna* lifted up his discus *Bhishma* stood in the attitude of praise, or adoration.

Medium size, leaves of different lengths; tolerable order.

20. No. 1221. Sect. 1. *Bhāratam*, the *sabha parīam*, hexameters,

1st to the 10th *adhyāya* not complete.

Sect 2. *Ramayanam* by *Kalmiki*; *Bala cāndam* 1st *sarga* 56 stōcas only, with an argument, or outline of the whole.

Sect 3. The same, *Yuddha cāndam*

Vibishina's advice to Rávana, 2nd adhydyom, and 3rd to the 40th stanza.

The book is somewhat long, of medium thickness, very much damaged.

21. No. 1222. *Bháratam*, composite stanzas.

Dróna parvam, 5 asrásas.

54 leaves, incomplete. The fight under the command of Dróna. The book is short, medium, damaged.

22. No. 1223. *Bháratam*, composite stanzas.

Dróna partam, 8 sandhis and 26 stanzas over, incomplete : 97 leaves ; in the midst some are wanting.

After Bhishma's death, Dróna took the command, and fought until killed :—three leaves appended gáuri ponchangam.

The book is of medium size, a few leaves damaged.

23. No. 1224. *Bháratam*, hexameters.

By Cumora Vyasa yogi.

Dróna porrom—19 sandhis, complete. 157 leaves, *ut supra*.

24. No. 1225. *Bháratam*, composite stanzas.

Kerna parvam, 27 asrásas complete.

Kerno, as general, fought against Arjuna, and, being killed, went to Svergo.

The book is long, thick, in tolerable order.

25. No. 1226. *Bháratam*, hexameters.

Dróna porrom, 6th sandhi.

Abimanyu, the son of Arjuna, ran into the battle, and was killed ; Arjuna thereupon vowed vengeance, and took off the head of Sánya ; and other matter.

The book is of medium size, very old, and in very bad condition.

26. No. 1227. *Bháratam*, prose.

Kerna parvam 3rd to 7th asrásas, incomplete ; as in 24, *supra*.

27. No. 1228. *Bháratam*, composite stanzas.

Kerna parvam, 6 asrásas, incomplete ; 32 leaves written ; $\frac{2}{3}$ of the book blank leaves ; it is short, thin, talipat leaves, small writing.

28. No. 1229. *Bháratam*, prose translation, abridged form.

By Chicka déva rāya.

<i>Salya</i>	<i>parvam</i>	56	<i>adhyáyas</i> complete.
<i>Gada</i>	"	11	" "
<i>Sáuptica</i>	"	9	" "
<i>Alshica</i>	"	10	" "
<i>Strí</i>	"	27	" "
<i>Máusala</i>	"	9	" "
<i>Sverga róhana</i>	"	5	" "
<i>Mahaprastánika</i>	"	3	" "

The 47th, to 153rd and 105th leaves are broken.

The book is long, very thick, general good order.

29. No. 1230. *Bháratam*, composite metre.

By *Cumára Vyasa Cari*.

—*Zánti parvam*, 11 sandhis complete.

—*Anusásnica parvam* 11 sandhis incomplete.

—*Aśvamedhadica* „ only the 1st sandhi.

The *Zánti parvam* contains Bhishma's hortatory examples to Dherma rāja.

221 Leaves in all. The book is of medium length, about $\frac{1}{3}$ from the beginning, 18 leaves are gnawed off at one end.

30. No. 1231. *Bháratam*—prose version.

By *Nanja raja*.

Anusásnica parvam, 1st to 186th *adhyáya* incomplete: 223 leaves.

Bhishma, seated on a bed made of arrows collected from the field of battle, gave various consolatory and religious council to Dherma rāja.

The book is very long, and thick, on talipat leaves, in good order; one board is painted.

31. No. 1232. *Bháratam*, hexameters.

Four leaves from the 7th scandam of the *Bhágavatam*, are prefixed; but do not belong to this book.

1.) *Virata parvam*—Bhima killed Kichaca; Arjuna repelled a cattle foray.

2.) *Sverga róhana parvam*, the Pandavas caused Paricshita to be crowned; and then died, and went up to Sverga; with sights seen there.

A part of the dasama scandam of the *Bhágavatam* added; which should be transferred to some other deficient book.

This one, as a whole, is very long, of medium thickness, old, and much injured by insects.

32. No. 1233. *Bháratam*.

Sect. 1. *Sverga róhana parvam*, hexameters, 1st to 9th sandhi complete; 62 leaves see 32, 2. For sect. 2, see VIII For sect. 3, see XXI.

The book is of medium size, on broad talipat leaves, in good order.

33. No. 1234. *Bharatam*, hexameters.

Seerja rshana parcam, 8 sandhis on 76 leaves. 3 deficient in the midst, subject of *supra*.

The book is of medium size, a little injured.

34. No. 1243. A prose *tika* or comment, on the legendary history of *Krishna*, in the 10th *scanda* of the *Bhagavatam*. The book is long, and thick, slightly injured.

35. No. 1249. *Bharatam*. Three fragments.

Adi parcam, 52nd to 50th *adhyayam*.

Sabha parcam, 71st to 112th "

Sabha parcam, *nagari* letter, language Canarese, 10th to 13th *adhyayam*, and 22nd to 26th *adhyayam*—leaves confused, turned upside down, &c. prose.

The leaves are of diverse lengths; as a whole of medium size, a little injured.

36. No. 1256. *Ramayanam*, hexameters.

By *Valmiki*.

This copy contains the *Bala*—*Ayodhya*—*Aranya*—*Kishkinda cāndam*; of the latter down to the 41st sandhi—*Rama's* causing *Sugriva* to be crowned at *Kishkinda*, not beyond: incomplete on 90 leaves.

Five others leaves are added in Tamil, from the *ditya prabandham*, or chants by the *Alutar*, said to be founded on the *Vedas*.

37. No. 1257. *Ramayanam*—prose.

Portions of three *Candas*, or books.

—*Kishkinda*, 20th and 21st *sargas*.

—*Suntara*, 15 *sargas* complete.

—*Yuddha*. 1st to 16th *sargas* incomplete, in all 122 leaves, 70 to 78 deficient.

The book is somewhat long, and thick, old, and a little damaged.

38. No. 1258. *Ramayanam*, hexameters.

1) Sanscrit—*Bala cāndam*, epitome of the 1st *sarga*, on 9 leaves.

2) Canarese, *Yuddha cāndam*, 1st to 12th *sargam*, 68 leaves, incomplete

3) *Suntara cāndam*, 1st and 2nd sandhus. The 1st wants 16 stanzas, the 2nd is complete, both on 6 leaves.

The book is somewhat long, old, injured, several blank leaves at the end.

39. No. 1260. Sect. 1. *Ramayanam*, hexameters, fragment—from the war against *Ravana* to the crowning of *Vibishana*.

Sect. 2. *Bhāratam*—hexameters—fragment. On *Arjuna* taking the white elephant of *Indra*, and presenting it to his mother *Konti déri*, to appease her displeasure, on account of neglect by others. Leaves differ—hook somewhat long, and thick: tolerable order.

40. No. No. 1263. *Harischandra sangatya*.

By *Virupácsa*—*tripadi*, or three feet line.

One day in *India's* court the enquiry was made as to the man on earth most true to his word, and *Harischandra* was named; *Vishramitra* undertook to tempt him to tell a lie; and by craftiness got possession of his wealth, and kingdom, even to the selling his wife for a slave. *Harischandra* was reduced to become the keeper of a cemetery: when his wife bringing the body of their son for cremation, each one recognized the other: so far only here.

The book is short, of medium thickness, old, and a little injured by insects.

41. No. 1273. *Bhāratam*.

Sect 2. *Aranya parvam*—prose.

Telugu—the 1st section Sanscrit, see XXI.

The coming of *Bhagirati* to the world; the turning the sons of *Sagara* to dust, and their going to *Cūlasa*—legend of the *Cāusica* river, near the hermitage of *Vishramitra*. *Bherma* rāja bathed in that river, sat on sacred grass, &c.

A mere fragment—no boards.

42. No. 1293. *Jaganāl'ha vijaya*, triumph of *Krishna*—by *Rudra Bhatta*, composite stanzas, 1st to 17th *asvāsam* not complete.

Birth of *Bala Bhadra*, and *Krishna*—the latter sent out to nurse to avoid *Camsa*—youthful sports, trampling on a serpent (*Kalinga*); holding up *Goverddhana*: *Camsa*, *Chandura*, and others slain by him—*Ugravera* crowned in lieu of *Camsa*—war with *Jarasandha*—founding of *Dvaraca*—marriage with *Rucmini*—jealousy of *Satyabhāumi*—killing of *Naracásura*—*paryāpta* tale—*Indra* conquered—*Jarasandha* killed—the rest wanting.

The book is long, and thick, old, and damaged.

43. No. 1284. Two copies of the *Yadava giri* legend. 1) twelve chapters complete; 2) chapter 1—9. The book is long, of medium thickness, good order.

By *Lacshmāiyya*, composite metre.

44. No. 1287. The same, composite metre.

By *Timma cati*—12 *asvāsas*—complete; see XXII. 3, 1, 5, 11, some legendary history contained. This book is long, thick, in good order.

45. No. 1292. *Bhāratam.*

The *Zanti parām*, 10 *adhyayas*, and *Anusasna parām*, 5 *adhyayas* incomplete. By *Timmāyya atya*, hexameters.

103 leaves. The book is long, and slightly injured by insects.

46. No. 1296. Sect 2. *Rāmāyanam.*

By *Vālmīki*.

Bāla cāndam, 1st *sārga* Sanscrit *slōcas*; the 1st, 2nd and 3rd *sargas* of the same *cāndam*, as a Canarese version, the *mālām* of 2nd and 3rd being wanting.

For sect. 1, see XXI. As a whole the book is very long and thick, on very broad talipat leaves, small and close writing.

47. No. 1298. Legend of *Srirangham* near Trichinopoly—prose.

By *Chicka upadyāyya*, in 12 *parich'hedas* complete. It contains some legendary history; see XXII, 6. 17.

This book is of medium size, on talipat leaves, in good order.

48. No. 1304. *Hari ramsa*—prose.

By *Nanja rāju*.

From the 141st *adhyaya* to 215th, does not end, leaves 193—283. The book is long, of medium thickness, on broad talipat leaves, in good order.

49. No. 1305. *Hari ramsa*, prose.

By *Nanja rāja*.

From the 3rd to 73rd *adhyāya*.

This book is very long, on broad talipat leaves, medium thickness, tolerable order..

These two copies of the supplement to the *Bhāratam*, have a relation to each other, but do not make up a complete work.

The following are parts of the contents.

The *Manus*, tale of *Sacara*, the solar line; funeral rites to ancestors, the lunar line; the *Yadu vamsa* from which *Krishna* descended, his sports, and conquests, legend of the *paryata* flower; war with *Indra*; killing *racshasas*, conquest of *Shadpuram*; details of prowess; eight wives; killing *Sambucasura*; visit to *Cālāsa*.

The *Hari rāmsa* was translated into French by M. Langlois; and details are the less needed. They are multifarious.

50. No. 1331. *Chōla rayana cad'ha*.

By *Lingū*, son of *Timmana*, composite metre.

Three sandhis, supposed to be complete.

A Chóla king, who was famed for benevolence and rectitude, went out to hunt, and killed a jangama devotee, mistaking him for an animal. Owing to remorse for so doing he cut off his own head with a pair of shears. Síra appeared, and accepted this homage; took the king to Cálasa, and restored the jangama to life. (A historical incident turned to a sectarian purpose)

The book is of medium size, rather old, and damaged.

51. No. 1343. *Cumthakerna, kálaça*; founded on the *Rámáyana*, fragment, from 83rd to 92nd sandhi: leaf 109, 110, wanting; composite stanzas.

The rousing of Cumthakerna from a long state of sleep—his counsels to Rávana, and coming to battle-war of racshásas. Mode of fighting of 'Adi cayan and Indrajanita, sons of Rávana—the crowning of Vibishna at Lanca, and of Rama at Ayedhya.

The book is long, of medium size, two or three leaves at the end broken, otherwise good order. (It may be noted in passing that 'Adi cayan—means "old Cain;" the spelling being as in Hebrew).

52. No. 1346. Sect. 1. *Jaganáth'a vijaya*, triumph of *Krishna*, composite stanzas.

By Rudra bhatta, 18 astrásas, complete.

Birth of *Krishna*—escape from his uncle; killing a snake; holding up *Gorerdhana*—killing of *Camsa* and *Dantapartu* or *Sisupála*—war with *Jara*-sandha—founding of *Dwaraca*—polygamy—killing *Naracáusura*—talo of the parijáta flower—conquest of *Indra*—sight of *Síra*; sports in water, and groves; conquest of racshásas.

For section 2, see XXII. As a whole the book is long, very thick, a little injured by termites.

53. No. 1348. *Harischandra cat'ha*, from leaf 2 to 144, incomplete; composite stanzas: see 10. No. 1263. *Supra*.

This book is rather long, and thick, much injured by insects.

54. No. 1349. *Harischandra sangatya*.

3 sandhis complete, hexameters.

Vasishta boasted of *Harischandra's* integrity, and *Visramitra* tested it, &c. *ut supra*.

As a finale *Síra* interposed.

The book is of medium size, but damaged at the beginning and ending.

55. No. 1354. *Jaganālha rījayam.*

By *Sucā-vindra rudra*—composite stanzas, on 185 leaves, complete.

Bāla bādhra and *Krishna* born; youthful sports of *Krishna*, details as to the *Krishna avatāra*; transit of wooden images, without hands and legs, by means of a river, to *Puri* in Orissa—consecrated there and worshipped (the notorious “Juggernaut”). This book differs from 42 and 52, being by another author).

56. No. 1358. *Uttara Rāmāyanam*, prose.

The latter portion of this supplement.

After *Rāma's* return to *Ayodhyā*, he became suspicious of his wife's rectitude, and took advantage of a wish she expressed to see the country, to send her away to a wilderness. *Rāma's* horse-sacrifice to expiate the sin of killing *Rāvana*—the horse seized by *Cusa* and *Lara*, his two sons, his army worsted: *Rāma* went in person—a reconciliation, and return to *Ayodhyā* followed.

The book is long, of medium thickness, injured. (*Brahmans* discourage the reading of this book, and no wonder why).

57. No. 1361. Sect. 2. *Harischandra-cat'ha*—fragment of 22 leaves, composite stanzas; for sect. 2, see XXV.58. No. 1368 *Drāupadi rīvaka*, hexameters, 6 adhyāyas, incomplete.¹

The *rāyam rātam* (call to marriage) by *Drāupadi rāja*—the contest of kings, or their sons—none could hit the fish mark, but *Arjuna*—marriage of *Drāupadi* to the *Pandavas*—her ancestry, &c.

This book is unique, being formed of thick country paper, in the shape of palm leaves, and glazed, so as to repel insects.

It is of medium size, slightly injured.

59. No. 1374. *Bhāratam*, hexameters.

By *Cumara Vyasa cavi*.

The *Kerna*, and *Aranya parvas*.

1 *Kerna*—if complete 22 sargas, but in this copy the 1st and 2nd are wanting.

2 *Aranya*—4 sargas, in media, not numbered—subject, the penance of *Arjuna*, and discussion between *Bhīma*, and another.

The book is of medium size, old, two, or three leaves, damaged.

60 No 1421. *Harischandra carya*, hexameters, 1st to 4th sandhi, incomplete

By *Raghavadeva pandita*

In consequence of *Vanshita* telling *Indra* that *Harichandra* was a monarch of strict veracity, *Visamitra* undertook to force him to tell a lie, and in the attempt reduced him to the state of a *chandala* or *supra*

Book of medium size, in good order

61 No 1422 Sect 2. *Vibishna niti*, composite stanzas, 1st and 2nd sandhis, on 12 leaves

The advice given by *Vibishna* to his brother *Ravana*, who rejected the advice, and drove him away founded on the *Ramayana*

The book is of medium size, very old, and very much damaged
For sect 1, see X

62 No 1426 *Hari vamsa*, prose

By *Nanya raja*, 29th to 140 adhyayam, leaf 217 to 353

Krishna killed *Camsa*, *Naracasura*, *Chumura*, *Hudimba* Account of the formation of *Dwäraca* He shewed his divine form to *Akrura* An account of *Vasudeva* and *Deviki* —On the *Narasinha*, and *Yamana avatars* —Also

Srisha dherma 1st to 53rd adhyayam Various instructions as to obliquity, and rectitude, and others of an ethical kind considered to have been taught by *Krishna* to the *Pandavas*

The book is very long, and thick, on broad talipat leaves, in good order Perhaps the largest palm leaf book in the collection

63 No 1427 Sect 1 *Bharatam*, prose, the *sabha parvam*, the 18th adhyaya only

See other notices

For sect 2, 3, see XIII

64 No 1428 *Bharatam*, prose

By *Nanya raja*, two parvams

1 *Salja parvam* 17 adhyājas complete

2 *Stri* , 10 , incomplete

The first narrates the fgt under *Salja* as general, the other the grief of *Dravpadi*, and other females for the loss of relatives

The book is very long, thick, on broad talipat leaves, in good order

65 No 1437 *Dherma paricsha*

By *Krata vilasa*, composite stanzas In 10 avasas complete

Examination as to virtue, or excellence applied to gods, sages, heroes

Sīra's bow, its power against asuras. Arjuna's skill in archery. The ability of Brahma and Vishnu in the works of creation. The ability or skill of Agastya! On the Kauravas—on Bhagirati—Abimanyu—Indrajit—Vēda Vyāsa—Karna—Drōṇa—on Rāvana—Vālī, Sugrīva, and Kapinayaca. The skill, or ability of Rāma and Laeṣhmana—the slaying of Rāvana, and other matter, not well legible.

(It is not easy to find a better location for this book).

It is long, of medium thickness, and, narrow leaves, some of them very much injured.

66. No. 1438. *Harischandra carya*.

By Raghatalcya pandita, hexameters. In 13 asūkas, complete.

Harischandra, of the solar line, at Ayodhya was reduced to the extremity of distress; when Sīra took pity on him and restored him, and his wife, to their former prosperity. See foregoing notices.

This book is long, thin, an broad talipat leaves, somewhat injured.

67. No. 1440. *Bhāratam*, prose version.

By Nanja rāja.

The sabhā partam, 1st to 20th adhyayam, incomplete—many, leaves gone, only 20 remain.

The chief subject is *Dherma rāja's* sacrifice.

The book is long, and thin, an talipat leaves, in good order.

68. No. 1451. *Kusalōpākhyānam*, prose, complete; the subject is from the *Uttara Rāmāyanam*.

When Rāma sent his wife Sīra into the wilderness, under the protection of Vālmiki, she was delivered of twins, *Kusa* and *Lara*; and they were reared in the wilderness.

Rāma made a horse sacrifice, and the twins caught the horse. Rāma's servants sought to recover the horse, and could not; Rāma himself came. By the intervention of the rishi Vālmiki, the affair ended.

Rāma took his sons, with their mother, to Ayodhya.

The book is of medium size, injured near the end.

69. No. 1461. Sect. 1. *Harischandra sangatya*, stanzas, in five sandhis, complete v. supra.

For section 2. see XXVI.

70. No. 1469. *Bhāratam*, prose version.

The 'Aranya partam, 189th 200th adhyayam, 1st leaf of 189 wanting, 48 leaves remain, a mere fragment. Adventures of the Pāndavas in the wilderness.

The book is of medium size, a little injured.

71 No 1473 Sect 2 *Bala Ramayanam*, 81 *slokas*, incomplete, appended to a Canarcse book, for sect 1, see XVI

72 No 1476 Sect 1 *Bharatam*

The *adi parvam*, hexmeters, only the 6th *sandhi*. For sect 2, see VIII

73 No 1480 Sect 2 *Harischandra sangatya* Composite stanzas, 3rd *sandhi* only, see foregoing notices 1 or Sect 1, see VIII

74 No 1483 *Bharatam*, prose

The *adi parvam* 199 *adhyayas*, on 465 leaves, complete
By *Nanya raja*

Introductory—genealogy, &c, see other notices This book is very long, and very thick, slightly injured

75 No 1484 Sect 1 *Bharatam*

The *aranya parvam*, hexameters, 2nd to 5th *sandhi*, on the penance of *Arjuna*, and other matters

Sect 2 *Jaimini Bharatam*, hexameters

Relates to *Rama* and his two sons *Cusa* and *Lata*, and also to the apocryphal visit of *Arjuna* to the south—killed by his own son, and miraculously restored to life

Sect. 3 *Ramayanam*

The *Aranya Candam*, *Rama's* sojourn in the wilderness, loss of *Sita*, &c

76 No 1485 *Jaimini Bharatam*

By *Lacshmi patti*

4

The horse sacrifice by *Dherma raja*, towards the end of which the like sacrifice by *Rama* is introduced as an illustration, 31 *sandhis*, so far complete

1 Damaged leaf Telugu *Rucmangada cat ha*

The book is long, of medium thickness, very old, and very much damaged of some leaves only $\frac{1}{2}$ remain

77 No 1486 *Jaimini Bharatam*

By the same author, hexameters

Leaf 1—10 wanting, here and there others deficient At the end are five leaves on arousing *Cumbhakerna*, brother of *Ravana*, from sleep

The book is of medium size, on tulipat leaves, a few slightly injured

78 No 1487 *Jaimuni Bharatam*, hexameters, 1st to 21st sandhi, leaves 40 to 60 wanting, and it does not finish The *asvamedha* sacrifice of *Dherma raja*, the encounter between *Arjuna* and his son *Pepiravahana*, also the fight between *Rama* and his two sons

This version is considered a classic for beauty of language in Canarese, but it differs materially from the original, and it is the source of apocryphal episodes in the Tamil language

This book is long, and somewhat thick, the leaves very much injured

79 No 1488 *Jaimuni Bharatam*

By *Lakshmi pati*, 1st to 19th sandhi, wanting, 20th to 33rd sandhi (the end) remain hexameters.

The fight between *Arjuna* and *Pepiravaraha*, and the completing of *Dherma raja's* horse sacrifice

The book is rather long, of medium thickness, injured by wear

80 No 1490 *Jaimuni Bharatam*, hexameters, fragment, containing only the apocryphal combat between *Arjuna* and his son

The book is somewhat long, of medium thickness, injured, one of the cover boards is broken.

81 No 1491 *Jaimuni Bharatam*, hexameters, sandhis 1 to 5, one half of G, and from 8 to 10, subject as above

The book is long, of medium thickness, slightly injured

82 No 1492 *Jaimuni Bharatam*, hexameters, 9 ascasas, on 90 leaves, incomplete

This book is long, of medium thickness, on broad talipat leaves, injured by decay

83 No 1492 (Duplicate No by some oversight or error, cause unknown)

Sri Ramayana prabandham, hexameters

By *Vencayya*

The *Bala Ayodhyā*, *Aranya Kushkunda Sundara I u l dha*, candas the *Aranya cāndam* has only 1st to 10th sandhi, if otherwise this would be a complete copy It is however a prolix version, and not strictly adhering to the exemplar of the *Valmiki Ramayanam*

This book is very long, and very thick, broad talipat leaves, injured, printed boards

84 No 1493 *Jaimuni Bharatam*, hexameters, 26 *adhyayas*, 105 leaves, 1483 stanzas, incomplete even if complete, besides varying in details, it would seem to contain only a part of the original work

The book is of medium size, old, but in good order

85 No 1494 *Jamuni Bharatam*, hexameters, 1st to nearly the end of 4th *sandhi*, a fragment Book is long, thin, almost destroyed by worms

86 No 1495 *Jaimuni Bharatam*, hexameters, 1st to 30th *adhyayanam* incomplete, subject *ut supra*

The book is rather long, of medium thickness, extremely damaged

87 No 1496 *Jaimuni Bharatam*

By *Lacshmi pati*, hexameters, version from the old to the modern dialect, 1st to 33rd *sandhi*—complete copy

The book is long, and thick, slightly injured

88 No 1498 *Ramayanam*, a prose version of the *Iuddha cāndam*, from the 53rd *sarga* to the 107th, the end in the midst blank leaves, and 70th to 80th *sarga* not written, 161 leaves, large writing

The book is long, and thick, in tolerable order

89 No 1499 *Ramayanam*, hexameters

By *Kalmiki*, a version from the Sanscrit

From the *Bala cāndam* to about half of the *Sundara cāndam*, and 1st to 56th *sandhi*, in the 56th are 55 stanzas, the rest wanting

The book is somewhat long, and very thick, injured by worms

90 No 1500 Sect 1 *Ramayanam*, the *Uttara cāndam*, hexameters, 20 *sandhis* complete, 44 leaves

Agastya told to *Rama* the genealogy of *Nurana* from *Pulasthya*, and, at the close, the adventure of the discarded *Sita*, and her two sons.

Section 2 *Harischandra cāryam*, hexameters, 1st and 2nd *sandhis* complete, of the 3rd only 26 stanzas 13 leaves

The book is long, of medium thickness, injured

91 No 1501 *Ramayanam*.

By *Cusīra Kalmiki*, hexameter version, the six *cāndams* complete in 116 *sandhis*, 213 leaves The book is very long, thick, on broad talipat leaves, very small and neat handwriting, old, but in good order

92 No 1502 *Rariyanam*, hexameter version

The *Suntara cāndam* complete

Yuddha cāndam—down to *Rāvana's* full preparation for war, 42nd to 6th sandhi, 116 leaves remain

The book is somewhat long, thick, old, very slightly injured, narrow palm leaves

93 No 1503 *Ramayanam*, prose version of the *Yuddha cāndam*, from the 93rd to the 107th sarga 1—92nd wanting

From the grief of *Mandotī*, wife of *Rāvana*, to the end of the war

The book is of medium size, a little injured

94 No 1504 *Ronoyanam*, hexameters

By *Tirumālāyaya*

The *Uttarārāndam*, 1st to 12th sandhi, 12th has 12 stanzas, 18th—62nd the end, but the 19th sandhi has only 29 stanzas, 28 leaves are missing, 54 remain

The genealogy of *Rāvana*—the war with *Rāma*—the story of *Sīta*, with *Lakṣmaṇa*, *Cūḍā*, &c.

95 No 1529 *Bhishma pranatyoga trutantam*, prose

An account from the *Bhāratam* of the death of *Bhishma*, general of the *Kauravas* slain by an arrow, or rocket—and laying his soul at the feet of *Krishna*, offering praise, not finished

The book is short, of medium thickness, old, a little injured, large and coarse handwriting

96 No 1661 Sect 2 *Bharatam*, hexameters, the *adī pāram* from the 1st to 3rd sandhi, and 35 stanzas of the 11th—90 leaves, down to the birth of the *Pāndavas*

For sect 1, see XXVII

97 No 1702 *Bharatam*, and sundries

—*Aranya pāram* 3rd to 6th *adhyayam*

—*Virata* „ 11 *adhyayas* complete, both are in hexameters

Sundry fragments

Gauḥ sacunam, lizard omens 4 *kānda* stanzas

Virupaesha linga, 13 stanzas, praise of *Sīta* incomplete

Two *kurtanas* on *Sīta* and *Vishnu*

Niti slōcas ethical

Jyotiṣham—o or 6 *slōcas* astrology, fractional arithmetic, 15 leaves

The book, as a whole, is somewhat long, thick, old, tolerable order

- 98 No 1705 *Bhairava rājya sangatya*, hexameters from ¹ of 2nd sandhi to ¹ of the 4th

Bhairava rāja was of the Innar race, some details as to his power and majesty, incomplete, 50 leaves remain

The book is somewhat long, of medium thickness, in good order

- 99 No 1707 Sect 2 *Bala Ramayanam* an epitome for schools

XXV SAIVA

- 1 No 1251 Anthology various pieces, in the measure termed *ragale*, long lines, and rapid metre

—*Guru ragale*, praise to *Siva* in which the word *guru* is very often repeated

—*Shadachshara ragale*, on the six lettered mantra, *O m na ma si ta yi*

—*Saruna Basara ragale*, praise in which the words "O protector *Basara* often recur By Somanaca

Linga ragale, praise of the *Sāiva* symbol, the word *linga* very often recurring

—*Bhimakesvara ragale*, praise written by *Bhima cari*

—*Manolegarada mūratana ragale*, on renouncing all sensual desires and affections

—*Bhakti binna hada ragale*, on the adoration by faithful devotees to *Siva*

—*Basaresvara paradala ragale*, on the incarnation of *Siva's* vehicle, in the person of *Basara*

—*Mātura Ramdiyyana ragale*

A son of *Rāma nālā*, a *Brahman*, enquired of his mother concerning the *dipali* festival when she told him that *Pareati* was his sister, and *Sira* his brother in law. In consequence he went on a pilgrimage to *Cailasa*. *Sira* being pleased, took the boy and his mother into his *rūmūnam*, or car, and carried them both to *Cailasa*.

The book is short, of medium thickness, in good order, neat handwriting

- 2 No 1271 Two pieces

- 1) *Rerana Siddhavarā purana*

By *Bommarasana*, hexameters

A young ascetic (termed *Bala yogisvara*) completely dressed, issued from a *Sira linga*, and received the name of *Rerana siddha*. As a general instructor of mankind he taught the *Sana* system, and among others, to *Agastya*, he discoursed of all the *Sana* fables. He married three hundred daughters of kings. A son of his named *Rudri muni* was installed and anointed by his father, as head *guru*. *Rerana* then re-entered the *Sana* symbol, and became one with *Sira* complete.

2) *Bichhadana cheritra*, composite stanzas

By *Guru linga vibhu*

Sira put on the disguise of a mendicant, and going about had intercourse with many persons (sexualities). *Krishna* saw, and prusted him breaks off, being much damaged.

The book is somewhat long, of medium thickness, old, and very much damaged.

3 No 1291 *Nandi mahatmyam*, *vaidika* hexameters 24 sandhis complete

Sira had for some cause, given his *sa rupa* (or likeness) to *Nandi*, his bullock vehicle. On *Nandi* going to deliver a message to *Parrati* she rose up mistaking him for *Sira*.

Nandi was troubled, but taking advice from a devotee, he did penance, whereupon *Sira* appeared, and restored to him his proper bullock form.

The book is long, thin, talipat leaves, in general good order.

4 No 1339 *Sira adraita sacara*, splendor of the *Sana* rule, termed a *siddhantam*, or orthodox book

By *Padma raja mahat* hexameters, said to be delivered by *Nandikesvara* to his votary *Sanatcumara* 9 sandhis

Outlines, the glory of the five-lettered charm—the superiority of *Istra*, the excellence of *Sira*—the glory of the sacred beads—the value of *vibhuti* (or cowdung ashes). On *Cama dhenu*, the cow of plenty, *Tripura dahana*, burning of three towns—birth or origin of *Ganga*—censure of the *Vaishnava* system, *Sira* gave instruction to *Brahma* and *Vishnu*. On the order, or rule of *Sana* homage Description of hell (*naraca tarna*), complete.

Compare No 1542 *infra*

This book is long, of medium thickness, old, in general good order.

5 No 1341 *Sira* economics but without title, or name of author, three feet metric—19 sandhis complete

The different sections are termed *padhadi*, which is understood to mean also mode, or manner of conduct.

1. <i>guru karuna</i>	<i>p</i>	the kindness of a teacher.
2. <i>lingatichaya</i>	<i>p</i>	"
3. <i>ishta linga</i>	<i>p</i>	specializes on the <i>Safca</i> symbol
4. <i>linga titura</i>	<i>p</i>	
5. <i>nitarisna</i>	<i>p</i>	
6. <i>gnana verddhana</i>	<i>p</i>	{ on the knowledge, or spirituality, and its increase
7. <i>sacasaca</i>	<i>p</i>	friendship, and enmity
8. <i>yoga</i>	<i>p</i>	asceticism
9. <i>viti vasa</i>	<i>p</i>	on fate or necessity.
10. <i>jyotisha</i>	<i>p</i>	astrology
11. <i>tipra</i>	<i>p</i>	conduct of a <i>Brahman</i> .
12. <i>raya niti</i>	<i>p</i>	" of a king.
13. <i>stri</i>	<i>p</i>	" of a woman
14. <i>tesya</i>	<i>p</i>	" of a courter in.
15. <i>niti</i>	<i>p</i>	ethical with a few others

The book is of medium length, somewhat thick, damaged at the beginning and ending.

6. No. 1347. Two legends. ..

1.) *Utpatti deva charitra*—composite stanzas, 7 sandhis, complete.

A king of Gujarat was named *Utpattam*. At a time when he was discoursing about *Siva*, and rendering him homage, *Siva* visibly appeared to him, and bestowed on him beatification.

2.) *Cherima charitra*, hexameters.

By *Cherima*, 11 sandhis complete.

Basuda-cayan, a *ganan*, or celestial of *Siva*'s world, was caused to be born on earth, as a king; and he taught a *Pandya* king, (also a *gana* incarnate) the *Siva* system. Both attended the *Ponambalam* (or golden hall) when *Siva* danced there, and were delighted by the performance. In the end *Siva* received both back again, as celestials, to his own world, restoring their former position.

The book is long, of medium thickness, slightly injured by insects.

7. No. 1361. Sect. I. *Soma nat'ha charitra*, legend of a royal ascetic, composite stanzas, leaf 1—146 complete. Attributed to *Nareda* as visitor of the upper, medium, and lower worlds.

In *Saurashtra deva* he saw a want of equity, as to punishing the evil, and rewarding the good : the world was going to ruin by reason of crime. He reported the state of matters to *Paramesvara* (the supreme) who, on hearing the same, sent *gana sreshtha*, a chief celestial to be born, from the womb of the queen of *Soma nat'ha*, king of that country. His incarnation was in order to

punish the evil, and protect the good. Particulars of the birth, training and amusements of the King's son are given. On going out to hunt if he aimed at any particular bird, in a bush, or tree, all the birds therein fell down dead. He showed skill in deciding law suits, brought before the King. He married, and for some time lived as a *sneājīvi*, or epicure. In the end, he adopted the *pitambara*, or tawny robe of ascetics, and employed himself in teaching religious doctrine, and finally returned to the world of *Sūn*. (The tale seems to imply a change from the *Jaina* to the *Sāma* religion.)

For sect. 2, see XXIV

The book is somewhat long, of medium thickness, old, and slightly damaged.

8 No 1365 *Rati kṛti*, legend of a king, composite stanzas, leaf 1—121, not complete

Description of a king—his jewels—his queen—crowning—death of his son—going on pilgrimage,—and in the end obtaining *Sūn su uchcha*, unity with the divine nature, with a few other matters, designed to insinuate the *Sāma* creed.

The book is of medium length, thick, old, and very much damaged by worms, and breaking.

9. No 1373 Two books, and various chants

1) *Sāundra puranam*, fragment, composite stanzas, 6th to 17th *sandhi* leaf 29—93, does not finish

Pushpadhanta a celestial of *Sūra*'s world by command of *Sūra*, was born on earth from the womb of a *Nambi*, and received two names *Sāundra* and *Nambi*. *Sūra* assumed an illusive form, came and superintended the ceremonies at birth, and naming, and, in due time, taught him the mysteries of the *Sūra tattva*'s system, or the true way. The young man married, and lived with his wife according to the *Sāma* rules. He made pilgrimages to sacred places, and bathing pools, and in the end, was beatified, returning to his celestial home.

2) *Nambirṅgle*, 19th *halas* (places) or chapters, leaf 1—90 complete

The aforesaid *Pushpadhanta* by the order of *Sūn* was sent to earth. He was grieved and said, "I cannot live without the presence of *Sūra*" and *Sūra* replied, "I will often come and see you." In consequence of the confidence (*nimbekai*) thus conveyed, the incarnate celestial was called *Nambi*, and as being *lōca-sundara* (world beauteous) he also received the epithet of *Sāundra* (handsome). Hence the story in both is similar, but the authors, and the stanzas used, differ, being two poetical versions of one legend.

Appended chants are—

Malhana ragale, praise by a gifted devotee.

Hampeya ragale, praise of *Sira*.

Cala gana na'lhamā ragale, praise by a King, gifted with poetical skill by *Sira*.

Cala gana Perumale ragale, the like.

Mahima ragale, on the glory of *Sira*.

Māit'huna Ramāyya rāgale, praise by a Brahman who became *Sira's* cousin.

The preceding six chants are brief; and each one complete.

The book is long, thick, old, yet in tolerable order.

10. No. 1408. *Bharatēsrara charitra*, *sringadi* metre.

Bharata, a king of *Hastinapuri*, had three sons named *Ravi Kirti*, *Meghésvara*, and *Virinjaya* (sun-fame, cloud-lord, conquest-hero). These three in consequence of studying the *vedanta* system, abandoned all the pleasures of their father's court; first causing *Ananta viryā*, the son of *Virinjaya* to be crowned; and, while the three brothers were journeying on their way towards *Cañasa*. *Ravi kirti* told to his two younger brothers the glory of *Sira*; the pains and troubles of domestic life, as householders; and the principles of the *taitea* philosophy. Hence the fiction is a vehicle for *Sira* teaching.

The book is of medium length, old, on talipat leaves, injured at the edges; the order of sections, and leaves transposed.

11. No. 1421. Three centos, poetry.

1.) *Retnacaradēsvara satacam*.

By *Sṛṅgara cari hamsa rāja*, composite stanzas. The author invokes *Sira* asking favor and compassion, in return for ascetic virtue, and moral conduct: complete.

2.) *Aparājadēsvara satacam*, composite stanzas. Since happiness is not attainable by household duties, and family cares, the devotee renounces these, and implores *Sira* to have compassion on him: complete.

3.) *Trilōcā satacam*; *Landa* stanzas.

On *Seerga*, heaven, *madhya* earth, *naraca* hell—description of them. The seven inferior, and seven upper worlds, the seven *dwipas* continents, and the seven seas, their measures, nature, and kinds of inhabitants: complete. This section is *pauranical*, and not peculiar to any one sect.

The book is of medium size, on talipat leaves, some of them a little injured.

12. No. 1443. Two sections.

1.) *Vaibhóga rayana astrana*, complete, composite stanzas.

The subject refers to *Trinomalai* near Madras. The important shrine of *Sivara* at that place, known by the name of *Vaibhógaráya*, described : the section is complete.

2.) *Chúda náth'a astrana*, composite stanzas.

Nandi the vehicle of *Siva* and *Durrasa muni* mutually cursed each other. Both went to *Siva* to complain. He told them that he himself, coming down to the *Rudra* hill, would remove the effects of the curse from both.

The book is of medium size, old, a little injured.

13. No. 1453. *Maya vitáha*, a fragment, composite stanzas—the leaves confused ; but the subject is in the *Prabhu linga lila*, an ultra *Siva* work.

Maya the daughter of *Mamacara*, at her own request, was married to *Madhukésvara*, a local god ; that is, she became a *dáti* or pagoda prostitute. (Vide Vol. 2).

The book is of medium size, old and damaged, rude writing.

14. No. 1457. Four tracts.

1.) *Sundara satacam*, 75th to 100th stanza praise of *Siva*, combined with the mystic *tatva* system.

2.) *Siva tallabha satacam*, 100 stanzas complete.

On the *Siva* *vedanta*, men, and all created beings, and things are a development of deity.

3.) *Ai purusha satacam*, 67 stanzas, incomplete.

" The poet prays *Siva* to deliver him from his want of wisdom.

4.) *Basarésa stótram*, Sanscrit *gadya*, measured prose.

Basava the vehicle of *Siva* is worshipped, through the medium of 108 names, a *satastholttra*.

The book is short, and thin, on broad talipat leaves, closely written . and in good order.

15. No. 1472. Sect. 3. *Maha díva ragale*.

By *Hariharésvara*.

A devotee acknowledges that he had vainly trusted to this world ; and invokes *Siva* for preservation.

Sect 4. *Nilamáduna trítide*.

Nilamáduna is wife of *Basava*—a prayer to her for preservation, by whom not known. See VIII and XIII.

16. No. 1506. *Siva bhakti mahatmye*.

Stated to be translated from the *Scandā purānam*.

By *Nanja rāja*: prose.

1st to 24th *adhyāya*, 70 leaves wanting.

Sixty-three special votaries of *Siva* are enumerated, and an account of them is contained in a Tamil work, entitled *Periya purānam*. This book is on the like subject in Cāhāreso. Legendary accounts of their devoteeism; and, as many of them were without children, *Siva* sent various individuals to remedy this deficiency: details of this *Vilāsam* or amusement.

The book is long, of medium thickness, on talipat leaves, in good order.

17. No. 1516. *Sacara Siddhanta sānanda charitra*.

On the special and sole divinity of *Siva*: composite stanzas, 1st to 9th *sandhi*: complete.

Nandikēśvara narrated to *Sanatcumara* secret instructions received from *Sivā*, as following, with proofs from *Vēdas* and *sādīras* on the pre-eminence of *Siva*.

The excellence of the five lettered spell; on the entirely, sole supremacy of *Siva*—the excellence of the *rudra* beads. The consuming *Cama* by *Siva*'s forehead eye—the burning of three towns by *Siva* (herein hyperbolically explained by *sverga*, *madhya*, *pātāla*, heaven, earth, and hell). On the ritual observance of the *Vira Sāiva* way; description of *naraca*. Proper deportment (*guru bhakti*) towards a religious teacher.

18. No. 1518. Five books (three of them *Sāiva*).1.) *Chuda nāshhanast'hana*, composite stanzas.

On *Rudra giri* and *Sauntara puri*, *Siva* delivered his vehicle *Nandi* from the effects of a malediction that had caused the said *Nandi* to be born on earth: complete.

2.) *Vāibhōga rājast'hana*, composite stanzas.

It relates to *Trinomali*, as a place of great fame. At that place there was a distinguished votary of *Siva* termed *Vāibhōga rāja*—concerning whom are details in this tract: complete.

3.) *Virupacsha st'hana*, composite stanzas.

Legend of a temple dedicated to *Siva* under the name of *Virupacsha* (fierce eye) at a place termed *Pampa Cshētra*, on *Hēma cuta* a mountain. The fame is known as *mani mandaram* (jewel-house)—details concerning it and the god worshipped there: complete.

- 4.) *Cama sāstra*, love science, otherwise known as *rati rahasya krama*, mode of sexual intercourse; an erotic piece; 50 hexameters, incomplete.
 5.) *Sārada gadya*—prose description of *Sarastuti*, and invocation for her aid.

The book is long, of medium thickness; much injured by worms towards the end.

19. No. 1519. Three subjects; (two of them *Sāiva*.)

1.) *Chenna mulēstara satacam*, 102 composite stanzas, complete: 16 leaves praise of *Sīra*.

2.) *Brahma mantra*, praise of *Brahma*—incomplete.

3.) *Anubhavam erutam*: 56 *astrāsas*, praise of *Mallīcarjuna*.

The book is long, of medium thickness (77 leaves.)

20. No. 1520. *Paramart'ha pracaśica*.

By *Sīra yogi*, complete on 52 leaves.

Praise of *Sīra*—description of four kinds of *yōgam*, or modes of service.

On restraining the breath, when repeating certain *mantras*, or prayers, description of *jaya* or muttered prayer; on the use of beads in counting the repetitions of prayer. On the eight lettered *Sāra mantra* i. e., *O-m-him-hrim-na-ma-si-ia-yi*.

The whole book is sectarian, and of the ascetic kind—it has various *mantras*.

The title—"the splendor of the divine soul" implies the obtaining, by ascetic retirement, the inward light, and sight of deity within the mind. As the book is not large, I should think a translation of the whole might be interesting.

The book is of medium length, thin, on talipat leaves, in good order.

21. No. 1522. *Prabhu linga lila*, composite stanzas, 25 *gatis* or sections complete.

A dispute between *Sīra* and *Parvati*—the latter caused a portion of her nature to become incarnate; it followed *Sīra* as *Allama Prabhu* in disguise, and *Sīra* followed it, various adventures are stated, ending in *Sīra* taking the said form of *Parvati* back to *Cādasa*.

This book may be compared with 23. No. 1548, infra. Two different books bear this title—one of them is *Vira Sāiva*.

The book is of medium size, and in good order.

22. No. 1525. Two pieces."

1.) *Sīra bhaktara ragale*; *diciptada* metre.

An account of twenty special votaries of Siva; who observing their regularity and good conduct on earth, appeared to them personally; took them into his vimānam, (celestial car) and translated them to his own world; honoring them there by placing them near his own special presence.

2.) *Saiva siddhantam—kanda* stanzas.

On the error, or fault of the lāukika class, or worldly persons; that is householders, family men. The ascetic worship, and service of Siva explained, stanza 1—99 wanting; 100 to 800, but not regular, nor complete.

The book is of medium size, old, talipāt leaves, the end diverse in appearance.

23. No. 1526. Five tracts.

1.) *Yāgāṅga vibhūshana*, composite stanzas, in six parts, complete.

Parama Siva gnana talva upadēsam, instruction in the mystic truth of the heavenly Siva.

2.) *Satguru rahasyam*—stanzas, nine parts complete.

Discrimination as to finite or mortal, and eternal—immortal—on the inward faculties of the body (sensitive soul?) and on the difference of both body, and sensitive soul, from the never-dying spirit.

3.) *Calyāna-isvara*, 102 stanzas complete. *Sīra satya artha rahasyam*, mystery of the true meaning of the Saivā way; an account of Saiva worship.

4.) *Sārūpa amrita*, stanzas, three sections, complete.

The ambrosia of assimilation to the form of Siva, in Siva's world.

5.) *Vrishabha gita*, stanzas—two leaves, incomplete, praise of Nandi the vehicle of Siva.

24. No. 1541. *Shadsthalā gnāna sāramitīlam*, measured prose.

By *Kontāda siddhēśvara deverū*.

On the mystic system of the Saivas.

It contains

- Linga bhēdam*, difference of symbols
- Lingobhāṣam*—origin of the symbol.
- Prāṇa linga*—on the life.
- Vibhūti*—on cow-dung ashes.
- Rudrācshā*—on sacred beads.
- Prasāda*—food offered, and other matters.

A leaf, at the end, contains praise of Siva; and the *pancha Brahma mantra*, or spell used when putting cow-dung ashes on thirty-two places of the body.

The book is long, and thick, in good order.

25 No 1542 *Sacara siddhanta cheritra* composite stanzas

By *Nandikesvara*—from the 1st to the 10th section

Matters of a specially *Sāra* character, and leaning to the *vedānta* or *advaita* school In the *Trimurti*, only *Siva* is worthy of homage incomplete

The book is of medium size very old, and very much damaged at the entire one end of the leaves

26 No. 1544 *Bichchha dana*, on begging alms composite metre, from the 1st to the 6th *adhyayam* and 38 stanzas of the 7th

By *Cumara malayya*

The legend of *Isvara* or *Siva* going about as a mendicant and his adventures with wives of *rishis* in the *tara vanam* On the *ponambalam* or golden hall at *Clutambara*, and on the distress of *Siva* incomplete (Such pauranic legends which disgrace the subject of them must be distinguished from the *Sāra* theology)

The book is of medium size, old a little injured by insects

27 No 1548 *Prabhu linga lila*, stanzas, 25 *gatas* or chapters complete

See J7 No 1522 *Sapra* This seems to be another copy of the same work, and differing from a Telugu book with the same title The one may be founded on the other, or variously modified at the end five broken leaves *Virasaita ragale*—on special devotees

The book is of medium size, old, damaged by worms and breaking

28 No 154C. *Malāgarja navara, vachanam*, prose

The name of *Malās navara* appears to be that of the compiler, but the book is made up by quotations from many others, or proofs adduced a few leaves, here and there, are wanting

The subjects are

—*Prana linga bheda vicharam* an enquiry as to the difference of the soul

—*Prātma paramatma vicharam* an enquiry concerning the human and divine soul or man and deity

—*Tanu treya vichāram* on the *sthula deha* corporeal body—*Sucshma deha* subtle or material soul and the immortal spirit

—In the *Trimurti* the chief is *Siva*.

—On the 10 *avatāras* of *Vishnu*

—On the consecration of a *Sāra* symbol

—On the *Sāra bhakti* of *Vishnu* or the alleged homage of *Siva* by *Vishnu*

The book is of medium size, old in some places injured by worms

- 29 No 1559 *Dirsha bhode*, composite stanzas; with quotations of *slocas* and *tacyas*, from Sanscrit books

A compendium of instructions on *Saiva* matters, theological or mystic, the principal tendency being to prove from competent authorities that it is advisable to relinquish family cares, and to adopt the ascetic mode of life, as the way to attain to beatification

The book is of medium size, and in good order

- 30 No 1579 *Herura hennina sangatya*, the matter of the woman of *Herur*

By *Maha deva*, hexameters, 3 *sandhis*, complete

This woman was named *Nalla makal e Gangai*, and was daughter of a *Saiva* hierophant. She was a devotee of *Siva*. Her father, for the sake of wealth, wished to give her in marriage to a *Jaina* husband. When all was ready she refused, and went to the *Saiva* temple, and remained there crying. *Siva* appeared, and at her desire changed her sex to that of man. After this change, from feminine to masculine, her relatives regarded her as something divine, and by the name of *Mucti nallan* he was honored and praised, until at length he attained to *Siva's* paradise (This is one instance among others, of artifice, as to insinuating what is not plainly taught.)

This book is of medium size, old, damaged by wear

- 31 No 1583 Various matters of the *Saiva* kind, title, and author not known

- siva loka astanam* description of *Siva's* paradise
- linja et hala* on the body, and special parts of it.
- murdapanam* union or mixture of the human body, with deity
- karundapanam* meditation on the divine compassion

They lean to the *vedanta*, or *adrdita* system, 48 leaves remain

The book is short, and thin, without boards

—A fragment taken out from some book

- 32 No 1587. One complete subject, and a few miscellaneous leaves, *Saiva* in kind

- 1) *Vira Sangayyana sangatya*, hexameters In 5 *sandhis* complete tragic tale

Vira Sangayya, a *Saiva* devotee, married a female devotee named *Chandreni devi* and brought her to his town. It so happened that a son of *Bhascara*, a king of this town, had before sought her in marriage, and he evaded his demand by introducing a discussion on religious topics and by instructing him in the *Saiva* way. She then promised him that she would come after ten days (a vague term). In the interval she married a *Saiva* as

above. The king's son came with armed attendants to claim her by force. *Vira Sangayya* dispersed them by his sole arm. The king's son then assumed a disguise, as if he were *Siva*; and came near the other, with deadly intent; when, just as he was drawing his sword, *Siva* himself really appeared and took the king's son, *Vira* the brave, and his wife, with all her relations to his own world. A general slaughter, founded on this marriage, seems meant by the allegorical language used.

2.) Various leaves.

—*Prabhu deva vachanam*—prose.

—*Mahadéva acagala vachanam*—prose.

—*Siva strana ashtacam*—an octave.

—*Vedantá kirrtana* on *Siva*—chant..

These four pieces are *Saira*, in their religious bearing.

The whole book is short, somewhat thick, old, and much injured by use, and worms.

33. No. 1620. "*Srétana sangatya*, composite stanzas, 3 sandhis.

Angaja rāja had a son named *sréta*, who was a bad, and reprobate character; being guilty of every crime. One day on a flower falling from his hand, he said, *Siva arpanam*, "it is an offering to *Siva*". At the time of his death *Yama* made enquiry, and found that this was the only good act of his life, whereupon his soul was taken to *Rhemba* of *Indra*'s world, who instructed him fully in the *Sāiva* way: and rescuing his soul from hell, gave him a title to *Siva*'s world: in the middle, and at the end, a few leaves are wanting.

The book is of medium length, thin, old, a little damaged.

34. No. 1617. "*Srétana*" *sangatya*, composite stanzas, 3 sandhis, some leaves wanting, 38 leaves remain.

Srétana the son of a king was a very vicious character; but one day a flower slipping out of his hand he said 'let it be a sacrifice to *Siva*', and on that account *Rhemba* was sent to instruct him: she taught him the *Sāiva* doctrine and insured his beatification.

The book is of medium length, thin, old, damaged.

35. No. 1750. Six tracts.

1.) *Yogana vibhūshana*, hexameters; six *bhágas*, or parts complete.

It treats of human life, from the foetus state in the womb through various events to the close; the state of domestic life, with family cares, is condemned. The favor of a *guru* should be acquired by means of an ascetic course of life, with *mukti*, or beatification at its close.

2) *Satguru rahasya*, hexameters

The secret of a good teacher—9 *bharas* complete Various matters on the metaphysical *tatva* system On the finite, and eternal, or immortal—the bodily, and mental faculties Discrimination as to sensitive and rational soul and the body

3) *Kalyanesvaram* 102 stanzas

By *Kalyanestara*

On zeal for a profession of wisdom, or truth, order of the *Sāra* credence, and various matters thereto pertaining

4) *Sarūpa amrita*, hexameters, ambrosia of likeness to *Sūra*

In 3 *parichhedas* complete

The way to eternity, shewn to a disciple

5) *Prishalha gīta*, 101 stanzas complete

He who embraces the ascetic mode of life and is diligent in performing the duties thereto belonging will obtain beatification

6) *Avaduta gīta*—101 stanzas complete

The dream, or delusion of domestic life should be relinquished and the strictly ascetical system followed If so then by the favor of the *guru*, beatification will be obtained

The book is short, of medium thickness, in good order

XXVI THEOLOGICAL, or mystic

1 No 1461 Sect 2 *Zanti Ganesvara sangatya* stanzas, 6 *sandhis* complete

On rewards and punishments consequent to the present life Iamas messengers assemble and distinguish between those that have done *dharma* (active benevolence) and those that have merely attended to *larmam* (ritual ceremonies) To the former the pleasures of the five senses in *Indras* world are given, and to the latter various punishments in hell which are detailed (It would seem, as a corollary, to concern the *Brahmans* to *Naraka*)

For section 1, see XXIV

The book is of medium size, old, and in good order

2 No 1530 *Shadsthalā upadesa*

By *Cumara Bangū nāt ha*, *dipada* metre, with a *tīca*, or prose explanation

Paramādha tatra bodha—instruction in the true heavenly sense, or meaning

Arranged under the heads of *pinda guru haruna*—*Siva bhakti*—*prasa*—*sāda-prána linga*—*saruna*; or infancy—education—devotion offerings—life, or soul—absorption, or beatification.

The book is of medium size, on broad talipat leaves, partially damaged.

3. No. 1532. *Guru bódhāmrita*—ambrosia of a teacher's instruction; composite stanzas complete; subjects:

On the human body—and the five senses, organs and faculties of body and mind, all are perishable not eternal—the superior importance of the immortal soul, and of eternity (*nutyam*) thence inferred, and illustrated.

Some *slócas* on the *panchaeshara st'halam* or localities assigned to the five senses; and on the corresponding *sáiva mantra*, *na-ma-si-va-yi*.

Five short poems on the *rudracsha*, or sacred beads, worn by *Saivas*.

The book is of medium size, in general good order.

4. No. 1537. *Mantra gopiya*.

By *Siddha Ramayya*, metaphysics; and termed *samádi yóga*, or mysteries of the *Brahmans*. Six tracts.

- 1.) *Górévara rachana*, prose by *Górévara*, and *mantra gópiya*, mystery of the charm: 25 various stanzas in Canarese, complete.
- 2.) *Síra slottra*, Sanscrit, complete, praise of *Síra*.
- 3.) *Samádi tatra vishayam*: in Sanscrit *slócas* with a *tica* in Canarese complete.

On the mystery of the *tatva* system.

[*Tatvám* is truth; but the term is technically applied to instruction, as to bodily members, seat of vitality—sentient, and spiritual soul.]

4.) *Síra tatva gnána bódhana*.

Canarese verse, with prose explanation, without beginning or ending; twelve loose irregular leaves. On *Síra* metaphysics.

- 5.) *Yóga tatvam*, Sanscrit *slócas* with Canarese *tica* 7 leaves, without ending or beginning, on ascetical metaphysics.
 - 6.) *Vedanta tatvam*, Canarese prose, yet with a *tica* in plaiocer language.
- Only three leaves, not finished.

On the reality of unreality—all existence being included in *Tat* (the pronoun that) used to designate deity.

The book is long, and thin, slightly damaged: the age of leaves, and the handwriting differ.

5. No. 1545. *Prabhu dévara vachana.*

By *Cumara Banga náthha.*

Concerning god. It is otherwise termed *paramartha tatva bódhana*, instruction on the heavenly meaning of truth (or metaphysics). Canarese stanzas, with a *tica* in prose.

Ten stanzas are added in praise of *Basava*, and twenty others on the *Sáiva* symbol.

The book is long, of medium thickness, old, in general good order.

6. No. 1547. *Linga charitra*, in 91 *prasangas* or short discourses.

Sentences, or proverbial philosophy; the subjects ranging from the formation of the fetus through the ordinary details of life, to the attainment of metaphysical knowledge (the *tattva*) and ultimately beatification. It is ascetic, moral and somewhat theological in kind, but *Sáiva* also: as indicated by the names *Isáni*, and *Mahésvari*.

The book is long, of medium thickness, and would be in good order, only that about 20 leaves are gnawed, eating out words: which is a pity; since this book has value, as a sectarian exposition.

At the end 3 leaves Sanscrit, on arithmetic.

7. No. 1555. *Shad st'hala tilaca*, a compendium of instruction to a disciple.

- 1.) On the qualities, and excellence of the *Sáiva* symbol.
- 2.) A disciple enquires of his teacher concerning the insipid modes of family life, and the teacher replies; insisting on the relinquishment of worldly goods, and secular cares; and on the importance of an ascetic or devotional life.
- 3.) A disciple asks his teacher concerning the unprofitableness of all other systems: and the teacher replies insisting on the superiority of the *Sáiva* system.
- 4.) The *dicshada*, or initiation, and instruction in the principles of the *Sáiva* system.
- 5.) The disciple being now initiated the teacher instructs him as to the means of obtaining bodily support, or a livelihood.

- 6.) The disciple is instructed as to duties and offices required from him, towards his preceptor.
7. Instruction as to the *satgriya*, or good works connected with the *Sāra* mode of homage.
- 8.) Instruction on the excellence of cow-dung ashes, smearing parts of the body.
- 9.) The like as to wearing the *sudrachsha*, or sacred beads.
- 10.) The like, on the excellence of what is termed the royal *mantra*, or five lettered charin *na*, *ma*, *si*, *va*, *yi*.
- 11.) A tale, by *Sanatcumara*, on the value of *tirthas*, or bathing pools, extracted from the *Brahmānda puranam*, for the guidance of the disciple.
- 12.) On the excellence of the *Siva prasādam*, or partaking of the food offered to *Siva*.
- 13.) On *Sira niti*, or *Sāra* ethics.
- 14.) *Shadst'hala upadēsa*, instruction on six special places in the human body; considered to be the residence of the divine spirit; and on the obtaining beatification thereby.
- 15.) *Siva pūja áchara bhakti*, on the proper deportment of a hierophant in conducting *Sāra* homage.
- 16.) A tale, or legend concerning the *surupa*, nature, or form of *Sira*.
- 17.) On the mode of offering food to *Sira*, eating of it, and giving of it to others.
- 18.) *Linga bhédam*, diversity of the symbol; *svámi* the god, *átma* the soul, *guru* the teacher, as indicated by the symbol.
- 19.) The happiness of union with the symbol; sometimes metaphorically used of the material form; but more especially absorption into deity.
- (20. The *sárupa*, nature or mode of existence after union with deity.

[The western mind would require a full acquaintance with very ancient discussions as to masculine, and feminine (positive, and negative) causation of the universe, before it could see any thing but absurdity in such a book as this: the grand Hindu doctrine of *absorption into deity* goes one step beyond the Christian system. The metaphysical argument of Addison may there apply—to wit, that all finite natures may continue, throughout eternity, to approach the Infinite Essence, without ever reaching it.]

This book is long, of medium thickness, old, and, in some places, damaged.

7½ No 1585 *Satguru sahasya*, secret of a true teacher, composite stanzas In 9 sandhis complete

On ascetic zeal as to relinquishing family—all secular affairs, &c On the conquest of the five senses Three differences discriminated, or ignorant—medium—intellectual, men On *chitta vrutti*—the state of the soul, when released from the body On the delusion of the world

These subjects are treated in a mystical way and the attainments needful in order to obtain beatification are stated in a manner very different from local legends, but still on the ground of human merit The treatise appears to be isoteric

One leaf appended—a chant on the *vedanta* system

This book is short, of medium thickness, old, injured, and perishing it should be renewed in another copy,

8 No 1632 *Siddha yoga mala* prose 110 leaves on supernatural asceticism

If any *muni istara*, or sage, do *tapas* (penance) he becomes a *yogistara* (or saint) *

After a great while he becomes chief of ascetics To various kinds of penance various gods are attributed, according to rank On passing up those grades, and after a very long time, the *pattam*, or crown of *deva Indra* will be obtained

[This book comes nearer to the notions of the *Bauddhas* and *Jainas* than is usual with *Sāiva* or *Vāishnava* works it also indicates whence Romish ideas of sainthood, and canonization were derived]

Appended is *sandhya vandanā lacchana* Sanscrit, grant ha letter, 21 leaves, on Brahmanical modes of homage, morning, noon, and evening

The book is very short, of medium thickness, old, damaged by worms

XXVII TALES

1 No 1275 *Sundara puranam*, hexameters, 19 sandhis, complete Adventures of three *Sāiva ganas*

Sīra told *Pushpadhatta* one of his attendants that he, with two of *Parvati's* attendants, named *Kanacarita* and *Kanthamalī* should go and be born on earth, as king's son, and as king's daughters, enjoying all pleasures, and if called, he would appear to them The *gana* was known on earth by the name of *Sundara* (beautiful) and, after all sorts of earthly happiness, was taken back to *Sīra's* world see LXVI

The book is of medium size, old and damaged.

2. No. 1309. Sect. 2. *Rucmangada charitra* composite stanzas.

By *Pūrṇa Sōma* (full-moon) 1st to 6th sandhi the rest wanting.

The story of a king who strictly observed the fast of the eleventh lunar day. A female named *Mohini*, with whom he lived, enticed him, by every contrivance to break that fast, but in vain. In revenge she contrived to draw his son into a suspicious situation, and then falsely accused him to his father, who ordered his son to be killed. *Vishnu* came, and gave to the son beatification.

It seems to be a variation from the Telugu tale of *Sārangadharo*. For section 1, see XXII.

24. No. 1218. Section 2. *Hariyabastana cat'ha; yecha ganam* metre.

—without beginning or ending, 30 leaves: may be best noted from a more perfect copy. See IX. 19. No. 1430: 8, 2 infra and other copies in Mackenzie M. S. S.

25. No. 1291. Section 1. *Airāratata*, hexameters complete.

At a ceremony known as *Gaja gauri grata*, when an image was made by women of *Indra*'s white elephant, *Konti devi*, mother of *Arjuna*, not being invited, complained to her son, who to appease her went to *Indra*'s world; and brought away the real *Airāratata*, and gave it to her; that she might render homage to it, in preference to the image used in the aforesaid ceremony.

26. No. 1316. Section 1. *Rāma nāt'hana cat'ha*, tale of *Rāma nāt'ha*.

Composite stanzas, 1st to 9th *astrāsam* more wanting. see 1412 infra (also 1335, 1310).

A king had two wives. The elder wife had borne him a son, and the younger wife fell in love with this son. [Counterpart to Theseus, Phaedra and Hippolytus.] On his declining her advances she accused him to the king her husband, and his father, who directed his son to be beheaded. *Indra* interposed and restored the son to life.

For Sect. 2, 3, see XIII and for Sect. 4, see XXXII.

4. No. 1317. Two books.

1.) *Vicrama vilāsa*, entertainment about *Vicramaditya*, hexameters. By *Vira rāja*, 23 sandhis.

Chandragupta was a king of Ougein. His daughter married a Brahman, and *Vicrama* was their son; his attainments; his wonderful throne; his conquests &c., &c. to his death. The splendor and acts of *Vicramaditya* complete.

- 2.) *Krishna Ajjuna samevata prasangam*; *yechaganam* metre, incomplete.

Krishna on a journey went some distance and slept. The next morning he arose, and went to his ablutions. While pouring out water, *Gayan a Gandharba* was passing over head in the air; and, without looking down, allowed spittle to fall from his mouth into the hand of *Krishna*; who vowed to pursue, and kill the *gunuharba*. *Gayan* took refuge with *Siva*, who could not protect him. By the council of *Náráda* he sought aid from *Ajuna*. The two heroes came into contact; and, after some flourishes about their weapons, the matter was made up.

The book is of medium size, on broad talipat leaves, in good order.

5. No. 1318. *Naga cumára cat'ha*.

By *Bahu vali*, composite stanzas 1st to 5th *asvása*, and 6 leaves over, but not finished.

At *Canaka pura* (gold town) in the *Mogadha desa*, a king named *Jayantaran* (conqueror) by his beloved wife *Priti huti devi* had a son named *Naga Cumára* (snake-son).

By his skill in knowledge he overcame a betála (or demon) conquered every valiant man, and many kings, he laid hold of lions and *sardulas* (tigers or panthers) and overcame them so far (mere poetical romance.)

The book is of medium size, on talipat leaves, recent, perfect order.

6. No. 1322. *Anjana devi charitra*.

By *Torala mayana chetti*, composite metre, 15 sandhis or sections complete.

Mahéndra rája of *Mahéndrapuram* by *Manó rega*, his queen, had a daughter named *Anjana díti*. On the hill *Cálasa* she formed an irregular marriage with *Prabánjana*, son of *Prahláda* of *Aditya puram*; and, as she was found to be pregnant, her relatives drove her out into the wilderness. On a hill *Hanumán* was born to this woman. *Prati rati rája* took the mother and her child; and delivered them over to *Prabánjana*. After a time *Hanuman* becoming known to *Ráma* gained his confidence; and received a ring to carry it to *Sita*, which he accomplished.

The book is of medium size, on talipat leaves, in good order.

[It is against the ordinary derivation *val-nara* (a tail-man) or monkey; and rather indicates *cana-nara*, a forester.]

7. No. 1323. *Vijaya cumára cat'ha*.

Yechaganam metre—complete.

A romance; *Chandra sechura* king of *Chandra pura* had a son named *Vijaya cumára*. A *yacshí* (ogress) took him up into the air; and when

passing through, he invoked *Agni deri*; when the goddess forced the ogress to relinquish her prey. *Vijaya cumara* fell into a wilderness, and there was laid hold of by a *racshasi* named *Ractaeshi* (blood-eye) who at the time, had a king's daughter named *Chandra mukhi* (moon-face) in captivity. *Vijaya cumara* killed the savage, and also *Bhimasura*, her son: and took the damsel to his capital, where he married her. At an advanced period of life he became an ascetic, and was beatified.

The book is of medium length, thin, in very good order.

8. No. 1324. Two books.

- 1.) *Súrangadhara cat̄ha, yecha gunam* metre, complete: see No. 1419 *infra*.
- 2.) *Kariya bantana cat̄ha, yécha gunam*.

A romance. *Mára bhúpa* King of *Dara puram*, by his queen *Bhananta*, had a son named *Kariya* (or *Hariya*) *bantana*. *Mohangini* daughter of a *Ballala raya* of *Hala bidu* was married to him. On his way to receive her an ogress named *Pundarica* fell in love with him. Her mother *Hidimba* was displeased thereby; she killed him; and *Pundarica* entered the fire with his body. The affianced queen's daughter afterwards came to the place, and grieved for her own loss; but perceiving the law of fate, consequent to some sin in a former birth, she was comforted, and ultimately beatified.

The book is of medium size, the 1st part in good order, the 2nd very greatly injured.

9. No. 1328. *Vára móhana tarangini*.

By *Kanaca dásottama*—*srungadi* metre. From the 1st to 32nd *sandhi*, the rest wanting.

A tale (founded on the *puranas*) of *Cáma*'s being burut to ashes see IX. 6 No. 1338.

This book is long, and thick, old; and damaged.

10. No. 1330. Two books.

- 1.) *Rucmangadana charitra*.

By *Tipéndra daniya seshá*, composite stanzas—7 *sandhis*: complete.

Rucmangada was a king, who by rigidly observing the *éca dasa vrata*, or fast on the 11th lunar day, in honor of *Vishnu*, was likely to obtain beatification. *Yama* went to *Brahma*, and complained as to his probable loss: *Brahma* sent a *Móhini* or loose female, to cause him to break his vow. The king saw her, and became enamoured; taking her to his palace; when the king's son saw her, and also became impassioned; and as he could not otherwise

accomplish his wish he attempted the life of his father with a sword ; but Hari just then interposed, on behalf of his votary the king, and took him to his own world.

This is a variation from the usual tale *v. supra* 2. No. 1309.

2.) The story of the 'Aranya parvam of the Bhāratam, 12 leaves, composite stanzas.

The penance of Arjuna—his return to the town of Amṛīvaraṇ—saluted on his return ; was met by his father Indra, who mounted him on a car, and sent him on his way ; the beginning wanting, and it does not finish.

The entire book is long, and thin, on talipat leaves, in good order.

11. No. 1333. Matana Mohini cat'ha complete. See No. 1416. *infra.*

The book is of medium size, old, somewhat damaged.

12. No. 1334. Sopantaca mani cat'ha ; sringadi metre, unfinished.

A ruby, or other precious jewel was found by a forester of Hanumān's tribe, named Jambuvantam. Kṛṣṇa heard of it, and made war on him to gain the jewel. Jambuvantam came and gave the jewel, together with his daughter to Kṛṣṇa, through the medium of Satyabhāmā.—Kṛṣṇa gave the jewel to his favorite wife Rucmini.

The book is long, and thin, in good order, large handwriting.

13. No. 1335. Fragment of Rāma nāṭhā cat'ha, 7 asrasas 1st to 3rd sandhi. See 1412 *infra*, and other notices.

This book is long, thin, old, damaged.

14. No. 1336. Svetāṅgani cat'ha, sringadi metre, 26 sandhis complete.

Jaya sec'hara a king, having no son, did sacrifice to Isīdāra ; and, in consequence a son named Vicrāma was born. When this son came of age he saw a ascasha taking through the air the daughter of a king of Cashmīr, her name being Kanjajari. He slew the savage ; and, in the end, married the said king's daughter : poetical romance.

The book is long, of medium thickness, old, and much damaged by worms.

15. No. 1340. Rāma nāṭhā cat'ha.

By Poradhāra solara Rāma—composite metre, fragment, 9th sandhi 6th to 9th asrasa see 1412 *infra*. The book is long, of medium thickness, in good order.

16. No. 1344. Sect. 2, *Rucmangada charitra*, hexameters.

The loose leaves were assorted 1—39 wanting, 40—140 found but with intermediate leaves wanting : then 1—50 found, but leaves in the midst missing.

The tale of a king tempted to break the fast of the 11th lunar day
Sect. 1. IX.

The entire book is of medium size; slightly injured.

17. No. 1345. *Ambikā vijayām*, composite stanzas: leaf 7—244 some deficient in the midst.

Yama having laid hold of *Marcandeya* a youth; the latter appealed to *Sīra*, who interposed ; delivered *Marcandeya* ; and made him a *Chiranjīv* or immortal. *Vecta bhīja* a king conquered in all quarters ; founded *Tējōpā* (lord of light) a town—and other matters. The title has a reference to *Paratī*.

The book is somewhat long, thick, on talipat leaves, in tolerable order.

18. No. 1353. *Abhinava dasa cūvara cheritra*. By *Chāṇḍrājā*, 1—18 ascasas, composite stanzas, incomplete.

Rāja hamśa had ten sons, only one of them born in the usual way the others the gift of some god, by dreams, &c. These ten sons he sent out to conquer (*dvīvijayām*) in all quarters. A detail of their adventures is given. The ten names are fictitious, not in common use ; and the whole is apparently puerile invention.

The book is of medium size, on talipat leaves, one broken half remains, otherwise in good order.

18. No. 1356. *Rāma nālī cat̄ha*, composite stanzas: incomplete

Campana rāja caused *Rāma nālīha* his son to be made *Kuranardāja* or crown prince. Intrigues of a woman, &c. see other notices.

The book is of medium size, and much damaged.

19. No. 1359. *Varāngāna charitra*.

By *Tarini pandita*—composite stanzas 8 sandhis, incomplete 47 leaves, said to be taken from *puranas*.

Dherma sena's son, *Varāngāna* and *Subana rāja's* daughter *Manmati* were married in consequence of a *stayam rāram*, or invitation to king's son by proclamation. Various opposing kings were overcome in the contest, by *Varāngāna*—so far only.

The book is of medium length, thin, on talipat leaves, old damaged.

20. No. 1360. *Rucmangada charitra.*

By *Púrná soma*, (full-moon) composite stanzas 9 sandhis complete on 93 leaves, *Vasishta* to *Mánobata* from the *Nárediyá puránam*.

A king named *Rucmangada* of the solar line had a son named *Dhermangada*. The king strictly observed the 11th lunar day as a fast: but was seduced by a *Mohini* to break it, which he would, not do. In revenge she falsely accused his son, whom the king unjustly ordered to be punished, see other notices. It appears that there are two ways of narrating this tale; by different authors.

The book is of medium size, in good order.

21. No. 1362. *Rucmangada charitra.*

By *Chicka vjadhaya*—composite stanzas in 10 asvasas, complete; said to be from the *Naradíya puránam*; told by *Vasishta* to *Mañdhata*.

Rucmangada of the solar line, strictly observed the écadasa vrata. *Mohini* ia vain solicited him to break it: she attempted to seduce his son to her wishes; and on failure falsely accused the son, &c. as in other hólities.

The book is of medium length, somewhat thick, on talipat leaves, old, and damaged; especially at the end.

22. No. 1363. *Rucmangada, charitra*; composite stanzas 8 sandhis, complete on 96 leaves, 30 left blank.

Same subject as above.

The book is of medium length, thick, old, and damaged.

23. No. 1367. *Nombuqalu cat'ha*: tales of the lame, composite stanzas.

The book contains details concerning various lame women, with seemingly fictitious names, and minute statements, as to their modes of homage to various gods, and of offerings made to *Brahmans*; tending to shew various benefits resulting from such offerings—some long life—some cure of diseases—other advantages, classed under the four divisions of *dharma*, *art'ha*, *cáma*, *mocsha*, or beneficence, wealth, sexual pleasure, beatification. A few of the names are,

1. *Ananta rutta nombi*.
2. *Siddhara nombi*.
3. *Rati vatará nombi*.
4. *Sruta scandata nombi*.
5. *Sapta jöti nombi*.
6. *Karma nirjaniya nombi*.
7. *Nagara panchamitya nombi*.
8. *Nata nidhi bandharata nombi* and seven others, indicating fictitious construction, in order to serve a purpose, which is sufficiently plain. The book is complete.

At the end two leaves *lōca surūpa* on 7 upper and 7 lower worlds, 7 seas and continents, 7 mountains, &c.

The book as a whole, is of medium length, thin, on broad talipat leaves, in good order.

24. No. 1369. *Rama nāṭha cat'ha*, composite stanzas—8th to 12th *sandhi* not complete.

Campāna-udiyar's son *Rama*, when playing at tennis with his companions, saw the ball fly into the apartment of his father's younger wife. On going to ask for it, she solicited him to her purpose : and, on his denial, accused him to his father, &c.

Leaf 1—54 wanting ; others at the end also.

The book is long, and thin, old, damaged.

25. No. 1372. *Baddisa putale cat'ha*.

By *Bālalōchāha*, prose—a complete, and very good copy (usually known as *Bhōja dvitrimsati cat'ha*).

Indra gave to *Vicramaditya*, a highly ornamented, and jewelled throne ; the steps being supported by 32 statues. When *Bhōja rāja* attempted to mount this throne, each of the statues (being each one an imprisoned nymph) told him a tale of *Vicramaditya's* liberality, or excellence ; abashed by which he retired, each tale closing by calling him to do something patalkī before he presumed to ascend. It is therefore an oblique instruction to kings ; only that many of the alleged virtues are forced, and fanciful ; and tend too much towards profuse gifts to flatterers, and idlers about a court.

The book is long, of medium thickness, recent.

26. No. 1375. Sect. 3. *Hucmangada cat'ha*, fragment of 6 leaves, Telugu letter.

On *Pama*'s complaint that his interests suffered owing to *Hucmangada's* rigid observance of the 11th lunar day fast, *Maya* was sent by *Brahma*. She came, as a handsome woman (*Mohini*) and the King married her. She urged him to break the fast. On his refusal she asked him to cut off his son's head, as a sacrifice to her—which was done ; when *Vishnu* appeared, and gave beatification to both father and son. See next No.

Five other leaves, each one on a different subject—praise of *Ganapati* ; of *Sārata* or *Sārasvati*—ethical distichs—prosody ; *mantras*, used with offerings to *Siva* and *Krishna*.

As a whole, the book is thin, leaves of differing length, old.

27. No. 1377. *Rama nāṭha cat'ha*.

Composite stanzas, 104 leaves incomplete.

Tale of *Campana raya*. His son *Ráma* was playing at tennis when the ball flew into the apartment of the king's young wife. On going to ask for it, she invited him to come inside to her ; and on his declining to do so, she accused him to the king ; who ordered him to be beheaded. The *mantri* spared the young man, and shewed the king the blood of a bird. When the king's dominions were invaded his conscience accused him : the minister then told the truth ; and pointed out where the young man then was : so far.

The book is of medium size, many leaves are broken, and only halves remain.

28. No. 1378. *Sanatcumara cat'ha*.

By *Bommaras ana* stringadi metre. 17 sandhis complete—poetical romance.

In *Hastinapuri* the king *Vishvavasa* had a son named *Sanatcumara* born with all sorts of advantages, and happiness. One day, when setting out to conquer enemies, his horse carried him away to a forest—the said horse being an illusive form. In that forest he conquered a *Yaccha*; married eight daughters of *Banmegan* a *Vidhyádhara*; and associated with one hundred daughters of a *Gandhu* ; till hearing that his father and mother grieved at his absence he went back, with his wives ; and carrying also many rare presents, received from their fathers and others. He came to *Hastinopuri*: he there married the daughter of *Suratan*; and was crowned, in succession to, to his aged father. After ruling some time, with especial luxury, he made over his crown to his son *Vijaya Cumara*; and in zeal became a *rāhuagi* (ascetic) ultimately obtaining beatification.

[Such is a genuine "Eastern Eclogue" and a summary of eastern court morality].

One leaf from the *Raghu vamsa* is appended—praise of *Aja*, doing sacrifice by a *Brahman*, who then visited him.

The book is somewhat long, of medium thickness, in good order.

29. No. 1379. *Tribhuvana tilaca*.

By *Virupa raya* 27 sandhis a poem.

A romance with some historical reference: *Gheromangan* ruled in *Mahódaya* a town in the *Kérala disam*. He relinquished his kingdom, and became a *tanaprasht'ha*, or anchorite, at *Chikká nai'ha eshitram*; as a devotee to *Sira*: who appeared to him, and told him to go back, and rule a while longer; promising to return whenever he heard the sound of the rings on the king's ankles, as a call. He ruled for a time; and on giving the signal, *Sira* appeared, and gave him beatification; bestowing the crown on *Sáira góta mayaca*: complete.

The book is of medium length, thick, regent, and in good order.

30. No. 1380. *Rucmangada charitra.*

By *Pūrṇa sōma*—7 sandhis, composite metre complete, see above, and also No. 1414 *infra*.

The book is of medium size, rather old, and worm eaten.

31. No. 1381. *Rucmangada charitra.*

By *Pūrṇa sōma*—composite stanzas.

The book is of medium size, very old, and greatly damaged; leaves, and one board broken.

32. Na. 1391. Two tales.

1.) *Kariya bantana cadhē*, complete.

By *Sambalīyya*, yeha ganam metre, see No. 1324. Sect 2. *supra*.

2.) *Sārangadharā cūt'hd*, incomplete.

By *Sambalīyya*, yeha ganam metre subject as in Na. 1419 *infra*—but this copy only proceeds as far as *Sarangadharā*'s exposure in a forest. The book is of medium length, old, and damaged: at the end 5 leaves disengaged gone.

33. Na. 1392. *Akrura charitra.*

By *Sōma nāl'ha*,—composite stanzas, 1st to 8th sandhi not finished.

Akrura was chief counsellor to *Camusa* (Cambyses?) uncle to *Krishna* details of the *āratara* of *Vishnu* as *Krishna*—his intercourse with gopis *Akrura* praised the god incarnate, *Krishna* held discourse with him; and related to him various moral matters—the killing of *Camusa*—*Krishna* released two celestials imprisoned by *Camusa*—*Akrura* became a devout follower of *Krishna*; who ruled prosperously in *Dvaraca*.

1. The book is of medium size, rather old, in good order.

[There is (as far as I know) an unobserved coincidence between accounts of the infancy of *Krishna* in the 10th book of the *Bhāgavatam*, and the infancy of Cyrus, as narrated by Herodotus, but the name of the father of Cyrus is given to *Krishna*'s uncle, Cyrus was probably *Kashoerros*. The Hebrew word in *Israh* is *Krush* (or *Coresh*) na at the end is enclitic, indicating deity. The Greek orthography *Kuros* (or *Cyrus*) misleads I have little doubt that the history of Cyrus was known to those that first wrote about *Krishna*.]

34. No. 1393. *Akrura charitra.*

Another copy, same subject; but this differs as to the number of stanzas in each sandhi; and this also wants the preface, contained in the preceding copy.

It contains 9 sandhis complete, only that nine leaves, 35—43 are wanting.

The book is extra medium in size, rather old; in tolerable order.

35. No 1397, *Tribhuvana tilaca*. Another copy, complete, see 29 No. 1379 *supra*.

The book is of medium size, on talipat leaves, in good order.

36. No. 1401. *Ballala raya cadhé*.

4th to 15th sandhi, composite stanzas.

leaf 1—32 and 120—150 wanting.

[Dialectical variations in names require notice. The Sanscrit *Prahláda* becomes in Tamil *Prakulada*, and in Canarese it appears as *Ballála*, a name borne by *Holsala* kings.]

Hiranyakasipu had obtained gifts from *Brahma*, and in consequence troubled both gods and men. His son was a devout follower of *Vishnu*, and *Prahláda* was therefore greatly oppressed by his father. In this state of things *Vishnu* assumed the *Narasinha* avatára; killed *Hiranyakasipu*; and gave the kingdom to his son. Such is the subject—merely an episode, translated from the *Bhágavatam*.

The book is of medium length, old, touched by insects, tolerable order.

37. No. 1403 *Matana Mohini cadhé*.

By *Narasinha*, see No. 1416 *infra*.

The book is of medium size, (leaves 1, 14, 24, wanting) very old, and much damaged.

38. No. 1405. *Girija kalyana*.

By *Gangésa*: *Yeha ganam* metre.

Girija (mountain born) was the daughter of *Giri raya*—who did penance to *Sira*—the destruction of *Manmatha*—the marriage of *Sira* with *Parvati*—her malediction on the dévatas or celestials—dispute between *Parvati* and *Ganga*—the birth of *Cumara*—his killing *Taracásúra*—releasing celestials imprisoned by him. It is founded on *puranas*; and is complete.

The book is short, and thick, on talipat leaves, in good order.

39. No. 1406. Sect. 1. Story of a king, his habits of doing homage to *Sira*; a mere fragment, leaves 5—10 not ending.

For Section 2, 3, see II.

40. No. 1407. *Davala* containing two tales, both unfinished.

1.) Account of *Kula tilacan*, king of Ougein; his son *Rájendra's* marriage with a daughter of *Narabalan* of *Hembula puram*—pregnancy, and birth of a son.

2.) *Bharatéśvara charitra*, tale of the marriage of *Bharatéśvara*, son of *Vrishabhésvara* to *Kontala rati*, daughter of *Divya raja* of *Kishkinda*; ordinary romance.

The book is short, of medium thickness, old, on talipat leaves, slightly injured.

41. No. 1409. *Kariya bantala cat'he*.

Yeha ganam metre—incomplete.

Sec No. 1321 Section 2, *supra*.

This book is short, and thin, injured by worms.

42. No. 1412. *Ráma nat'kana cat'he*.

By *Paradhára sótara*—fragment.

2nd *sandhi* of 6th *osvasa* composite metre

4th " 10th "

Story of a young queen's accusation of a king's son to his father: see other notices. It resembles the Telugu tale of *Sarangadhára*.

The book is long, and thick, old, a little damaged.

43. No. 1414. *Rucmangada charitra*.

By *Madavali Narahari*, composite stanzas 9 *sandhis* complete. *Varishta* to *Mándháta* see No. 1330 *supra* section 1. This copy is by another author, and more diffuse: subject the same.

The book is of medium size, recent.

44. No. 1415. *Matana Mohini cat'ha*.

Leaves 6 and 31 wanting, otherwise complete.

This book is of medium size, very old, and much damaged. See the following No.

45. No. 1416. Two books.

1.) *Matana Móhini cat'he*.

By *Narasinhahu*, composite stanzas.

11 *adhyáyas*, the 1st and 29th leaves wanting.

Chandra sec'kara of the solar line, was King of *Champaca puram* in the Malca country. His wife whom he greatly loved, having died, he sent his son named *Jayasena* to procure and bring *amṛita* (ambrosia) in order to restore her to life. His son went to another *dvīpa* (country) and found the

amṛya ; but on his return, his attention was attracted to a town without inhabitants. A *rāchasa* (savage) had gained power to take a young woman named *Matana-Mohini*, whom he there solicited. Her beauty arrested the young man's attention ; inducing him to kill the savage, and to take the young woman along with himself : presenting her to his father ; whose consent was obtained, and they were married.

2.) *Herūra hennina sangatya*, tale of a woman of *Herūr*. 3 sandhis.

By *Maha deva*—composite stanzas.

21st and 38th leaves wanting, otherwise complete.

A *Sāra* devotee named *Malā nālha*, and his wife *Sīva varīta* had a daughter named *Gangai*. The mother was accustomed to pay trifling homage from time to time, to a *sāra* symbol. One day the daughter went with her ; and her mind, in consequence, became fixed on *Sīva*, she was affianced to a *Jaina* man ; but as she did not consent, and her mind was firm in the same way, *Sīva* appeared, and she obtained beatification.

The book is of medium size, old, a little injured.

46. No. 1418. *Rucmangada cat'hē*.

By *Madarali Narahari*, composite metre.

8 sandhis complete. See 43. No. 1414. *supra*.

This book is of medium size, slightly damaged.

47. No. 1419. *Sārangadhāra cat'hē*.

By *Sambayya* son of *Siddhaiyya*.

Yecha ganam, or mixed metre ; complete.

The wife of *Rajendra*, by favor of *Sīva* had a son named *Sārangadhāra* : when he was grown up to maturity, a young wife, or mistress of the king, named *Chitrangi* tried all arts to induce the young man to associate with her, in vain. She then falsely accused him to the king : who ordered his arms and legs to be cut off. In that crippled state, he was exposed, and left in a forest ; when *Mahendra* a *jīshi*, took pity on him, carried him to his hermitage, and tended him, till his arms and legs grew again, as before : something supernatural being mixed up with the tale. He then took him back to the king, and queen and caused him to be crowned : restoring to life *Chitrangi* whom the king had caused to be slain.

[According to another version *Sarangadhara* became a *Siddhēvara*, or magician.]

The tale is popular.

The book is of medium size, in good order.

474. No. 1420. *Dherma pariesha.*

By *Vrata tilasa*, composite stanzas. In 10 *asvásas*, or sections.

A series of tales concerning various individuals several of them mentioned in the *Bháratam* and in other works. The abject appears to be to elucidate equity by examples.

The book is of medium size, in good order.

48. No. 1439. *Rucmangada charitra.*

By *Chicka upadhyayya*, composite metre, the 5th *asvása*, and other 6 leaves.

In this chapter the genealogy of *Rucmangada*—his going to a mountain, and there marrying a deceptive female named *Mohini*: see other notices. This fragment is long, very thin, injured by worms.

49. No. 1444. Tale of two brothers: *yeha' ganam* metre—incomplete.

Vajrama cuttan a King, by the favor of *Siva* had two sons, named *Sóma sec'hara* and *Siddha sec'hara*; a description of their training is given . but much is wanting, see 1447 infra.

This book is of medium size, and much injured.

50. No. 1445. *Velála pancha rimsati cal'hé; tripadi*, or three feet lines.

The twenty-five tales of *Vicramáditya*, a *Sanniyasi*, and a familiar demon; who proposed sphinx-like riddles for solution, in a series of tales; herein contained : complete.

The book is of medium size, and in good order.

51. No. 1447. Two tales.

1.) *Ch'hra cal'hé* tale of thieves.

By *Malligarjuna raya*, *tripádi* metre.

In 6 *sandhis*, complete.

Vajrama Cuta rája, by favor of *Siva* had two sons, named *Sóma sec'hara* and *Siddha sec'hara*—they went to many countries, and plundered, or robbed extensively, so as to become notorious—they also made various loose marriages ; and, amassing great wealth by plunder, came back to their own place, and lived prosperously.

2.) *Chickayyana sangatya*, hexameters.

In 9 *sandhis* complete.

Amala déri was married to a *Bráhman*, who died when she was young soon after his death she had a son named *Chickayya*. In order to get the money needful for his marriage he went out into highways, and committed

many robberies At length he met with a woman of good disposition, by whose counsel he left off such bad courses She instructed him in the *Sura* doctrine, and in the end, he was admitted among the celestials of *Siva's* world

The book is of medium size, old, worn at the edges.

- 52 No 1452 *Sahasa Bhima rishayam*

By *Casi retra* composite stanzas

1st *asvasa* wanting, 2nd to 10th the end

The adventures of *Bhima* or *Bhimasena*, the second (or *Ajax*) of the five *Pandavas*, selected from the *Bharatam* among others his being sent with supplies to a cannibal, and killing the monster—his dashing out *Duryodhana's* brains with a mace—and down to the instalment of *Dharma raja* restored to his kingdom

The book is of medium size, without boards damaged

- 53 No^r 1467 *Ramana cathe*

18 *sandhis* complete—composite stanzas

Rama natha a king's son, solicited by his father's younger wife, and then falsely accused, by her to his father who ordered his son's head to be cut off The king's *mantri* contrived to spare him, and after removing him out of the way for a time brought about a reconciliation, and restored him to his father—whose invading enemies he subdued It differs in details from the *Sarangadhara cathe*

The book is of medium size, somewhat thick, tolerable order

- 54 No 1514 *Chhora Cathe—yecha ganam* or mixed metre, complete

Vajrama cuta raja of the solar line having long reigned without having a son to succeed him was grieved At length by the favor of *Siva*, two twin sons named *Soma sechara* and *Chittra sechara* were born to him after they grow up to manhood they went to different countries around and became distinguished robbers plundering all whom they met with they also married many wives At length they returned home settled, and married in a more regular way—until in the end *Sita* took them to *Cailasa* : e they died

The book is long, of medium thickness, in tolerable order

- 54 No 1515 Minstrelsy

Immadi Campana dlora was a chieftain of *Bangalore* These chants celebrate his exploits, his going to other places around, conquering and plundering Fighting with other chieftains, or kings This border

minstrelsy was sung before him, and as Mysore forms the highlands of the Carnatic, so these songs may be compared to Scottish pibrochs, but accompanied by the *rina* or Indian lute. One chant is taken from the *Prabhu linga lila*

The book is short; of medium thickness, in tolerable order

- 55 No 1534 *Chhoru cat'he, yechagandam* metre—of the romance kind, and got up in varied style to please the ear

Soma sechara and *Chultra sechara* two kings sons as above, plundered, debited the wives of others, and otherwise acted with violence, compare with above notices.

The book is of medium size, old, leaves wanting in the middle, others damaged

- 56 No 1539 *Bhairavestara cat'he* hexameters, complete in 5 asrasas 61 leaves

Bhairava was a king who having variously served and praised *Siva* at length obtained beatification. This book contains the story of his life, and acts, intended to subserve the *Saura* system

The book is of medium size, on broad talipat leaves, old, but in good order

- 57 No 1550 Two tracts

- 1) *Vira Bhadra deva charitra*—composite stanzas, 3 sandhis, not finished

By *Viresvara cat'*

The puranical legend of *Dvesha* the last of the 9 *Brahmadicas*, or patriarchs—his sacrifice—and its motive, hatred towards *Siva* not concluded

- 2) *Parasada charitra*, composite metre

By *Vira narya cat'*

The book is long, thin, old, some leaves broken

- 58 No ,1551 ; *Siva gana charitra* ,

By *Zanta Vira desika*, composite stanzas In 42 sandhis, or sections complete

Proceeding notices of imperfect copies as *Sretana cat'he*, do not contain the full intent, as an indirect vehicle of *Saura* teaching

Sreeta was every way a profligate as aforesaid, one day returning from gathering flowers he let one fall into a well, and jestingly gave it to *Siva*. On account of this offering *Yama* conveyed him in a car to *Siciga*, where

Rembha took a liking to him, and told him various tales of the *ganas* (celestials) of *Siva's* world, the main end of the book. One loose leaf has praise of *Siva*

The book is of medium size, in good order

59 No 1563 *Bichhatana charitra* ,

By *Guru linga vibhu*, composite stanzas, 3 sandhis complete

Krishna was amusing himself with the *gepis* of *Vrundaranam* 16 000 in number, when *Siva* visited him in the shape of a mendicant, with a skull in his hand, attracting the attention of the said females to himself. He gave the skull to *Krishna*, with a charge to him to fill it with human blood, and then to deliver it back again. In consequence of this order, in the war between the *Kauras* and *Pandavas* he filled the skull to the height of seven palm trees, with human gore, and then gave it back to *Siva*.

[This is a *Saiva* improvement on the *Bhagavat gita*]

The book is short, of medium thickness in tolerable order

60 No 1561 *Guru bhakti Iandara charitra*, hexameters, 6 sandhis complete

By *Prasa bhushana*

The story of a king's son named *Guru bhakti Iandara*, and a *pagoda dasi*, or female slave of the god (or of *brahmans*) named *Pādudharati* (matronly female). He fell in love with her and, on her declining his solicitations, forced her, whereupon she gave him lessons herein contained on the subject of caste distinctions and against urging any female of high descent or family (*brahmanical* being higher than *regal*) and on the evil of a contrary course of conduct. He is represented as being so much affected thereby that he plucked out his eyes and cut off his tongue with his sword, and was just about to cut off his own head, when *Siva* appeared, stayed his hand, and gave to both of them a place in his paradise, that is, both died. [It seems a caution to giddy Kings' sons not to poach on *brahmanical* demesnes.]

The book is of medium size, rather old, and a little damaged

61 No 1566 *Vajrabahu cat ha*, a tale, hexameters incomplete

It is intimated that this tale contains the mystery of *Vira Saiva* books, but perhaps the statement is apocryphal

Vajra bahu having embraced the *Vira Saiva* credence procured to himself a *betala* or familiar demon. He married a *Gandharba* female, (or celestial chorister,) or *dasi*. He killed an *asura* named *Ghora* (or cruel.) He was favored by *Siva* beginning and ending deficient 54 leaves remain.

The book is of medium size, thin, on broad talipat leaves, in good order

62 No 1573 *Siddha Ramisvara Charitra*

By *Raghavacana pandita*, composite stanzas, 9 adhyayas, leaves defective

Siddha Rama would appear to have been a magician, or wonder-worker, of ancient celebrity mentioned as such, and as a convert to the *Vira Saras* in the *Prabhu linga lila*. The narrative of his actions, with praise to *Siva*, form the matter of the work leaves 1—4, 12—22, 26—31, 40, 48, 50, 58, &c wanting

The book is of small size, on talipat leaves, old, in tolerable order

63 No 1581 *Sariagnya tripadi*, triplet metre, 1—16 sandhis incomplete

A variety of tales, intended to illustrate the benefit of relinquishing family life, and following an ascetic course—giving up secular goods, and seeking, by favour of a *guru*, beatification *Iham* and *param* (time present, and futurity) compared It leans to the mystic theology of the *Sātras*

The book is short, of medium thickness, on narrow leaves, injured

61 No 1582 *Bich'hatana carya*

By *Utprecsha Vallabha*, two copies

1st copy 1st to 6th padad'—17 leaves

2nd, 31st to 40th the end " leaves see 59 supra—but this has a much larger proportion of Sanscrit

1st copy short, on palm leaves injured

2nd, longer on talipat leaves broken

65 No 1592 *Chennica Ramanya sangatya*, fragment of 22 leaves in the middle It relates to *Rama*, son of *Campana raja* playing at tennis with a friend the ball flying into the window of *Retnaji's* apartment, &c, see other notices *supra*

This book is of medium length, thin, no boards—half leaves, useless

66 No 1610 *Jnandhara charitra*

By *Bhascara cati*, hexameters

In 17 sandhis, incomplete

Satjandhara was a king, who reposed too much confidence in a *mantri*, or perhaps a favorite, named *Kashtangaracan*. This person plotted to kill him and obtain possession of his wife The killing the king was brought

about. The queen went away into a wilderness ; and there bore a son named *Jivandhara* ; who—after marrying five several wives, took up arms against *Kashtangaracan* ; killed him ; and took possession of his father's throne.

The book is of medium size, on talipat leaves, in general good order.

67. No. 1614. *Bharatesha raibhavam.*

By *Sumanali* hexameters, leaf 77 to 288 incomplete.

Tale of a king named *Bharata* who had many women at his court ; with all descriptions of music, and musical tunes, which are specified. He also equalled *Hari* (or *Krishna*) who associated with 16000 *gopis*, in like manner conversing with many women ; yet he remained childless. At length he did penance to *Isvara*, who, in his own person (*sācshāt*) became born as a child of the said *Bharata*, under the name of *Jagatēvara*. After the usual interval this son was crowned ; and his father obtained union with *Sura*, in the celestial world.

[Such like effusions must be judged according to the rules of *Alancaram*, which sanction hyperbole, and extravagance.]

The book is short and thick, a little injured.

68. No. 1655. *Subhagini soni.* The beauty, composite stanzas 174 leaves, complete.

There are many copies of this book, or bearing the same title, which is not literally translateable, but means the beautiful woman. It appears to be made up of various tales, all of them of an amorous kind ; and different passages are taken out in various specimens.

The wife of a king *Sura bharati* and her companions described. Their amusements ; ornaments of the said female described. Intercourse between husband and wife. Conversations repeated ; amatory descriptions.

In the *Ch'kora cat'ha* the two brothers are represented as singing, while journeying, a chant with this same title, but that is distinct from the series of tales.

The book is of medium length, thick, old very much damaged.

68½. Duplicate.—No. 1655. *Subhagini soni, padya cārvyam 1—31 sandhi* so far only complete. A series of tales, see other notices leaf 1—152.

The book is of medium size, slightly injured.

69. No. 1656. *Subhagini soni.*

—a fragment of 27 leaves as far as the 7th *sandhi*—medium length, talipat leaves, in good order.

- 70 No 1657 *Subhagini soni*—composite stanzas—incomplete

Jaya sec'hara a king, by his wife *Sura bharati* had a son named *Vicerama* and another named *Jestu campi*. The former being in *Cashmir* saw the daughter of *Sarantara* named *Canjeri*, being carried away through the air, by a *racshasa*. He killed the savage, and released *Canjeri*—her genealogy, birth, &c. Beyond damaged, and illegible.

The book is short, of medium thickness, injured by worms

- 71 No 1658 *Subhagini soni* fragment of 38 leaves and referring to the above *Vicerama*. The book is short, and damaged by worms

- 72 No 1659 Sect 2 *Subhagini soni*, fragment of 64 palm leaves, as far as to the 7th *sandhi* 1 or sect 1, see VIII

- 73 No 1660 Sect 1 *Subhagini soni*, hexameters, 74¹ leaves, incomplete

The above *Vicerama* with his wife hero named *Airavata* lived some time together in a wilderness. Occasion is taken to give details according to the Hindu arts avioris, and poetical description of person. *Airavata* gave birth to a son named *Saundara* or beautiful, with other matters. For section 2 see **VIII**.

- 74 No 1661 *Subhagini soni*, 29 *sandhis* on 145 leaves, incomplete

This book is somewhat long, and thick, old, several leaves broken

- 75 No 1662 *Subhagini soni*, composite stanzas—209 leaves, incomplete

The above *Surabharati* queen with her son *Vicerama* went out to hunt, defect of water in the wilderness—civilities rendered by one named *Pushpadhutta* continuation of hunting—placing a *Sattra* symbol in the forest, and rendering it homage, according to the *kedara vrata*, with details unfinished

The book is of medium length, thick, in tolerable order

- 76 No 1663 Two books

- 1) *Subhagini soni* Composite stanzas, 35 *sandhus* and would be complete, only from the 33rd 1-af, 15 leaves are wanting, 68 remain

- 2) *Rama nat ha cat he*—composite stanzas

The tale of a son of *Canipana raja*, falsely accused by his father's younger wife—see foregoing notices.

The entire book is very long, and somewhat thick, very small, and close writing a little injured by insects

- 77 No 1664 Sect 1. *Subhagini soni*, as far as the 8th sandhus only.

Jaya sec'hara a king had two sons named *Vicrama* and *Jesta Campana*—their skill and bravery see above and following notices.

For section 2 see XXIV

- 78 No 1665 *Subhagini sons*, hexameters, 152 leaves, not in regular order, incomplete

By favor of *Sīra* a king named *Jaya sec'hara*, had two sons named *Vicrama* and *Jyest'ha Campana*—description of their beauty of person—skill—bravery—this last exemplified in *Vicrama*'s rescuing *Canjeri* of *Cashmir* from a savage, and afterwards marrying her. *Tilo* of *Vasanta* a king's daughter whose husband was dead, and whose lover offered his head, to *Kālaka devi* the village goddess, who restored him to life, and also *Mathura* the husband, with some other, and like fictions.

The book is somewhat long, of medium thickness, on broad talipat leaves, in good order.

- 79 No 1666 *Subhagini sons*, hexameters, 116 leaves broken, and incomplete.

Vicrama herein appears as a special devotee of *Sīra*, account of his obtaining *sauhyam*, or absorption.

The book is short, of medium thickness, leaves broken in the midst.

- 79¹ No 1667 *Subhagini sons*—*padya cāvyam* 1—26 sandhus—so far only.

The book is of medium size, old, and somewhat injured.

- 80 No 1668 *Subhagini soni*, hexameter, 53 leaves, incomplete.

On the amours of *Vicrama* with his wife *Airalati*, in a wilderness—like in subject to No 1660 *supra*.

The book is long, of medium thickness, injured by insects.

- 81 No 1669 *Subhagini soni*—composite stanzas, as far as the 20th sandhu, incomplete.

On *Vicrama* as before His daring exemplified in two instances 1) in rescuing *Canjeri* daughter of a *Cashmir* king from a *racshasa*, and seeing her well married 2) in offering his head to *Kālaka devi* favoring *Vasanta* whose dead husband *Mathura* was thereby restored to her Other details, some *ut supra*.

The book is rather long, and thick, in good order.

82 No. 1670 *Subhagini soni*—composite stanzas as far as the 12th sandhi incomplete, as in the preceding, only with less of the tales 100 leaves The book is of medium size, slightly injured

83 No. 1671 *Harischandra cathe*, hexameters, from 1st to 5th sandhi—Incomplete, see various notices under XXIV, this escaped classification there, and is not out of place here, 72 leaves are regular some 20 more not so, broken, &c

The book is of medium size, damaged only at the end

84 No. 1673 *Rama nat hana cathe*

Composite stanzas, 112 leaves, incomplete

Campana raja had two wives one named *Hati para devi*, and the other one, herein termed *Retnati* he being an old man His son *Rama* was playing at tennis when the ball flew in at the window of the younger wife's apartment On seeing him coming for it she put on her ornaments, became greatly interested gently took him by the hand &c. no his declining her advances she tore off her pearl necklace, cast it to the ground and made marks on her body Upon the old king's return from hunting she said all this was done by his son *Rama* The king ordered him to be beheaded The *mantri* hid him in a house under ground, and shewell the blood of a bird On an invasion by foreign enemies the king repented and the *mantri* explained restoring *Rama* who went against, and conquered the invaders

[This notice is a little more circumstantial than that on No. 1377 and others]

The book is of medium size, slightly damaged

85 No. 1674 Sect 1 *Rama nat hana cathe* hexameters, sandhi 1—8 not complete 25 leaves For section 2 see VIII

As a whole, the book is of medium size, and in tolerable order

86 No. 1677 *Rama nat hana cathe*

By *Gangayya*, hexameters, 5 sandhis incomplete, 80 leaves Two leaves are added *Vedanta* chants The book is of medium size, a little injured by insects

87 No. 1679 *Rama nat hana cathe* hexameters, 4 sandhis incomplete, 42 leaves

88 No. 1681 The same, parts of two copies

By *Gangayya*

One copy has 5 sandhis, the other the same number, but wanting a few leaves at the end of the 5th sandhi

The book is of medium length, thick, old, a little damaged

- 89 No 1682. *Hanschandra sangatya*, hexameters 11 sandhis, complete, only that about 10 are wanting in the midst, 105 remain see 83 supra and former notices

There is added a chant on *Siriyala* a trader who was a votary of *Siva* who appeared to him, took him to *Cailasa* and made him one of his celestials there Also *sarpa mantram*, and *asapasa gunari*

The book is somewhat long, and thick, very old, leaves broken

- 90 No 1684 *Rama nat ha cat'hc*, see IX. 36

91. No 1701. *Subhagini soni*, hexameters from 1st to 26th sandhi incomplete

Account of *Jaya sekhara raja*'s son *Vicrama*—birth—bravery—prowess—liberal disposition as to gifts—conquering an *asura* and releasing *Canjeri*, a king's daughter—*Varayān* (forest born) by the curse of a *muni* was roaming about distracted—*Vicrama* restored him to his senses and place in society—with like knight errantry, and other matter, as in previous notices

The book is of medium size, old, a little damaged

- 92 No 1703 The same—another copy, hexameters—1st to 28th sandhi

The book is of medium size, on talipat leaves, old, and a little damaged.

- 93 No 1710 *Sarangadhara cat'hc.*

By *Rangha rajendra* composite stanzas In 25 sandhis complete

Chitrangadi, a younger wife of the father of *Sarangadhara* first solicited, and then falsely accused the young man, whose legs in consequence were cut off, and himself exposed in a forest where a *muni*, or anchorite, restored him. See other foregoing notices It is properly a Telugu tale

The book is of medium length, thick, very old, one half of the leaves eaten away by worms, so that only an incoherent half remains

XXVIII VAISHNAVA sectarial.

1. No 1295 Sect 1 *Murti dhyanam*, hexameters, complete Panegyrical of *Hari* or *Krishna*, *Brahma*, *Sanaca*, *Sanat cumara*, *Druhīa*, *Rudra*, the *dic palacas*, *Pṛithu*, *Amrita-ganas* (celestials) *Chitra ledū*, *Pralada*, *Gajendra*, *Ambarisha*, *Vasu deva*, *Akrura*, *Bhrigu*, *Paricshita*, *Konki*, *Rudiryas*—all these gods, and men saw *Hari* in homage (*darsanam*), and, thereby understanding the divine form, uttered praises to *Hari*

For sect 2, o, see LXI

Sect 4 *Aja rala*—two *adhyayas* and 10 stanzas over—incomplete

This legend elsewhere occurs

Aja rala a *Brahma* : could live with a *Parah* woman and a daughter was born when his daughter became of age he lived with her in a solitary cave and had children by her At his death his eldest son cried out " *Darayana* " and because of this invocation *Krishna* came drove away *Yantras* and gave the *Brahma* *mukti* or beatification

[The *Sairos* are liberal enough in giving beatitude, but they do not go beyond this specimen]

Other seven leaves broken, two on medicine five contain *slokas*, the seven great *rishi*s utter their inward mind, in praises of *Rama*

The book is short, somewhat thick, injured

2 No 1301 *Sesha dherma*, prose

By *Chidra deva raya*—from 1st to 27th *adhyaya* It would seem to be abstracted from the Sanscrit *Vishnu dhermottaram*, of which notices elsewhere occur

Various kinds of gifts of lands—marriage portions—gift of cows, and of other matters on *dherma*, *artho*, *komor*, *prācīsa*, the four main incidents, on the Hindu system, that is beneficence, wealth, pleasure, beatitude, as being acquired by the foregoing kinds of gifts, moral rules for the conduct of men, and women Rules for the worship of *Hari* (*Krishna*) by which beatification is stated to be acquired On donations for the repairs of temples, or of any adjuncts On the consecration of hierophant *Brahman*—on the tortures of *naraca* inflicted on sinful beings, and some other matters, on the whole presenting the *Vaishnava* system under some of its best aspects

The book is of medium length, thick, recent, and in good order many blank leaves at the end It might merit translation

3 No 1395 *Krishna Jornamriti tica*, a comment on the *Krishna* melody

By *Chella nombi*—the original Sanscrit *slokas* (noted elsewhere) are by *Vilasa suka muni*

Panegyric of *Krishna*, eulogy of the *Vedas*, as from God—*Krishna* was praised by all the penance performing *munis*—he is the desire of the upper, lower and medium worlds—he is the object of the *Gopi*'s love—he is the possessor of all excellencies and as such, he must be mentally, and bodily worshipped

Only one *asti asam*, two others are wanting

The book is of medium size, very old, one board broken, and many leaves also, almost useless

4. No. 1123. *Chudu Kodutta Ialyana, yecha ganam*, or mixed metre.

A Brahman named *Viprarechara* had a daughter, who asked her father to give her in marriage to the god *Ranghanātha srami*, at Trichinopoly, he complied with her request, and the god accepted the gift; and, from her placing a chaplet of flowers on the head of the image she acquired the name of *chudu koduttal 'sh' who gave the chaplet*. There are elsewhere chants in her name, as if composed by her. The subject is connected with sectarian disputes between *Vāishnavas* and *Sākta*s, in the south.

The book is short, of medium thickness, old, and much injured by worms.

5. No. 1161. Three principal subjects.

1.) Stanzas relative to *Paschama Rangha* at *Seringapatari*.

- (1) On the eight quarters of the heavens *Krishna* is there, and everywhere.
- (2) Alphabetical verses praising *Hari*, i.e. *Krishna*, or the avatāra of *Krishna*
- (3) *Vairagya*, ascetic chants
- (4) *Krishna lila*, sports of *Krishna*
- (5) *Parusha rūpa*, a man addresses *Vishnu* asking for a desirable woman, and when one will be given. (6) *niśi rukhayam*—ethical (occasionally thus mingled).
- (7) *Vedānta artha* meaning of the *vedānta* system

2.) *Paschama Rangha mahatmyam* (overlooked under XXII, therefore with connected) composite stanzas, 5 sandhis, complete.

The tradition that *Gautama-rishi* first founded the site of the shrine of *Paschama Rangha*, and following details.

3.) *Sringara padangalu*, ornate stanzas.

By *Chickadeva rayalu*, a king of Mysore, or ascribed to him.

The subjects are desultory verses, on the two sexes—and chiefly of an amatory kind: 10 recent blank leaves appended—the book, as a whole, is complete. It is of medium length, thick, slightly injured by insects.

6. No. 1553. *Surighadityu*, 90 composite stanzas.

On the ten *avatāras* of *Vishnu*, their glory. Praise of *Ranghanāyaki* the form of *Lakshmi* at Trichinopoly. Large hand writing, as if of a school boy. The book is long, thin, and in good order.

7. No. 1569. *Tattra grantham*, prose.

On the old *Kāñṭhara* system, followed by *Mādhyā*. In two *prasangas*, or discourses, complete.

Jicatma bhédam, the human soul is distinct, or diverse from the divine soul.

- On the three *gunas* or dispositions, i.e. *sattva*, gentleness, *rājasa*, choler; *tamasa* darkness, or depravity
- Vishnu* is *varta yantra*, omnipresent, and he is the origin, or cause of creation
- An account of the *avatāras* of *Vishnu*
- Adherence (*bhakti*) to a spiritual teacher, and obedience to his instructions the way to beatification

The book is somewhat long, of medium thickness, recent, and in good order

7½ No 1621. Various short pieces

1) *Hari līrtanagalu*, chants in praise of *Vishnu*, or *Krishna*, by three persons

1 *Purundhara Tittala dasa*, 2 *Kesava rayalu*, 3 *Kanaka dasa*

2) *Venatesa padyas*, stanzas on *Vishnu* at *Tripetis* including ornate, or amorous verses, which the *Vaishnava* system favors language Telugu

3) *Vemana padyas*, 37 stanzas, ethical or aphoristical, Telugu incomplete

4) *Anna purna ashtakam*—an octave in praise of a sacti of *Siva* at *Bennur*
By *Sancarakchārya*

This Indian Ceres receives homage of the sacti kind, in some places of the Peninsula

The book is of medium size, very old, and much injured.

8 No 1652 *Lacshmi stayam taram*

Lacshmi proclaimed marriageable—a recitative chant, complete

Epithalamium on the marriage of *Narasinha* with *Lacshmi*, said to be used, or sung by *dasis*, in *Vaishnava* fances

The book is long, of medium thickness, greatly injured by worms

9 No 1683 Two books

1) *Ranghadamana sangatiya*, hexameters, 49 stanzas, complete

The author, after describing the majesty, or glory of *Vishnu*, renders him adoration

2) *Gita gopala*, chant on *Krishna*

By *Chidra déva maha rāja* 7 feet lines

The *pūrva* and *uttara bhagas* complete.

• Description of the glory and excellency of *Vishnu*. The youthful sports of *Krishna* among cowherds. The passions, and desires of the *gopis*. Transition to matters of zeal on the obtaining beatitude, by a devotee. Matters

relative to the gift of beatitude by deity, special praise to the god worshipped, by the author, and some matters as to his royal pedigree, or genealogy

The book is of medium length, thick, a little worn eaten

10 No 1692 Three books

1) *Vara mahina turangini*, composite stanzas, 1st and 2nd sandhis only on 16 leaves

Introduction, and description of *Dnaraca puri* the capital of *Krishna*.

2) *Hari lila*, sports of *Krishna* Composite stanzas, 3 sandhis complete, on 25 leaves

An abridged account of the youthful sports, and adventures of *Krishna*.

3) A polemical discourse on the supremacy of *Vishnu*, is the creator of *Brahma Sua Indra*, the divine mātās or mothers and others, in prose, complete

The book is of medium size, old, and much damaged, at the beginning

11 No 1729 Two books

"

1) *Ramanyaya akarica*, slokas in Sanscrit, with *dhyānam*, meditation

Rules for observances at different hours of the day and night, for *Krishnava* worship, attributed to the *alatar* of *Stri Permattur*

2) *Sesha dherma*, prose

By *Chicka deva rayalu*, or ascribed to him from 1st to 12th *adhyayas*, and 7 leaves over

Vide supra 2 No 1301 From this book it would appear that the moral maxims are founded on *Bhishma's* lessons to the five *Pandatas*, in the wilderness

The book is long, thin, and in good order

XXIX VEDAS (thereto pertaining)

1 No 1289 Sect 2 *Nalayira devya prabandham*, old Tamil language, in the Canarese letter, fragment of 25 leaves, no beginning or ending

Versions from parts of the *Vedas*—the language poetical, obscure, and partly obsolete

Large hand writing This section in good order For Sect 1 see XXII *supra*

XXX VEDANTA (*Vāishnava*)

1 No 1285 Section 1 *Kamandaktya niti sastra*, slokas with tica in Canarese, only 17 leaves from the 1st sarga On the corporeal

and mental faculties of the human body, mystified on the *tatva* *vedanta* system

The entire book is on largely ethics—see notices under VIII

2 No 1320 *Gita Bharatam*, hexameters.

By *Satananda yogi*, from 23rd to 29th *adhyayam*, a part of the *Bhagavat gita* rendered into Canarese, with some additions

Krishna's instructions to Arjuna On the almighty power, and all inclusiveness ("filling all things") of *Vishnu*, that is from the insect up to man On the duties proper to the four *colors*, and the four *orders* On the wisdom of the *Vedas* and ultimate beatification from studying them, and books founded on them On things forbidden, or not to be done The *Sanc'hya yôga*, or philosophy which deduces concrete things from abstract principles, ignoring deity Matter *Vedantic*, nominalist as to sensible ideas On the *Satvica râjasa*, and *tumasa* dispositions. Those who are perfect in the stated requirements will attain to beatification incomplete the beginning and the ending both wanting

The book is long, and thin, nearly new, in perfect order

3 No 1417 Four books (as being by different authors, but with the appearance of being written upon an agreed plan)

1) *Aesara satuca*—101 *kanda* stanzas, complete

By *Halabida Advaita Ananta*

On the nets of *Vishnu* in protecting such votaries as *Ahalya*, *Drûpadî*, *Prakâla*, and others, and punishing *Racana* *Cumbha kerna*, *Bali*, *Sisupâla*, *Hiranyaksha*, *Hiranyakasipu* and others thus punishing the evil, and protecting the good, with other matter on the *avatâras* of *Vishnu*, leaf 7–16 wanting

2) *Njana sanniyasa*—*slokas* 63

By *Yogendra swami*, complete

On renouncing all subordinate religious distinctions in favor of entire asceticism

The matters to be renounced are *carna*, casto, *âgramum*, household cares, *indriya*, natural affection, *sukha*, sensual pleasure, *ârabasa*, passions, &c., and the ascetical qualities, or practices to be assumed, are *atma sanniyasam*, spiritual devotedness, *stâna*, bathing & *sauhâ*, feet and hands cleansed, *sandyarakandanam*, worship at morning, noon, and evening, *danda*, the pilgrim staff, *bich'ha*, living on alms, &c.

This course, if sincere, appears to form the *parama hamsa*, partaker of divinity

3) *Dresha bodhe*, initiatory instruction.

By *Kere padmarasarya*, incomplete, composite stanzas Extracts from the *Vedas*, intermixed with *slokas* in Sanscrit

Instructions to a disciple on the mystic sense of the *vedas*—pantheism, in all pervading soul, matter only the evolving of deity

[As Lord Bolingbroke by Pope

" All are but parts of one stupendous whole,
Whose body NATURE * is and GOD the soul]

4) *Anubhava vireca tatvamasi tacaya*

By *Paranjoti yeti*, S *khandas*, or sections

Proofs by verses from the *vedas*, and *sutras* of other kinds, of the truth of the *vedanta* system, least 1—40 deficient

[The first tract is the popular system, the others lead up to what are considered to be the highest practical and mental attainments]

The book is worth translating It is of medium size, rather old, a little injured by insects

4 No 1688 (Old mark 1758, pen run through it) *Rakasya tryayam*—prose, Tamil language in the Canarese letter. The title means " triple mystery," which is variously understood, the ordinary acceptation is O m chit-achit—God, animate, and inanimate beings, and things

This book is described as a discourse on the rectified, or orthodox *Vedanta* system chiefly founded on the *Bhagavat gita* O m and various other ancient *mantras* are collected, and applied to *Narayana* It has 1st *Narayana mantras*, 2nd, the *bhagavat gita* system, 3rd, details of an unsubstantial world, ideal, and nominalist system

The book is rather long, thin, a little injured by insects

XXXI VIRA SAIVA (or *Jangama*)

1 No 1271 Eleven tracts

1) *Sancara linga salacam*, 121 *Landa* stanzas Praise of *Siva* by his emblem

2) *Jangama mahatmya*—*slokas* with a *tica* in Canarese Glory of the *Jangama* system

The teacher of that system is more excellent than the *Brahman* teacher, and an ordinary *Jangama* man is more excellent than any one of any of the other eighteen castes, or religions

* Thus, in Greece, is the *Uma Maia Tractatus*, *Secti* many moralists, and poets are *sacri bhaktis*

3) *Linga stottra, Brahman shadpali*, 111 stanzas, of a kind of hexameters

Praise of the emblem, directed, through it, to *Siva*

4) *Basaveshvara stottra*, 109 hexameters of the same kind Praise of the vehicle of *Siva* The thinking on *Basava* removes all sins and *Basava* is a suitable object of meditation [Apis—calf of Aaron, and Jeroboam, *Nandi* of *Sivas*]]

5) *Misra shadpali stottra*, 112 mixed kind of hexameters—Panegyrical

A description of the votaries of *Siva*, and of the *ganas*, or celestial orders of beings they are praised, as to their modes of homage.

6) *Archarakshadpali*, 165 stanzas, hexameters

Instructions of a teacher to a disciple, on zeal for his mode of credence

7) *Misra stottra*, mixed praise, 111 stanzas, *hushma shadpali*, a kind of hexameters

A list of illustrious ancient men, and an account of their devotional observances and customs

8) *Basava stottra*, 125 triplets

Praise of *Basava*, but said to be *tatva adwaita* in kind

9) *Ashtavarana stottra*, 131 stanzas

By *Chinta Ramesvara*

Panegyric of eight colors or castes, but on the *advaita vedanta* system

10) *Misra stottra*, 109 stanzas

By *Siddha Ramesvara* Praise to *Siva*, founded on *advaita* principles

11) *Siddhesvara puranata nandiyata pata* 35 stanzas, in praise of a preceptor named *Siddhesvara* his family title *Tontara siddha*

By *Zantesa*

The entire book is of medium size, on broad talipat leaves, in good order

2 No 1280 Fragment, 48 leaves, no beginning or ending, prose

Out of the *shad sthala*, or six special places this fragment has the *bhakti sthala* and *Malesvara sthala* On devotion to the guru teacher, *linga* or symbol *jangamam* sect The mode of *puya* or homage washing the feet of devotees giving them food, and other matters pertaining to that mode of *Vira Siva* credence (antagonistical to *Brahmanism*)

The book is of medium size, very old, and damaged

3 No 1297 Three books.

- 1) *Siva linga charitra*, composite stanzas, complete
By *Zanta Vira*

An *arya* or *Brahman* named *Vira Narayana*, a son of one *Siva linga*, a *Sana adhikta*, upon his father's death, assumed his *guru pattam*, or authority as a teacher, and taught many people. At length he was taken by the *gnas* (quasi angels) of *Siva*'s world, on a *Siva vimanam* (celestial car) and carried up to *Civilasa* (the *Sarta* heaven) where he obtained *sauhyam*, or union with deity.

- 2) *Basatesvara paradara ragale*

Praise of the excellency of *Basava*, the vehicle of *Siva*, a term used by *Vira Sana* complete

- 3) *Kirtanas*, Chants

By *Virana Cari*

Some are on *Sancari*, the *sacri* of *Sancara* or *Siva* as destroyer, and some on *Siva* in all 43 leaves

The book is of medium size, in good order

- 4 No 1404 Section 3 see XIX 10.

- 5 No 1410 Two books

- 1) *Karana hasige, sloca*, with a Canarese version, in stringadi metre

By *Chenna Basatesa*

This is a sort of summary of doctrine, and practice on the *Jangama* system, by the nephew (also, by some authorities, the son) of the elder *Basava*.

On the five elements On the five *indriya* or senses On the *tamutreya*—three fold body *sthula*, corporeal *sushma*, material soul, *haruna*, spirit

[This three fold being is common to Hinduism, and appears to correspond with Hebr *bacr* *mach* *nishmat* Gr *soma*, *psyche*, *pneuma*; Latin—*corpus*, *animus*, *anima*]

On *andhacarya dushtya*, evils of darkness, or ignorance On the *shad terga*, six classes, *shad linga*, six symbols, peculiar to this sect

On the five *vital airs*—and other matters of the system termed *tatva* (truth), materialism spiritualized

- 2) *Misrapana*, prose, complete

By *Chenna Basava*

On the *shad linga*, or six-fold symbol. To wit—*āchāra l.*—*guru l.*—*Sira l.*—*jangama l.*—*prasāda l.*—*maha l.*—(they are explained in preceding notices of Sanscrit books) Also on the relationship of body and soul; and on (*brutuham*) beatification.

The book is of medium length, thin, on talipat leaves, in good order.

6. No. 1435. *Gana-ādambara*, hexameters.

By *Chenna Basara*, 9 sandhis: incomplete. Taken from the *Basara puranam*.

Discrimination among *saira ganas* (celestials) as to which of them were specially devoted; their splendor, or pomp. To all of them *Sira* is favorable, and has given them honors: legendary tales of them [“intruding on things unseen”?].

The book is long, thin, on broad talipat leaves, some of them much injured.

7. No. 1458. *Karana hastagē*.

By *Chenna Basarēsiara*: a few *slocas* quoted, but the greater part prose.

*Two other portions are here noted.

1.) *Bhuranaśām*, details of the *Brahmāndam*, or universe, 7 lower 7 upper worlds, *dvipas*, 7 seas, 7 planetary orbits; on *naraca*, and the *rishi mandalam* (*Limbo patrum*) or the moon.

2.) *Pindotpatti*, the fetus, and its growth, and on six accidents, birth, death, sorrow, love, hunger, thirst (Condition of the book was not noted).

8. No. 1480. Sect. 2 (Attached to a book, Sanscrit, Canarese letter; β. A. c.).

—Leaf 35 and upwards.

Basara trutantam—details of the *Jangama* system—excellence of the six-lettered *mantra*, O'm, na, ma, si, va, yi: 110 stanzas are upon the said formula, and its power.

Upadēsa ḫangraha, epitome of instruction; *Eriku tatra* 4, *Vedas* 4, *āśramas* 4, *yugas* 4, *acharyam* 4, *dic* 4, (commonly 8) *matam* 4, (places) *Ganga* 4, *Parvati* 4, (fanciful attachment to a particular number) afterwards details of the same.

8½ No. 1507. Five books.

1.) *Ecanta Ramē tandegala ragale*. *Ecantē* was a *Vira Śāna* devotee at a town called *Ballūr*. He held controversial discussions with the *Jāmas* there, and caused them all to become votaries of *Śāna*. He himself was beatified—complete.

2) *Rerana siddhesvara devara ragale*

A being came out from a *Sâiva* symbol with the complete form and appointments of a *yogi*, or ascetic. He made pilgrimages to all shrines and bathing pools, and declared to all hearers the excellence of *Siva*. In the end he obtained *samipam*, or nearness to *Siva*, complete.

3) *Gunda Brahmayya sangatya*, composite stanzas—3 sandhis complete

Gunda Brahmayya was a *Sâiva* devotee. *Sîra* came personally to test his devotedness, and gave him such secular good things, as he asked see another notice under XXXI.

4) *Herura hennina sangatya* composite stanzas 3 sandhis, complete.

In a town named *Herur*, the virgin daughter of *Malla natha*, a *Sâiva* devotee, was named *Gange*. Her father and mother betrothed her to a *jaina*, against her will, inducing her to reject marriage, taking refuge near a symbol of *Sîra*, who appeared to her, and at her request changed her sex to the masculine she was thenceforward regarded as being superhuman. See other notices under XXVII. For 5) see XVI.

The book is long, of medium thickness, in some places damaged.

9 No 1509 *Prabhu linga lila* composite stanzas, 25 parts, on 98 leaves, complete

By *Allama prabhu*

The book is intended to magnify the continence of the *Vira Sâiva* teacher, by tales of a very dubious influence. *Prabhu linga*, a *Vira Sâiva* devotee, having made penance, directed to *Siva*, afterwards instructed disciples in the *Vira Sâiva* credence. *Sîra* made special mention of his chastity to *Parvati*, who felt mischievously disposed to test the matter, and to this end, caused an incarnation of her *tamasa gunam* only. In this nature a variety of devices were employed to delude, and overcome, which, *scrutinum*, *Prabhu linga* is described as evading. The result is to magnify him and his system. The author, being a distinguished co operator with the two *Basavas*, possibly designated himself. See Vol. 2.

The book is long, of medium thickness, in good order.

10 No 1513—1) *Prasada ekintayani*, composite stanzas, 3 sandhis, complete.

By *Jadâriya siddha lingesa siâmi*

—Stated to have been delivered in the court of *Chamundi râja* of Mysore, and explaining the essence or substance of the *Vedas*, *upanishadas*, and the *itihâsas*, or historical remains, according to the ultra *Sâiva* system.

2) *Puradharma sangatya*, composite stanzas, complete

A glorifying *Siva*, under a title which appears equivalent to the "first man", in the sense of *Stayambhura*, or self existent. The *Vaishnatas* use the term *parama purusha*, in the like sense [The two terms appear to be discriminative, as *Paraparam* and *Sarvesparan* are as to Protestants and Roman Catholics]

3) On the nature of cycle years, as to what fruits, or results, may be expected common language, and not sectarian

The entire book is of medium size, old, and much worm eaten

11. No 1552 For section 1, 2, see XIII 21

Sect 3 *Kalyana pura mahima*, glory of *Kalyana*, the site of operations by the elder *Basava* 7 leaves, complete.

Sect 4 *Sahasra gana nama*, complete

One thousand names of celestials

Sect 5 *Shadachshara ragale*, 63 slokas, with a tīca in Canarese

On the six lettered *Vira Siva* mantra, i e *Om, na, ma, si, ra, yi*, in recitative chant

Sect 6 *Sarana Basava ragale*

Praise of *Basava* the vehicle of *Siva*, by 108 names, as a refuge complete.

Sect. 7. *Basava deva stottra*, prose

Praise of the same, with a vedantic bearing, complete

Sect 8 *Chenna Basava stottra*

Praise of the minor *Basava*, second head of a system complete, but damaged

Sect 9 *Basava raja dēvara*—on the *tatra* system of *Chenna Basava*

Sect 10 *Hara gana mala*—12 rounded stanzas, complete. A list of names of celestials in *Siva's* paradise.

The entire book is of medium size, old, slightly damaged

12 No 1556 Four books

1) *Tira Sāma siddhanta gnānam*, 113 easy stanzas, complete.

On *Sruti*, traditional authority, on the *puranas*—on the mental *anubhara* (enjoyment) a peculiar use, by this class, to denote the pleasure of enthusiasm, or religious zeal—on the independence of the mind (stoical sense)

Proofs of the *Vira Siva* system being superior to other, argued from *Guru mati*, the authority of the sectarian head—from the *sruti mati*, tradi-

tional authority, from the *gnana mati*, or mystic authority, and from the *anubhava mati*, or experimental authority

Hence the *Vira Sava* credence is argumentatively true (something resembling argument, a great rarity)

2) *Pindotpatti*—origin of the fetus, which all Hindus (after the *upanishadas*) make a topic of religion *slokas*, with *tica* in Canarese, some 15 leaves complete

Subjects

- Trikaranam*, three-fold causation *manasu* (men's) mind *vacya* voice *kaya* body
- Garbhavpatti* on conception in the womb (not medical)
- Upadesa sargraha* epitome of instruction
- Sri sanniyasam*—on asceticism.
- Shadushtha nurnayam*, description of the six crimes—*Kama* *crōdha*, *lōba*, *mōla*, *ge*
- The places whence these evils originate in the body specified
- Lōca lachhanulu*. Properties of the world, *dhjana yōga*—on meditation
- Pancha vimsati tattva*—twenty five qualities spiritualized

3) *Chenna Basava mantra gōpiya*, 27 stanzas, with a prose version

The mystic spell of the younger *Basava*, together with *shad tividha Siva tattvam*, six kinds of qualities inherent in *Siva*

4) *Misrapanam*, mixed offering prose only, 2 leaves, not finished, *vide supra*

The whole book is long, and thin, on talipat leaves, slightly damaged

13 No 1557 *Bascrana anubhava*—prasava form, unfinished

A *Vira Sava* work, by whom not apparent—on the topics of credence, homage, bathing in pools, devotion, intercommunication, subjects *Siva bhakti*—devotedness to *Siva*, *Siva puja*, ritual homage to *Siva*, *tirtha prasadam*, benefit conferred by bathing pools, stotras, praise laudation.

The book is of medium size, old, leaves decayed, and broken near the end

14 No 1561 *Basara raja devara vachanam* prose, complete

Basava was originally a *ganesiara*, or celestial, and became incarnate. He rendered homage to his god *Siva*—he rejected all family incumbrances—desiring to arrive at the bliss of endless union with *Siva* he offers prayers to that effect—then discourses on the six distinguishing points, or places

- 1) *Bhakti krama*, order of devotedness, according to the *guru linga* or *Jangama way*
- 2) *Maha prasadam*, the great benefit of drinking the water that has washed the feet of *Sivas* image
- 3) *Sarana gati*, the bliss of refuge with *Siva*

- 4.) *Sarvam Siva sreshtam*, *Siva's excellence, ubiquitous.*
- 5.) *Prána linga*, the living soul.¹
- 6.) *Sauchyam*, union with the *linga*, another term for death, or beatification—added three leaves, *Siva stuti*, praise of *Siva*.
15. No. 1562. Twelve tracts.
- 1.) *Siddha Ráméśvara trivadi*, triplets, by *Ráma*, a sage, on the obligatory nature of the *Sáiva* system of homage.
- 2.) The like title—the author's panegyric of *Basava*.
- 3.) *Nila ammana tritadi*, panegyric of *Nilamma*, wife of *Basava*.
- 4.) *Achára málíka gadya*, Sanscrit prose.

By *Sóma nát'harya*, in prosaic lines; each line beginning with a distinct letter of the alphabet, panegyric of *Basava*.

- 5.) *Pancha pracásya gadya*—Sanscrit prosaic lines—same subject; but termed “five splendors.”
 - 6.) *Namascára gadya*—Sanscrit.
- By *Sánága*—homage to *Basava*.
- 7.) *Uttárana gadya*, Sanscrit, according to the name, demonstrative.
 - 8.) *Ashtottra satà náma gadya*, Sanscrit. Panegyric of *Basava*, by 108 names.
 - 9.) *Acharangada gadya*—Canarese, rounded stanzas of four *saranas*; each beginning with a letter of the alphabet, from the first to the last letter. Panegyric of *Basava*.
 - 10.) *Siddhésvara trivadi*—Canarese.

Basava is termed *siddhésvara*, as if teacher of the world at large, and praised as one born in the form of *Siva*.

—so far the tracts are severally complete.

- 11.) *Vrishabha cavacham*, and *Siva cavacham*. “coats of mails”—spells, seeking protection from *Siva*, and his vehicle, Sanscrit—the two are confused together.
- 12.) *Marala devara vachanam*.

Chants in Canarese on the *Sáira zédanta*, the two last incomplete: 70 leaves in all.

The book is of medium size, old, some leaves half broken off.

16. No. 1567. Six books.
- 1.) *Vibhúti dharana mantra, slócas*, a charm or spell when putting on sacred ashes, 5 leaves.

- 2) *Nadi vela muruca*, 1 spell 1 leaf incomplete Praise of *Muruca*
(or *Cama*) for sexual objects
- 3) *Sangili tangida stotram*—composite stanzas
Praise of *Basava*, 11 leaves incomplete
- 4) *Siddhésiara stotra*—composite stanzas
Praise of the sun—12 leaves, complete
v supra 15—10)
- 5) *Pramata ganagalu*, composite metre
Praise of *Siva*, 1s head of celestials, 7 leaves, incomplete
- 6) *Basava pranam, dvipada* metre, 12 leaves, incomplete This
fragment is chiefly on the praise of *Basava*
—50 leaves in all—two or three talipat leaves are added, containing
mantra and *yentra* (charm with its diagram) to lay, or restrain
a *Brahma racshasa*, or the spirit of one who was an evil *Brah-*
man, the writing not plain
The book is short, of medium thickness, old, in good order—1)
and the end fragment, talipat, the rest palm leaves

17 No 1568 *Gunda Brahmayya sangatyu*, sectarian tale triplet
measure

Nareda assumed the disguise of a *jangama* devotee, and carried on a
continual disagreement between *Gunda Brahmayya*, and his wife on religion.
At length both parties came to a better understanding, and then *Nareda*
taught them the principles of the *Vira Sura* credence.

[The *Sairas* do not meddle with *Nareda*, nor he with them this uso
of the name is sectarian.]

The conclusion of the book is not found, as the leaves are in
irregular order, and the work incomplete It is of medium size, old,
and so newlat damaged

18 No 1571 Section 1. *Jangama lingarcharna* Sanscrit prose,
with Canarese *tica*

On the obligatory nature of *Sara* devotedness by this alone and by
no other way, is beatification to be obtained Instruction as to ascetic forms,
and practice The leaves are confused, 53 remain incomplete For Sect. 2
see I 2 This section is of medium length, thin, a little injured

19 No 1572 Two books

- 1) *Nija linga Chidayyana sangatyu* In 4 sandhis, triplet metre,
complete

Amala devi had a son named *Chickayya*. When a young man, he was in the habit of way laying travellers on the road, and robbing them his mother and himself living on the proceeds. One day he put on the disguise of a *jangama* and went to the residence of *Basava* with intention to steal a *linga* of *parasu* stone, that had the property of turning any metals it touched into gold. *Basava* perceiving his intention gave him instructions in the *Vira Saria* credence, made him a disciple, and gave him the prenomen of *Ayga linga*. After some time he was beatified.

2) *Prasuda sangatya*, hexameters

In times of yore a *gandharba* (or celestial chorister) insulted a *muni* (or sage) who uttered a malediction that the celestial should be born a pig. In due course the chorister was so born in the household of one *Panara*. After being "educated," by *Siva's* favor, and the king's help the charm was dissolved. The king was not a Mahomedan, and the liberated spirit went to *Siva's* world. [This "eastern tale" may be accepted as genuine.]

The book is of medium size, old, through worms and use, cuds are broken off, so that the coherence is injured.

20 No 1575 Four pieces

1) *Chitambara saram*, essence of the spiritual garment. The titles are prefixed of *chitgala linga*, *chitgala pranama sanyoga*

The unknown author panegyrises *Basava* and regards him as teaching the way to beatification, in 246 *kanda* stanzas, complete.

[*Chit* sometimes means animated being, but it has a *Smarta* sense, meaning the subtle essence of deity, filling all space. Being connected with concrete terms *linga* and *ambaram*, those must be taken to be metaphorical, and the meaning of the terms may be "essence of the spiritual symbol, spiritual soul and most pure spiritual garment." *Eca ambara* is a name of *Siva*, but *chitambara* ignores visible form, and this term was given to the first *Saria* sene, in the Peninsula, having a sanctuary open to the heavens and without any idol.]

2) *Sarranga linga st halam*—prose

By *Chenna Basava deva*, incomplete

Nine *pravargas* or discourses. The title indicates a symbol of ubiquity, and the main topic is union with *Siva*, or the devotee obtaining union with *Siva*, otherwise meaning absorption into deity. [Mankind mean pretty much the same thing, but Asiatics, especially, use hieroglyphical terms which excite discord, and war polemical.]

3) *Sahasra gana namam*, complete

One thousand names of celestials in *Siva's* world

4.) *Linga stotram*, hexameters.

70 stanzas, complete, symbolical praise of *Siva*, with an *adivita* bearing.

The book is short, of medium thickness, on talipat leaves, one broken, otherwise in good order.

21. No. 1604. Four books.

1.) *Karuna hasagi*, prosaic form.

On the five elements—the fetus in the womb; and on the members, and faculties of the body, on the *totâ* system—incomplete. *v: supra*. 5. No. 1410—1.) No. 1458—and other notices.

2.) *Misrapana* mixed offering, prosaic form.

On the metaphorical sacrifice of the body, as devoted to *Siva*, &c. *v: supra* 5 No. 1410—2).

3.) *Basovésvara pávado*, composite stanzas, complete.

Description of *Basava's* excellence, and praise of him.

4.) *Guru ragalè*—composite stanzas, chant panegyrical of a teacher, complete.

The book is short, of medium thickness, slightly injured.

22. No. 1680. *Ouranology*: without title, in the book itself, stanzas; and, in other parts, names only.

By *Sománica*.

Praise of *Siva* by the title of *Vira gundano*, and other titles, used by *Sairas*.

Then details as to the *ganas* or as to the various companies, and names of celestial hosts: in which matter the *Vira Sairas* are very particular—ex. gr. *Premata ganas*, *Rudra ganas*, *Vrishaba ganachari*, *Sira saranara*, and the like, on 22 leaves, no beginning or ending; in the earlier portion one half of the leaves eaten off, otherwise damaged by insects—the fragment is short, and old.

23. No. 1687. *Mahatna songatya*: hexameters.

By *Siddhésa*. In 5 *sandhis*, complete.

Any labored abstract does not seem to be required. The substance is that *Siva* dwelling on earth, in the form of the *guru linga* of the *jangama rupa*, gives to devotees, who serve him with application and zeal, the *ishta siddhi*, or such things as they desire to have. One added leaf from a *chandasu* or prosody, in all 75 leaves.

The book is of medium size, old, and very slightly injured.

24. No. 1700. *Kari Basarana vachanam.*

These are a sort of measured chants in praise of *Basarisvara*, and according to the *Vira Saïra* system : 85 leaves.

The book is of medium size, on talipat leaves, in good order.

25. No. 1704. *Ráma nat'ha vilása.*

By *Sadà Siva yógi*, composite stanzas, 1st to 13th *vilasa*, but incomplete.

Biography of one named *Ráma nat'ha decharya*—his birth—naming—shaving of head—putting on the scholar's thread—his marriage—going on pilgrimage—he visited *Cári* (or Benares) and *Ramiseram* in the south. He disputed against the *Vaishnavas'* system. He was accustomed to remain in a flower garden. Birth of children—entered the *Vira Saïra* way : so far ; his being beatified wanting.

The book is of medium size, on talipat leaves, old, but in good order.

26. No. 1724. *Karuna hasagi*, favor-detail.

By *Chenna Basarara déva*; prose.

A treatise on cosmogony in part, but chiefly on the *tattra* system *Vira Saïra* mode.

The origin of the *pranava* or mystic *O'm*—origin of the five elements—their nature—origin of the world, or universe—origin of the fetus in the womb—the five senses, and inward sensitive, or mental faculties—the ten vital airs—the seat of the passions, and especially of religious affections, or zeal—the ten pulses—the six deadly sins—the three dispositions, *soteica*, &c. the *aratás*, or necessities of food, sleep, &c.—on the incident of dreaming—and other like matters ; a sort of moral philosophy on body, and mind.

The book is short, of medium thickness, a little damaged.

XXXII. VRATA CALPAS (meritorious devation.)1. No. 1216. Sect. 2. *Gaja gáuri vrata*, composite stanzas, complete.

Homage to the white elephant of *Indra* is rendered, by women, to a clay substitute. *Konti*, the mother of *Arjuna*, not being invited on one of those occasions, complained of the neglect to her son, who formed a staircase of arrows, ascended thereby to *Indra's* world, and brought away the true *Airávati* for his mother to worship : [to be judged of by the license of poetical *alancáram*].

For sect. 1 and 3 see VIII. 1. For sect. 4, see XI. 1.

The whole book is long, of medium thickness, in good order.

2. No. 1303 *Vinayaca vrata mahima*, glory of vows to *Ganésa*: prose, complete.

By *Nanji raya*.

In 3 *adhyayas*, or chapters, each one a distinct, but connected subject.

Chapter 1. *Samandyakópkhyanam*.

In consequence of a curse from *Ganésa*, both *Chandra* (the moon) and *Krishna* sustained affliction and sorrow—he is therefore to be feared.

Chapter 2. *Dundi Vinayaca stöttra*.

Siva himself in *Cási* (Benares) praised *Vinayaca*, and promised that all who worship *Ganésa* shall be prosperous in learning. To that effect he gave his son an attestation, termed *dundi*.

Chapter 3 *Sancat'ha Hara chaturdhi mahima*.

Vinayaca related to *Parati* the benefits resulting to his own devotees from their rendering him homage, especially on the fourth lunar day, illustrated by a legendary tale

The book is of medium length, thin, on talipat leaves, in good order.

3. No. 1316. Sect. 4. *Vinayaca vrata calpa*, stated to be from the *Bhavishóttara puranam*; letter Canarese, Sanscrit language.

Legends illustrating the merit, and benefit of homage rendered to the "Lord of celestials," complete Appended one leaf.

Chanambihai stöttra—praise of a local *saci*, or goddess, known as *Chantambihai*

By *Basava raya*. For section 1, see XXVII.

For Sect. 2, 3, see XIII. *supra*.

As a whole the book is long, of medium thickness, in good order, boards painted.

4. No. 1651. Sect. 3. *Vinayaca vrata calpam*, *mantra* form, not ordinary prose; stated to be from the *scanda puranam*. On the benefit of homage rendered to *Ganésa*. For sections 1, 2, 3, see II. For sect. 4, see VIII. *supra*.

• SUPPLEMENTARY. Manuscripts received from a distance, after the previous work had been done.

- II. No. 1474. Sect. 1. Arithmetic, on fractions, and integers—leaf I—21.

- VIII. IX. No 1413. Various stanzas, a sort of Anthology—*padya cártyam* incomplete.

- I.) A mixture of ethical and erotic matters, the result of design, the numbering of the leaves is continuous

On flowers, sandal wood, and forehead spot of vermilion as used by women, with a description of the female form.

On the *mujda, madhya, prakalpa*, three ages of women, with their gait and appearance to the eye of observers.

2.) On kingly ethics—deportment suited to kings. Mingled up praises of *Vishnu* and *Siva*.

The book contains a continual alternation of two or three stanzas by turns ethical—ornate—and kingly ethics; so dressed up possibly to give the ethical access to some kingly ear; leaf 1—32. The book is short, of medium length, much worm eaten.

VIII. No. 1643. Two subjects—both are in *Grant'ha* letter.

1.) *Garuda Panchavati, slōcas*, with a Canarese tica

By *Vedantacharya*.

Praise of *Garuda*, mixed with some *slōcas* from the *Yādas*, 14 leaves, incomplete.

2.) *Niti sastram, slōcas*, with a Canarese tica.

By *Chanacya*.

On the six great sins, *kāma, erōdha, lōba, dvēsha, mata, māchāryam*, or lust, anger, avarice, backbiting, or envy, false zeal, malice; sometimes otherwise enumerated.

On *shad dherma*, or six kinds of duties to be done. An unjustly taking away a neighbour's goods is censured.

A discrimination termed *ākrama bhēda*, on the duties of *Brahman*, of householder, of hermit, and of strict ascetic; *yuga dherma*, or duties and obligations proper to the *krita, trēta, dwāpara*, and *cali, yugas*. The leaves in this last piece, are not regularly strung.

XI. No. 1404. *Sabda mani darpanam*.

By *Kesi rāja cavi sutras* complete.

"Jewel words looking glass," on Grammar.

In seven *prakaranas*, or sections. The nature of Canarcse words, with their coalitions, declensions, and conjugations stated; 1, *sangya*; 2, *sandhikaryam*; 3, *nāma niyamu*; 4, *samāsa*; 5, *taddhita*; 6, *ākyāta*; 7, *apabrahmsa*: 36 leaves.

The book is somewhat long, thin, 1 leaf broken.

It was found among the Sanscrit books.

XIV. No. 1716. Erroneously labelled.

Bhāgavatam, but containing *mantras* and *tantras* Sanscrit, Canarcse letter.

The book is long, of medium thickness, on broad talipat leaves, somewhat damaged.

XIX I No. 1691 Six pieces

- 1) *Gajendra mooshani*, composite stanzas, the language Telugu in Canarese letter an episode from the 8th *scandam* of the *Bhagavatam*, and as such complete Contest between an Alligator and an Elephant *Ishnu* appeared, released the latter, and gave it beatification
- 2) *Bhima seva vijayam* mixed metre Telugu in Canarese letter complete, as an episode from the *Bharatam*

While the *Pandavas* sojourned in the wilderness, *Bhima* killed *Kichan*, a cousin of the *Yirala raja*

- 3) See under VIII

- 4) *Prasada sangatya*—legend of a pig—composite stanzas

A celestial chorister (*gandharba*) having mocked a muni (or sage) the latter cursed the aerial, condemning him to be born as a pig, which incarnation took place, and for some time the songster's voice was reduced to a grunt. *Sita* came in an ambiguous form, and by giving a fragment of food rejected from his mouth (here termed giving *prasadam*) which the pig eat up, caused his knowledge to return, and, being liberated from durance, the celestial went to *Cailasa*.

- 5) *Vitra nat ha ashtacam* an octave on *Rama*, as "universal Lord"

- 6) Sundries

Praises of *Vitala* (nr *Vishnu*) and *Arunachala* (*Sita*) of the unriote kind, a sort of epithalamium most likely for the use of *dasi*, stanzas on *Durayana* of *Vâcont ha* *Sladaesvara regale*, on the six lettered *Ira Sita* spell *Mahadera ragale*, chant on *Sita*

The entire book is long, of medium thickness, (63 leaves) no boards, in tolerable order

- 2 No. 1714 Chiefly blank leaves, on two of them a few *Sanskrit slokas* in Canarese letter are written, without any connexion very narrow leaves, thin, of medium length

XXI I No. 1235 *Bhagacatam*, hexameters

From the 1st to the 9th *saadams*, complete so far, being the *pure bhagam*, or older and more respectable portion, the 10th to the 12th *scandams*, wholly relating to *Arishna* (stated to belong to book received from the college)

The book is long, thick, (235 leaves,) broad tall at least, good order, small and close handwriting, of value as complete

XXI. No. 1900. *Bhagavalam*—composite stanzas, 5 sandhis in the 7th scandam.

On *Vishnu's* assuming the *Narasinha avatāra* or man-lion form. Story of *Prahlāda*, and the killing of *Hūranya casipu*. [When the *Vāmanāvatāra* is well unriddled, the meaning of this will probably follow.]

The book is of medium size, much damaged by worms, and crumbling to pieces.

XXII. No. 1717. *Sri rangha mahalmyam, grant'ha lipi*, or letter.

By *Rangachārya*, said to be translated from the *Brahmānda purānam*, containing 12,000 slōcas, and from the 10th asvāsam.

Legend of the image, and temple on an island of the *Cavéri*, close by Trichinopoly.

The image was given by *Rāma* to *Vibishina* to be carried to *Lance*: but it signified its pleasure to be left on this *rangha*, or island (so equivocal word) and many details are given as to the *timana* or shrine, which will be found more fully abstracted elsewhere. (Class delta Tamil)

The following extract translated is taken out, in order to illustrate the mode in which ignorance hides its head amid pompous verbiage. *Paramāstaka* (God) instructs *Nārēda* the great sage. *Nārēda* asks "O sancara! (destroyer) what must I worship in order to remove 'my sins. *Siva* replies, O *Nārēda*! hearken carefully—in the time of the great deluge, all 'beings, or things, created by *Brahma*, were either destroyed, or assimilated by the great 'waters. Now water is assimilated to light, (or splendor *tejas*) light is assimilated to wind, '(*vayu*) wind is assimilated to ether, (*akasha*) ether is assimilated to *avynetam*, (invisibility or 'immensity) invisibility is assimilated to writing, (*acchāra*) writing is assimilated to *Ānasa*, 'darkness) darkness is assimilated to *Brahma*. Then *Brahmā*, *Rudra*, and others, were 'emanent from *Narayana*, in that time of deluge. Then of all things in the world formed, 'the earthly paradise known as *Sruvangkanam* holds the pre eminence, as it holds the eternal 'lord *Rangha nāl'ha* (lord of the island). If he be worshipped and his favor obtained, 'O Nārēda! *sia* will depart."

[The making *Siva* testify to *Vishnu Vishnu* and to *Siva*, is a device common to both sides. As to philosophy, water and silent darkness operated on by divine agency seem to be meant as the causes of things, not differing much from the hymn by *Orpheus*, nor, in so far as renovation of the world is concerned, from the Hebrew writing]

The book is somewhat long, of medium thickness, slightly injured.

XXIV. I. No. 1474. Sect. 2. *Rāmāyanam padya cāryam* in 5 sandhis; 59—62 complete, 63 incomplete.

On *Vibishina's* making peace for himself, and negotiating for the crown, by betraying the counsels of his brother *Ravana*; leaf 56—88 or 33 leaves.

Sect. 3. *Bharata rāja nīti*, from the *Bhāratam*, sandhi 1, 2, incomplete.

Vyasa is represented as narrating to *Janamejaya*, the correct conduct of the *Pandavas* in the war; as being without deception, &c., leaves 1—33, in the whole 80 leaves. The book is of medium size, in good order.

2. No. 1477. *Rámáyanam*, *padya cavyam* 1, 2, *sandhi* 101 stanzas.

On *Vibishina* being anointed king of *Lanka* by pouring over his head the water of the sea on the coast, &c.

24 leaves and 33 blank leaves.

The book is of medium length, very narrow leaves, in good order.

3. No. 1486. *Jáimuni Bháratam* or *Jáimuniyam*, here ascribed to

Vijaya Laxshmi Isa—*padya cavyam*, *sandhi*, 1—12 and 13, only 8 stanzas.

Origin of the *Pandavas* and *Kátrás*; the gaming match, and loss of kingdom; going to the wilderness; *Krishna's* embassy; he shewed his *visva rupa* to *Dhritarashtra*; the assembling of troops in preparation for war. (It would seem as if the old Canarese of *Jáimuni* were rendered into modern language in this hook.) leaf 1—137.

The book is of medium size, and a little injured.

E. MALAYALAM language, and character.

I. AGRICULTURAL.

1. No. 1958. *Krusha gita*; Eueolics.

It contains details of agriculture in the Malayalam country, with a description of the implements used, and the proper seasons for sowing the various seeds, and similar matters. The authority is traced up to *Bhárata*, a name of *Parasu Ráma*, and is said to be taken from the *Kérala ulpatti*. It is a poem, complete; written on 29 talipat leaves, in good order.

II. CHRISTIAN THEOLOGY.

1. No. 1962. *Christa-mata-pustacam*, a book on the Christian religion: in 6 parts.

- Part 1. Prayers directed to Christ to remove the pains and fear of death.
- 2. The consequences of good and bad actions, and the esteem conceded by the people to a good man
- 3. On Hell
- 4. On Heaven.
- 5. On the life of Messiah.
- 6. On the life of the Virgin Mary, and praise addressed to her.

A poem by Reverend Polynoos, complete, on 140 talipat leaves, of medium size; recent, and in good order.

III. EROTIC.

- No. 1963. *Sringāra-patta*, ornate poetry, on amorous sentiments. With this is connected some *stottras* or panegyrics on *Sīta* and *Parvati*. Five long leaves bent double, without boards—Injured: one other leaf is a note of hand for money.

IV. HISTORICAL.

- No. 1959. *Kérala ulpatti*. Origin of Kérla, a part of the Malayalam country.

This is a distinct book on the legend of *Parasu Ráma* and the *Arttha Brahmins*—64 municipalities, their laws and regulations; the election of a king, and details of a few early kings; inclusive of *Cheruman Perumál*, who became a Mahomedan; and went to Mecca. Romance is mingled with history: a fuller notice will elsewhere be given.

This book is in prose, complete, on 140 talipat leaves; small, but thick, and in good order.

V. MISCELLANEOUS.

- No. 1956. A book containing five, or six different subjects.
- Kérala ulpatti*. Legendary account of the formation of the Malayalam country by *Parasu Ráma*, causing a retreat of the sea; but according to the account itself, an earthquake appears to have concurred. The extent was 600 miles from N. to S. Divided into *Tulura-Mushica* and *Kérla*, in which 64 municipal towns were formed, with rules laid down, and arms given; whence the *Brahmans* were termed half-caste, till others of a purer race were imported. The work is in prose, written on 53 talipat leaves, of medium size.
- Dherma sastram*. On the ordinary affairs of business, the *ritihára* portion. The laws of the Malayalam country and people, are, in various respects, peculiar to themselves. This treatise is complete in 11 leaves prose.
- Panegyric on a king named *Vadaknra kólatiri Tambiran*. The mode of his processions from his palace, and other matters. Complete on 3 leaves prose.
- On the mode of hunting in the Malayalam country. The cries used in the chase, and those used after the beast pursued has been wounded.
- Life and acts of a king named *Pnálin Sacra*, of the solar line. Probably an abridgment of the *Sacara endha* of other languages. Complete, on 19 leaves prose.

- 6.) Two smaller leaves recent, partly in Malayalam, partly in Tamil, contain some names of kings, and of *Nambis* or *Brahmans*. The entire hook is short, of medium size, written on talipat leaves, and in good order.

VII. PAURANICAL.

1. No. 1952. *Bhāgaratam*, the 5th scandam, or book. The leading subject of this section is the *Paúranical* geography and astronomy, as to the seven *divipas*, with the superior and inferior worlds, and names of early kings, or patriarchs; as *Rishabha* and *Bharata*, and others. Poetry; complete on 67 talipat leaves, small in size, and in good order.
2. No. 1957. *Devi Mahatmyam*, the legend of *Pareati*. A poetical work in praise of the sacti of *Mahadeva* or *Siva*; treating her as the supreme goddess, and invoking her favor. The work is complete, on 73 talipat leaves of medium size, and in good order. From the *Marcandeya, puránam*.

VIII. ROMANCE, historical.

1. No. 1951. *Bháratam*. This book contains sixteen out of the eighteen *parras*, or books.
(1st. *ádi parvam*, genealogy, wanting).
- 2nd. *Sabha parvam*; assembly of kings--loss of his kingdom by *Dherma raja* by gaming. 1st leaf wanting, the remaining 16 leaves complete.
- 3rd. *Aranya parvam*. The pilgrimage of the 5 *Pándaras* with *Dráupadi*, and their sojourn in a wilderness: 30 leaves complete.
The episode of *Nalu*.
(4th. *Virata parvam*, wanting: service in the *Virata* kingdom.)
- 5th. *Udyóga parvam*, service, consultation, negotiation, embassy of *Krushna*; rejection by *Duryodhana* of all advice; determination to regain the kingdom. War preparations: complete on 27 leaves.
- 6th. *Bhishma parvam*, battle between the *Pandaras*, and the general of *Duryodhana's* army.. The *Bhagarat-gita* precedes: 15 leaves complete.
- 7th. *Dróśa parvam*, renewed fight: the forces of *Duryodhana*, headed by *Dróna*, skilled in archery, 38 leaves complete.
- 8th. *Karna parvam*, battle with another leader, a relation of *Duryodhana*, and of the *Pandaras*, 26 leaves complete.

- 9th. *Saliya parvam*, contest with another of the opposing commanders, 17 leaves complete.
- 10th. *Sáuctica parvam*. The episode of a son of *Drónácharya* named *Aśraddamma*, who made a night assault; and owing to the intervention of *Krishna*, killed 5 sons of the *Pandavas*, instead of themselves, as intended: 10 leaves complete.
- 11th. *Stri parvam*, on the grief and distress, of the family of *Duryódhana*, at the death of so many relatives by each others hands.
- 12th. *Zanti parvam*, moral instruction by *Bhishma*, to his grandson *Dherma rāja*, in order to remove his doubts as to the wisdom and rectitude of the divine government, on fortitude, patience, submission, and devotion: 16 leaves complete.
- 13th. *Anusásanica parvam*, the same subject continued, and concluded, 2 leaves.
- 14th. *Asramédha parvam*, on the sacrifice of a horse by *Dherma rāja*, with the usual ceremonials; intended to avert the evil consequences of slaying so many of their own relatives: 10 leaves complete.
- 15th. *Aṣṭama rāsa parvam*. Penance of the five *Pandavas*—their dwelling in a hermitage, as if ascetics; 2 leaves.
- 16th. *Mūsala parvam*. On the catastrophe which led to the death of the posterity of *Krishna*; the great inciter of the foregoing war: 13 leaves complete.
- 17th. *Maha prastanica parvam*. The melancholy pilgrimage of the five *Pándavas*, followed by a black-dog; and of their successively falling dead by the way.
- 18th. *Sterga rohana parvam*. The *Pandavas* attain to *Indra*'s world; and are shown on the one side the pains of the wicked for a season, and then introduced to the region of the good, who are rewarded. It is remarkable for its containing the doctrine of purgatory, and somewhat resembles one of the books of Virgil's *Aeneid*. These brief ootlooes are founded on papers received from the Hon'ble Walter Elliot, Esq, but with additions from myself. The work only wants a little of being complete; but from its size, it can only be an abstract of the original.

2. No. 1953. *Adhyatma Rámáyanam*, (*Súiva*).

The *Yuddha cāndam*, or book of battle.

That portion of the epic poem which treats of the battles between *Ráma*, *Hanumán*, and *Sugrīva* on the one hand, and *Rávana*, *Cumbhakerna*

and others, on the other hand, at and near *Lanca* the object being to regain *Sita*, in the main feature similar to the *Iliad*

The translator into *Malayalam* has chosen to introduce *Siva* dis coursing with *Parvati*, on the qualities of *Rama* I am informed that *Adhyatma* is an epithet applied to the *Ramayana* only when used as a discourse between *Siva* and *Parvati*

The work is in poetry, complete on 187 talipat leaves, the book of medium size, and in good order

3 No 1954 *Ramayanam*, epic poem

This book contains the 2nd, 5th, and 6th *candams* or sections, entitled *Ayodhya*, *Sundara*, and *Yuddha candams* (The 1st *Bala*, the 3rd 'Aranya 4th *Kishkunda*, and also the *Uttara*, or supplementary, are wanting)

2nd *Ayodhya candam* Part of the life of *Rama*, his return from the country of *Mithila* to *Ayodhya puri* after his marriage with *Sita*, the im plements offered to his being crowned by *Kaikayi*, third, and youngest wife of *Dasaratha*, who favored her son *Bharata*

This section is complete on 91 leaves

5th *Sundara candam* The life of *Rama*, continued His sending *Hanumán* to discover the lost *Sita*, who had been carried away to *Lanca* by *Ravana* *Hanuman* returned, and reported the place of *Sita's* unwilling capti vity

This section is complete on 110 leaves

6th *Yuddha cāndam* The battle, or long struggle, with its marvellous accompaniments, between *Rama* and *Ravana*, with their respective support ers, the victory being with *Rama*

This section is complete on 57 leaves

The version into *Malayalam* is poetical, written on talipat leaves the book is of medium size, and in good order

4 No 1955 *Uttara Ramayanam*

The last, or supplementary part of the *Ramayanam*, which has some lengthy reference to the rise of *Pulasthya*, down to *Ravana* but chiefly contains the history of *Rama*, after his return to *Ayodhya* with *Sita* The suspicion excited by popular surmises as to the purity of *Sita* during her capti vity, her exposure in a forest, found, and protected by *Valmīki* the sage, birth of two sons Their seizing the borse of *Rama's* sacrifice, and discomfit ing his army, hence discovered by *Rāma*, to be his sons The death of *Rama*, and his brother *Laekshmana*. Said to be a translation from the work of *Valmīka*

Written on talipat leaves of medium size, complete and in good order

I.

URIYA language, and character; dialect, of the province of Orissa.

I. DESCRIPTIVE.

No. 2476. A list of the servants employed in the temple of *Jaganat'ha*; with a specification of their various duties, on the label it bears a Telugu title *Sri Purushottama séraculu chesé nirnayam*.

The book is long, the leaves not uniform, of medium thickness, 131 in number, injured by worms.

II. ETHICAL.

1. No. 2481. *Gupta gita*. A paraphrase on a Sanscrit work entitled *Gita-sáram*, or essence of the *Bhagavat gita*, in eight *adhyayas*, or chapters, by *Bala Ráma-dasa*. The subject is the metaphysical discourse on the nature of the divine and human soul, and connected moral results, between *Krishna* and *Arjuna*.

The book is small, of medium thickness, on 73 palm leaves, slightly injured.

2. No. 2488. *Bhúgola gita*.

A paraphrase in prose on the *Brahmánda bhúgola gita*, a chapter in the 11th book of the *Bhagaratam*: a discourse between *Krishna* and *Arjuna*, regarding the nature of the human soul, and body. It consists of seven chapters; and contains the *Vedanta* doctrine on the subject of God, and matter: a topic of frequent occurrence.

This book is of medium size, containing 76 leaves, in good condition.

3. No. 2501. *Prastapa sindhu*, a moral work in prose by *Krishna dasa*. It opens with a discourse between *Dasarath'a* and *Vasishta*; who, at the request of the former, gives him lectures on moral, and other subjects, such as.—

"Do not place confidence in persons who surround a king"—and

"The food which is eaten, but not digested, is poison".

The book is small, complete on 79 leaves, very slightly injured at the end.

III. EROTIC.

1. No. 2478. *Rasa panchaka*.

On five classes of amorous sentiments, or sixty six short poetical pieces by *Upendra Bhanja*. The first nine leaves contain one chant, and a few songs from another work entitled *Brijasahara*.

The book is small, of medium thickness, without boards, complete as to the first work, 90 leaves, slightly injured.

2 No 2479 Sect 1 *Prama sudhanidhi*

A poem of which this section contains seven *chandas*, or chapters, the subject being a poetical description of the person of *Prama sudhanidhi*, (perfect jewel) a daughter of *Manjula*, king of *Kerala*. It is ascribed to *Upendra Bhanja*.

The book is small, of medium thickness, without boards, and in good order, but not complete, as from 14 to 20, from 27 to 33, and from 39 to 51, and 100, the leaves, are wanting.

3 No 2480 *Rasa lekha*

Ascribed to *Upendra Bhanja*

This work consists of twenty-two *chandas*, or chapters, of *ecaraja*, or uniform time.

It describes an enchanted wilderness in the *Chola* country, near the mountains of *Malayalam* which had the effect of exciting sexual emotions in all who came to it certain. A teacher, named *Kapisonjanada*, whose residence was in the *Naimisara* forest had 750 disciples, who set out on a pilgrimage, but happened to come within the influence of the above wilderness. The teacher, finding his disciples did not return, went in quest of them, but became subject to the like influence. Under it he asked for, and obtained in marriage, the daughter of the *Chola* king. He had a daughter named *Rasa lekha*, the description of whose person and great beauty is the main object of the work. *Vishabhatti*, son of *Bhoscara*, king of *Sindhu*, heard of her beauty, and obtained an interview by means of *Durga*. Their conversations are narrated, and they were, in the end, married, as *Nareda* interceded with *Aopus anjanada*, her father, and procured his assent. There is a slight resemblance to an episode of *Tasso's* poem, only that insects are put in place of warriors.

The book is short, of medium thickness, complete on 83 palm leaves, and in good order.

4 No 2490 **Rasa kalolam*, waves of sentiment 1—34 *chandas*, complete

Illustration of amorous sentiment, &c, from the youthful sports of *Krishna* in the wilderness of *Brinda*, near the *Jumna* river, leaf 1—118, this book is long, of medium thickness, in good order.

5. No. 2498. Another copy of the same in 34 *chandas* 111 leaves complete.

The hook is of medium size, in good order.

IV. LEXICOGRAPHICAL.

- No. 2365. *Amaram*—a Dictionary. The size, or condition was not particularly noted.

V. MISCELLANEOUS.

- No. 2497. This book contains eight productions, not of uniform kind.

1. *Sādhana dharpana*, Sanscrit *slōcas*, with the meaning in *Uriya* poetry; author's name not stated. The subject is a discourse between *Brahma*, and *Nārada*, on the mental adoration of *Krishna*; only 3 chapters, and a few more verses—unfinished.

2. *Ujrala Nila manicarica*.

A work in prose giving an account of *Krishna*'s amours with *Rādhā* the *gopi*, while he lived among cow-herds. The subject is in the *Bhāgavatam*, and *Gita Govinda*. The author's name not stated.

3. *Bhakli ratámṛta sindhu*—the essence of devotional sentiment.

A work in prose, the author's name not given. It contains instructions to reverence a spiritual teacher; to walk in the ways of rectitude: to repeat the chants on the names of Deity; to be moderate in eating: to go on pilgrimage: to be a follower of God: to be hospitable: to observe the *ecadasi* fast on the 11th lunar day; to respect the *tulasi* plant (*Ocimum sanctum*) and the *emb*: *myrobolan*, with the trees *dhatri*, and *asiata*; to avoid evil company; and like precepts of a moral, or religious kind.

4. *Mahánt nirnaya rasam*. A list of the *Mahants*, or hierophants, that were contemporaries with *Chaitreya* or *Krishna*, during his residence with cow-herds at *Vrindavan*. They were sixty-four in number, of whom the first ten names are quoted viz. 1, *Gópala guru*; 2, *Balaram dasa*; 3, *Gorinda thákur*; 4, *Koni chandra thákur*; 5, *Sri kánta thákur*; 6, *Balabhadra bhattachárya*; 7, *Madhava pandita*; 8, *Vara Malla dasa*; 9, *Sri kara pandita*; 10, *Achárya Laešmana dasa*.

The 64 are said to have served *Chaitreya* in the *Vrindavanam* lands: certain sacred pools therein are named *Rādhā-Kántha*, and *Shama Kántha*, near the rivers *Jumna*, and *Kalandri*.

5. *Manasicscha*. A discourse between *Suca* and *Sanaca*. The former gives an account of the youthful pastimes of *Krishna*:

hiding the clothes of the *gopis*: their attachment; and similar matters, apparently taken from the 10th book of the *Bhagavatam*: rendered into *padya caryam* or composite *Uriya* poetry: the Sanscrit *slócas* being also given.

6. *Gita-sáram*, essence of the *Bhágavat gita*. An extract from that portion of the *Máhá bháratam* in Sanscrit verses, with an explanation in *Uriya*. This metaphysical discourse between *Krishna* and *Arjuna* is generally known through the medium of Mr. Wilkin's translation, and other sources.
7. *Rádhá-kavacham*. The *Kavacham* (coat of mail) is a form of incantation, preceded by some ceremony. This appeals to *Rádhá* (Sect. 2). It is put in the mouth of *Siva*, as delivered to *Parati*, a sectarial liberty; and is said to be extracted from the *Bráhma yámile*. (*Sacti* in kind.)
8. *Vaishva-déva padhadi*, Rules in Sanscrit, for the daily performance of one of the kinds of *agnihóma*, or sacrifice to fire of a household kind.

VI. PANEGYRICAL.

1. No. 2195. *Kalávati*. This is properly a love tale, as to the marriage of *Kalávati*, a princess, to *Bharata*, a king of *Kunjarati*; fictitious, *Bartha Harischandana*. In this book there are only 7 *chandas*, or chants, which contain a description of *Kalávati*, and a panegyric on her person. The beginning is wanting. The book is small, without boards, and injured by worms.
2. No. 2486. *Charana sudhánidhi*, the jewel foot.
By *Govinda dásā*.

This production is a panegyric of *Krishna* in two of his incarnations. It appears to be of the *dúti-rupa* kind, in which the words will bear to be applied to two different persons, from similarities in some of their adventures.

Thus we have:

"Thou destroyedst *Rávana* for the welfare of the celestials, and didst bestow the kingdom on *Vibhishana* thy votary."

In another place,

"Thou wast born in the house of *Varudera* at *Aśathura*, and bred up in the cowherds' village from the fear of king *Camusa*." These passages, however, will not bear two meanings.

The book is small, containing 86 palm leaves, slightly injured by insects.

3. No. 2499. *Sri Jaganat'ha stuti*, praise of *Krishna* as *Jaganat'ha*, or lord of the universe.

By *Krupa Samudra dāsa*.

A work in measured proso termed *Piaya*: containing the eulogy of *Krishna*, and also of *Bala Rāma*, his brother; of *Subādhra* his sister, and of his missile weapon, the *chakra*. Rude images of those three are in the temple at *Jaganat'ha puri* in Orissa.

This book is of medium size, on 87 leaves, and in good order.

VII. PAURANICAL.

1. No. 2477. *Bhāgavatam*, the 10th book.

A translation of the 10th book into couplets; each line consisting of nine letters. Ascribed to *Jaganat'ha dāsa*. The subject is the birth, and juvenile adventures of *Krishna*. It contains 48 *adhyayas*, or chapters. It is long, thick, recent, but injured by insects at the end.

2. No. 2482. *Bhāgavatam*: 1st and 2nd *scandas*. Ascribed to *Jaganat'ha dāsa*. A poetical version of the two first books. Copied by *Krishna Pandita*, a Brahman of *Narasinha puram*. It is rather a large sized book, slightly injured by insects.

3. No. 2483. *Bhdgavatam*.

By *Jaganat'ha dāsa*. A poetical version of the 3rd book in 157 *adhyāyas* or chapters; on 163 leaves; rather large in size, without boards; and in good order.

The above three books appear to be parts of one work.

VIII. PUNANAS, local.

No. 2489. *Sri Jaganat'ha sthala Mahatmyam* origin of the temple.

A composition in prose, giving an account of the fane at *Jaganat'ha-puri* in Orissa; and of the efficacy of the sacred pools at that place. *Ananga Bhima* of the *Ganga* race is erroneously stated to have been the first king of that town. An account of endowments by him, for the celebration of the various festivals, is also given.

The book is of medium size, complete, on 132 leaves, slightly injured by insects.

IX. ROMANCE historical.

1. No. 2485. *Besi-Ramāyanam*. An abstract of the *Ramāyanam* in *Uriya* verse, by *Besi*, or more correctly *Visvanat'ha dāsa*.

hiding the clothes of the *gopis*: their attachment; and similar matters, apparently taken from the 10th book of the *Bhagavatam*: rendered into *padya caryam* or composite *Uriya* poetry: the Sanscrit *slokas* being also given.

6. *Gita-saram*, essence of the *Bhagavat gita*. An extract from that portion of the *Mahabharatam* in Sanscrit verses, with an explanation in *Uriya*. This metaphysical discourse between *Krishna* and *Arjuna* is generally known through the medium of Mr. Wilkin's translation, and other sources.
7. *Radha-karacham*. The *Kavacham* (coat of mail) is a form of incantation, preceded by some ceremony. This appeals to *Radha* (Sect. 2). It is put in the mouth of *Siva*, as delivered to *Parati*, a sectarial liberty; and is said to be extracted from the *Brhma yamile*. (*Sacti* in kind.)
8. *Vaishva-devapadhadi*, Rules in Sanscrit, for the daily performance of one of the kinds of *agnihoma*, or sacrifice to fire of a household kind.

VI. PANEGYRICAL.

1. No. 2495. *Kalarati*. This is properly a love tale, as to the marriage of *Kalarati*, a princess, to *Bharata*, a king of *Kunjarati*; fictitious, *Bart'ha Harischandana*. In this hook there are only *chandas*, or chants, which contain a description of *Kalarati*, and a panegyric on her person. The beginning is wanting. The book is small, without boards, and injured by worms.
2. No. 2486. *Charana sudhanidhi*, the jewel foot.
By *Govinda dasa*.

This production is a panegyric of *Fishru* in two of his incarnations. It appears to be of the *deci-rupa* kind, in which the words will bear to be applied to two different persons, from similarities in some of their adventures.

Thus we have:

"Thou destroyest *Mura* for the welfare of the celestials, and didst bestow the kingdom on *Vishnava thy votary*."

In another place,

"Thou wast born in the house of *Varudera* at *Mat'hura*, and bred up in the cow-herds' village from the fear of king *Cantuan*." These passages, however, will not bear two meanings.

The book is small, containing 86 palm leaves, slightly injured by insects.

3. No. 2499. *Sri Jagannātha stuti*, praise of *Krishna* as *Jagannātha*, or lord of the universe.

By *Krupa Samudra dāsa*.

A work in measured proso termed *Piaya*: containing the eulogy of *Krishna*, and also of *Bala Rāma*, his brother; of *Subadhra* his sister, and of his missile weapon, the *chakra*. Rude images of those three are in the temple at *Jagannātha puri* in Orissa.

This book is of medium size, on 87 leaves, and in good order.

VII. PAURANICAL.

1. No. 2477. *Bhāgavatam*, the 10th book.

A translation of the 10th book into couplets; each line consisting of nine letters. Ascribed to *Jaganātha dāsa*. The subject is the birth, and juvenile adventures of *Krishna*. It contains 48 *adhyayas*, or chapters. It is long, thick, recent, but injured by insects at the end.

2. No. 2482. *Bhāgavatam*: 1st and 2nd *scandas*. Ascribed to *Jaganātha dāsa*. A poetical version of the two first books. Copied by *Krishna Pandita*, a Brahman of *Narasinha puram*. It is rather a large sized book, slightly injured by insects.

3. No. 2483. *Bhāgavatam*.

By *Jaganātha dāsa*. A poetical version of the 3rd book in 157 *adhyayas* or chapters; on 163 leaves; rather large in size, without boards: and in good order.

The above three books appear to be parts of one work.

VIII. PURANAS, local.

- No. 2489. *Sri Jagannātha st'hala Mahatmyam* origin of the temple.

A composition in prose, giving an account of the fane at *Jagannātha puri* in Orissa; and of the efficacy of the sacred pools at that place. *Anonga Bhima* of the *Ganga* race is erroneously stated to have been the first king of that town. An account of endowments by him, for the celebration of the various festivals, is also given.

The book is of medium size, complete, on 132 leaves, slightly injured by insects.

IX. ROMANCE historical.

1. No. 2485. *Besi-Ramayanam*. An abstract of the *Rāmayanam* in *Uriya* verse, by *Besi*, or more correctly *Visvanātha dasa*.

X. TALES.

1. No. 2175. *Jagan Mohanam*. A poetical panegyric ascribed to *Krishna dasa cari*, in 14 chants : the subject is an ornamented description of the image of *Jaganālha* and of the festival processions —otherwise so very well known.

The book is of medium size, on 109 leaves, very slightly touched by insects, without boards ; and in tolerable order.

2. No. 2179. Sect. 2. *Rasika háravati*.

A poetical work ascribed to *Upendra Bhanja*. It contains 5 chants. The first is prefatory, with invocation of *Jaganālha*. The second contains an account of *Vidyādhara* a King of *Koileśam*, and of his daughter *Rasika háravati*. The third, fourth and fifth, form a love-tale of *Dilamrai-yuga raja*, son of a king of *Angadesam*, and of the above *Rasika háravati*, by means of a letter sent eading in their marriage. The whole is inventive : and gives occasion to exaggerated description of persons, dresses, jewels, and the like.

The entire book, of which this is one section, is of medium size, without boards, and in good order.

3. No. 2181. *Sri guna ságara*. A work in prose by *Krishna dásā*, complete ; containing an account of the early life of *Krishna*, when at *Vrindácanam*, and also of his slaying, his maternal uncle, and enemy *Camsa*.

The book is of medium size, on 87 leaves, old, and a little injured.

4. No. 2181. *Ushá parinayam*. The marriage of *Usha*. A poetical tale, ascribed to *Sasi Sancara*, in 12 chandas, or chants, recited in the modes termed *osa* and *chokhi*.

Usha, the daughter of *Bánsura*, became enamoured of *Anirudha*, grandson of *Krishna*, and private interviews were contrived, of which the father becoming aware he seized *Anirudha* and confined him. A war with *Krishna* followed, in which after protracted resistance *Bánsura* was conquered ; and the nuptials of the pair were publicly celebrated to the joy of both.

The book is small, old, and touched by insects.

5. No. 2191. *Lilarati*, a poetical romance.

By *Hari chandana-déta*.

Chandrabhánu, King of *Áṅga désam*, became enamoured of *Lilarati*, daughter of *Vasu-pati*, King of the hill country of the *Chola désam*. He visited her in the hill country of the *Chola désam* ; and in the habit of a

The epitome of the former portion in six *Candas* is complete. The 1st contains 27 *chandas* or sections. The 2nd contains 13, the 3rd has 23, the 4th has 27, the 5th has 16, the 6th has 79 sections. The *uttara*, or supplementary portion has only 9 sections.

The book is rather long, and thick, injured by being worm-eaten at the end.

2. No. 2492. *Angada-padi*. The embassy of *Angada*.

The episode in the *Rámáyana* on the message to *Rávana* by a sylvan of the above name. It dwells on the excellence of *Ráma*; said to be with amplification of the original. The work, as a poem, in 8 sections complete, is ascribed to *Lakshmi dhara-dásā*.

The work is of medium thickness, on 79 short leaves, recent, and in good order.

3. No. 2494. *Jaimuni Bharata*. An apocryphal version of the *Bhárata*. It is a paraphrase on the Sanscrit original.

This is better known from its examples in the collection, as containing matter supplementary or extraneous, on the adventures of *Arjuna*, when on a pilgrimage to the South as far as Madura, the *Pándiyan* capital. Notwithstanding the size of this *Uriya* book it is incomplete : breaking off where *Uluchi* sends a message by *Kumudi* to her father *Vasuki* to ask for a gem, by means of which *Arjuna* might be relieved from distress : which the *nága* race refused.

The work is poetical, in the *chandacshara pálk*, or lines of 14 letters ; by *Nilambara dásā* a *Brahman*.

The book is long, very thick, and slightly touched by insects.

4. No. 2500. *Vichitra Bháratam*. A poetical version of the 3rd and 4th books of the *Bháratam*, or the *Aranya* and *Virata parvas* ; on the sojourn of the *Pándavas* in a wilderness, and at the court of the *Virata rája*, by *Visvámbara dásā*.

The book is rather long, and thick, containing 147 leaves, complete, and recent ; yet touched by insects.

5. No. 2502. *Sri Váidehisa tilasam*.

A poetical version of the *Ramayanam* in *Uriya* by *Upendra Rhańja*, in seven *cándams* and 52 *chandas*, or chants. The author was a *Goomoor rája*, among the *Khonds*. It is stated to be a work of great taste, and elegance ; adhering to the singular rule of alliteration that every foot in a verso must begin with the letter *B*. It is in *Vránta* metre.

The book is rather long, thick ; slightly injured.

X. TALES.

1. No. 2175. *Jagan Mohanam*. A poetical panegyric ascribed to *Krishna dasa cari*, in 14 chants : the subject is an ornamented description of the image of *Jaganat'ha* and of the festival processions —otherwise so very well known.

The book is of medium size, on 109 leaves, very slightly touched by insects, without boards ; and in tolerable order.

2. No. 2179. Sect. 2. *Rasika haravati*.

A poetical work ascribed to *Upendra Bhanja*. It contains 5 chants. The first is presatory, with invocation of *Jaganat'ha*. The second contains an account of *Vidyādhara* a king of *Kōteladēsam*, and of his daughter *Rasika haravati*. The third, fourth and fifth, form a love-tale of *Nilamani-yuga raja*, son of a king of *Angadesam*, and of the above *Rasika haravati*, by means of a letter sent ending in their marriage. The whole is inventiva : and gives occasion to exaggerated description of persons, dresses, jewels, and the like.

The entire book, of which this is one section, is of medium size, without boards, and in good order.

3. No. 2181. *Sri guna sāgara*. A work in prose by *Krishna dāsa*, complete ; containing an account of the early life of *Krishna*, when at *Vrindāvanam*, and also of his slaying, his maternal uncle, and enemy *Camsa*.

The book is of medium size, on 87 leaves, old, and a little injured.

4. No. 2184. *'Ushā parinayam*. The marriage of *Usha*. A poetical tale, ascribed to *Gasti Sancara*, in 12 *chandas*, or chants, recited in the modes termed *osa* and *chokhi*.

Usha, the daughter of *Bānāsura*, became enamoured of *Anirudha*, grandson of *Krishna*, and private interviews were contrived, of which the father becoming aware he seized *Anirudha* and confined him. A war with *Krishna* followed, in which after protracted resistance *Bānāsura* was conquered ; and the nuptials of the pair were publicly celebrated to the joy of both.

The book is small, old, and touched by insects.

5. No. 2491. *Lilacati*, a poetical romance.

By *Hari chandana-deca*.

Chandrabbahu, king of *Argi desam*, became enamoured of *Lilacati*, daughter of *Vasu-pati*, King of the hill country of the *Chola* ~~desam~~, and visited her in the hill country of the *Chola desam* ; and it is said

Jangama ascetic while she was worshipping *Siva* and afterwards married her. The poem has 46 *chands* and much of it is occupied with a description of the person of *Lilarati*, her ornaments, and attendants.

The book is rather long, of medium thickness, on 72 leaves, and in good order.

- 6 No 2493 *Brija Ushara* A poetical narrative of the early life of *Krishna* at *Vrindavanam*, ascribed to *Upendra Bhanja*. *Krishna* fed cattle, amused himself in various ways, slew some *asuras*, and, in the end killed his maternal uncle, *Camsa*, on returning to *Mathura*.

The book is short, but thick, on 133 leaves, without boards, and very slightly injured.

- 7 No 2495 *Kalarati* A fragment of a poetical romance. What remains, has only an account of *Kalarati*, daughter of *Sri Chandana*, king of *Ranapur*, especially an ornamented description of her person. Seven chants, on leaves 51 to 81.

The book small, without boards, and injured.

- 8 No 2496 *Lakanyavati* A poetical romance by *Upendra Bhanja*, in 38 *asrasas*, or sections.

It is a tale of *Chandra bhanu*, son of a king of *Vidyanagara* in the *Carnata* country, and of his becoming enamoured with *Lakanyavati*, daughter of a king of *Sinhala dhipa*, whom he had seen in a dream, precisely the same circumstance having occurred on her part. The young man visited Ceylon in disguise, and met with the princess, on returning to his home a message was sent to ask her in marriage, which was complied with. They were married, and lived happily together.

The composition is ornate especially as relates to the persons of the two young people and the order of their mutual passion. There is some traditional foundation for this tale as something like it is found in other works.

This book is rather long, of medium thickness, on 112 leaves, only a few leaves injured by termites.

There is reason to believe that some of these *Uryia* books must once have belonged to the Mackenzie collection they are now met with among those received from the East India House. I have been much puzzled, as regards these *Uryia* books, by papers received from the Honorable Walter Elliot, Esqurit.